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THE
GUIDE TO HOLINESS
AND
REVIVAL MISCELLANY.

VOLUME I.

FROM JANUARY 1882 TO DECEMBER 1882.

NEW YORK: PUBLISHED BY W. C. PALMER, 62 & 64 BIBLE HOUSE.

EDITED BY
DR. WALTER C. PALMER,
REV. GEO. HENRIE.

New York:

W. C. PALMER, PUBLISHER,
62 & 64 BIBLE HOUSE.

1882.

242665



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REVIVAL MISCELLANY.

VOLUME LXIX.

From January, 1882, to July, 1882.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS:

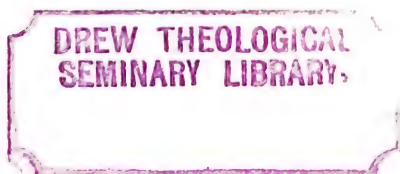
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JANUARY, 1882.

THE WORD FOR THE NEW YEAR.—“For here have we no continuing city, but we seek one to come.”—Heb. 13: 14.

A New Year Call.

Brethren, arise,

Let us go hence!

Defiled, polluted thus,
This is no home for us;
Till earth is purified,
We may not here abide:
We were not born for earth,
The city of our birth;
The better Paradise
Is far above these skies.
Upward then let us soar,
Cleaving to dust no more.

Brethren, arise,

Let us go hence!

This is not our abode,
Too far, too far from God!
The angels dwell not here;
There falls not on the ear
The everlasting song
From the celestial throng.
'Tis discord here alone,
Earth's melody is gone,
Her harp lies broken now;
Her praise has ceased to flow.

Brethren, arise,

Let us go hence!

The new Jerusalem,
Like a resplendent gem,
Sends down its heavenly light,
Attracting our dull sight.
I see the bright ones wait
At each fair pearly gate;
I hear their voices call,
I see the jasper wall,
The clear, translucent gold,
The glory all untold.

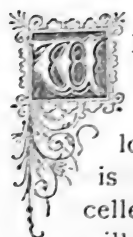
Brethren, arise,

Let us go hence!

What are earth's joys and gems,
What are its diadems?
Our crowns are waiting us
Within our Father's house.
Our friends above the skies
Are bidding us arise;
Our Lord, He calls away
To scenes of sweeter day
Than this sad earth can know;
Let us arise and go!—*Bonar.*

OUR PORTRAIT.

REV. WILLIAM TAYLOR.



WE present to our patrons in this number an elegant portrait of Rev. William Taylor, the world's missionary. It is pronounced by judges, unexcelled. Our readers, we are sure, will appreciate this embellishment.

We had hoped, in connection with it, to furnish a personal testimony from the pen of this eminent ambassador of Christ. But, we presume the magnitude of the work laid upon his hands by the Master, to provide reapers for the fields in South America, already white unto the harvest, has prevented its preparation. When informed of our purpose to gratify his many friends by furnishing his likeness, his reply was characteristic. He said, "he was a thousand times more concerned to obtain money to send laborers into the Lord's vineyard in South America than to have pictures; but if it would be a satisfaction to his friends to possess the likeness, he would make no objection." It will be seen how deeply this man of God is stirred in spirit in respect to the millions of South America, by the relation of an incident.

Some time ago, on his return from Brazil, he attended the Tuesday Meeting, as is his custom whenever opportunity presents. He sat there for some time evidently busied with some great thought. At length, arising to speak, his emotions well-nigh overpowered him. With eyes full of tears, and with tremulous tones, he said:

"He could not enjoy the rich repast which his Heavenly Father spread before him while he thought of so many of the family who were famishing for the bread of life. God had laid thirteen

millions of His people upon his heart recently. He had been with Jesus to Brazil, and had seen the multitudes perishing there for the lack of the living teacher to tell them of the rich provision that had been prepared for them. He was afraid we were behind the Lord's arrangements in Brazil. For forty-five years that country had been open to evangelistic labor, under the protection of law. Domicile worship might be held anywhere. We were not allowed to build houses with steeples and put bells in them, (of this, he added, he was glad,) but for home-worship the way was clear. There were a few Presbyterian ministers, eight or ten perhaps, and some laymen working in Brazil—but what were they among so many! He had interviews with the Emperor, and the rulers of the provinces, and they were all ready to assist in establishing schools, which would be an entering-wedge for the preaching of the Gospel. He was very desirous of sending twenty men and their wives, within the year, to those self-supporting missions, if he could obtain means to pay their passage."

We purpose simply, in the brief space allotted to this sketch, to make reference to a few facts relating to the personal experience, and missionary career, of our brother, hoping to be instrumental thereby in awakening a wider interest in his plans and operations.

Rev. William Taylor had a clear and thorough conversion after the New Testament model, preceded by pungent conviction for sin. This occurred on the night of August 28th, 1841. His passage of the strait-gate and entrance into the kingdom of heaven, was well-defined and triumphal.

Equally thorough was the work of his entire sanctification, to which he was clearly led under the illuminations

of the blessed Spirit. Of this truly great event in his history he thus writes in his excellent work on *Infancy and Manhood*: "Then the crucifixion of the flesh, with its fallacious hopes and plans of reformation, dressed up in the most pious phraseology as they are, was fully accomplished. My conscience was purged of dead works, and I was let down in the vale of self-abasement and self despair, and down in that vale of self-conscious impotency my feet rested firmly on the 'Rock of ages cleft for me,' and Jesus 'was made of God unto me wisdom, and righteousness, and sanctification.'"

Thus endued with power, he was prepared to be commissioned as an ambassador of Jesus Christ. Holiness became the great theme of his ministry. Thus, while bending all his redeemed powers toward the salvation of lost sinners, he has sought to lead justified believers into the fountain of cleansing. In both departments God has given him many seals. Mrs. Phœbe Palmer, in her diary, 1848, refers to a visit to a Camp-meeting near Baltimore. As she arrived on the ground, brother Taylor was announcing his text, "*Be ye holy.*" On this loved theme he preached a sermon in the demonstration of the Spirit.

The missionary spirit was early developed in his ministry. While stationed in Baltimore he went to the marketplace, accompanied by his wife. By the singing of a stirring Christian song in concert, a crowd of non-Church-goers would be gathered, who were privileged to hear the Word of life faithfully dispensed. In recognition of this missionary spirit thus early manifested, brother Taylor was appointed as a missionary to California, at the time when the great empire of the Pacific was being founded. The difficulties were truly formidable, and would have overmas-

tered any but an invincible spirit—

"Strong in the strength which God supplies,
Through His incarnate Son."

The story of his entrance upon and prosecution of the work, as given in his books, "California Life Illustrated," and, "Seven Years' Street Preaching in San Francisco," is truly thrilling. It is a story of moral heroism, under the auspices of the cross. The cutting of timber in the woods, and the erection of a dwelling for his family with his own hands—the preaching of the Gospel to crowds of interested listeners on the wharf, and in front of the gambling hells of San Francisco, is a wonderful narrative. By some startling opening sentences, or the use of an apt illustration, the throngs of ungodly men were enchained, and the Spirit accompanying the truth, made saving impressions. Those early missionary labors cleared the ground where flourishing Churches and Conferences now have sway.

But, wide as the field was in California, it was too circumscribed for the pioneer spirit of William Taylor. In the providence of God he has been a circumnavigator of the globe, in quest of souls. In Asia, Africa, Australia, and South America, he has lifted up the standard of salvation, gathering a multitude of trophies for the Master. In all this work as a world's evangelizer, he has maintained unbroken loyalty to the Church. He is now engaged in founding schools and establishing domiciliary worship in South America, by which the wedges are being driven surely, opening wide doors for the spread of evangelical Christianity. When our missionary brother falls at his post, as he will, sooner or later, it will be to wear a resplendent crown, full of stars. The Lord grant him many years yet to work in the harvest field, bringing many sheaves into the garner. G. HUGHES.

SERMON:

SPIRITUAL GIFTS.

BY REV. F. G. HIBBARD, D.D.

TEXT:—Ephes. 2; 4: "God also bearing them witness * * * with gifts of the Holy Ghost, according to His own will."

THE Genitive here denotes both the quality and source of the gifts mentioned. They are not only *holy*, but they are created, or bestowed, by the Holy Ghost. My theme, therefore, is spiritual gifts, their *quality* and their *use*.

1. And first, the *kind* or *quality* of the gifts here spoken of. They are not mere *talents*. A talent, in common usage, denotes a natural power, or adaptation, to a given work. The word and its meaning is derived from the parable of the "talents." In this figurative sense it is an endowment of nature, or of providence, or an acquired ability, and never answers to a "gift of the Holy Ghost," which is a spiritual endowment, or a native talent sanctified, or a holy surrender to the will of the Holy Spirit. Then only do they become gifts of the Holy Ghost, when the Spirit energises and has full control of them. A spiritual gift is a supernatural power imparted to the natural faculty, permeating the mind, and lifting it to a higher plane of perception, sensibility, and activity, for the accomplishment of spiritual ends entirely above the reach of unassisted reason.

2. All gifts in the Church may be ranged under the heads of miraculous and non-miraculous, public and private. Of the miraculous, such as the gifts of healing, of tongues, etc., we will not speak. They lingered in the Church for a brief period after the apostles' time, and then, as a stated order or public function of the Church, they passed away. The non-miraculous

gifts, such as prophecy, in the New Testament sense, teaching, exhortation, and the like, remain. Public gifts I would denominate such as the Church formally and officially recognizes; private gifts are such as are distributed throughout the body of the membership, to be used according to a common law of Christian propriety. Through the instrumentality of these the Church is still sustained, and will be sustained, till the Lord come. In the miraculous gifts the power of God wrought alone, without human aid; in the non-miraculous the human and divine will concur as joint factors, operating to one result. Peter was not assisted to cure the cripple, but he was assisted to preach the sermon of Pentecost.

3. Under the head of non-miraculous gifts we range every consecrated natural power, or capability, by which one man can serve, or have influence over, another. The gifts we are speaking of are of the social order. Human beings in social life come in contact with each other through various relations, interests, dependencies, sympathies; and at these points men affect each other for good or for evil. These points of contact are opportunities for doing good, and the adaptation for doing good is raised to its highest power and intensity by the Holy Spirit. The power to affect each other for good, by the action of mind upon mind, whether through the relations of business, social life, family life, teaching, preaching, conversation, singing, or whatever other form, when sanctified to God, becomes a gift of the Holy Ghost. The same person may have various gifts, though generally distinguished by two or three—or perhaps one. A consecrated talent for preaching becomes a gift of the Holy Ghost for that work. So of teaching, exhortation, singing,

praying, the prosecution of business, or the ruling of a state. That these gifts are of the social order for the ends of edification, the apostle affirms when he says they are wisely distributed in order that "the members *should have the same care one for another.*" In his argument (1 Cor. 12 : 28) he shows that what he calls "members," are nothing else than members endowed with gifts.

4. Gifts are the organic points, the ganglionic centers of the mystic body of Christ, through which the vital functions of the healthful body are performed. What is your natural temperament? At what point does the natural force of your mind and character most readily concentrate? Here lie your peculiar talents which, being sanctified, become gifts of the Holy Ghost. You may not at once fully know yourself, as to your aptitudes and capabilities, but "sanctify the Lord God in your hearts," devote all to His glory, and without seeking a sphere, promptly take hold of the present duty, and God will open your way. But cultivate your mind as you have opportunity, by study, prayer, meditation. Seek to use the gifts you have. They improve by use and culture. Paul's advice to Timothy involves a principle which applies alike to all and to each: "Neglect not the gift that is in thee, which was given thee by prophecy,"—"Study to show thyself approved unto God,"—"Stir up the gift of God that is in thee,"—"That good thing which was committed unto thee, keep by the Holy Ghost,"—"O, Timothy, keep that which is committed to thy trust." How can we keep that which is committed to us by the Holy Ghost, but by using and guarding it sacredly for the purposes for which it was thus committed? always remembering the difference between gifts and grace, as in Paul's admonition to the

Corinthians: "Ye *eagerly desire* the best gifts, but I show unto you a more excellent way." If a man does not feel honored and thankful to be called of God to any service, he is not yet fit for any. If he cannot from the fulness of his heart say—

"O, that my Lord would count me meet
To wash His dear disciples' feet!"

or, "Lord, what wilt thou have me to do?" he is not yet qualified to serve the Church of the Redeemer in any capacity.

5. As between miraculous and non-miraculous gifts, although all have a common end in view, and serve to one and the same result, yet the apostle uniformly ranks the latter above the former. Five times Paul gives a formal list of the more prominent public gifts, (1 Cor. 8 : 10-12, 28, 29, 30 ; Rom. 12 : 6-8 ; Ephes. 4 : 6,) in which, wherever he mentions the "gifts of healing," of "miracles," "divers kinds of tongues," "interpretation of tongues, he places them below "prophecy," "teaching," the "word of wisdom," and "word of knowledge." In 1 Cor. 12 : 10, the "working of miracles" is indeed placed before "prophecy;" but the word there rendered *working* is peculiar, and literally means *inworking*, as denoting a work internally wrought upon the mind, a subjective experience, as in the case where one man is authorized to confer authority, accompanied by a spiritual qualification by the Holy Spirit ; or to confer the rights and privileges of the New Dispensation of the Holy Ghost, (see Rom. 1 : 11, 1 Tim. 4 : 14 and 2 : 16, Acts 8 : 17 and 9 : 17.) We know that our Lord placed miracles below prophecy, in its New Testament sense ; that is, below the gift of inspiration to discourse on Christian doctrine... and duty, and unfold the spiritual mysteries of truth. He that works a miracle of

cure upon a human body, in the name of Christ, does a great work ; but he that works at soul-cure and soul-culture, winning the immortal nature back to Christ, and leading it into the spiritual mysteries of God, ranks higher than he (John 14 : 12).

6. This is clear if we consider the ultimate design of spiritual gifts, as compared with the ultimate design of the gift of miracles. The ultimate object of the gift of miracles is to create faith in the doctrines of Revelation, as the truth of God ; the immediate and ultimate design of spiritual gifts is to bring all who receive the truths of Revelation as God's infallible word, to a personal, conscious experience of saving grace, and to edify and establish them therein. The first prepares the rude material, lays the ground-work ; the second builds and finishes the temple. Thus the apostle says, Christ, when He ascended up on high, "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, *for the perfecting of the saints, * * * for the edifying of the body of Christ ;* till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," (Ephes. 4 : 11-13). The relative value, or excellence, of a gift of the Holy Ghost is not, therefore, to be estimated according as it may strike the popular eye, or ear, or mind ; but according to its intrinsic relation to the end of all gifts—the salvation of the soul, and its edification in Christ. John Baptist was unsurpassed, as a prophet, by any "that were born of woman," only because he proximated, more than any, the advent and doctrines of Christ, and of the Holy Ghost. "Nevertheless, he that is least in the kingdom of God is greater than he ;" but only as he has

proportionately entered the clearer light, and greater unfoldings of redemption which John saw were "at hand." Miracles establish a doctrine in the rank and authority of an objective ground of faith ; but the Holy Spirit, ordinarily through the instrumentality of spiritual gifts, makes that faith operative, bringing that doctrine to the heart and conscience, making it the "power of God unto salvation."

7. But by New Testament example or precedent, all gifts in the Church, whether of the first, second or third grade—whether by prophecy, miracles or secular service—must, to serve their proper end, be gifts of the Holy Ghost. Herein the offices ranged under the title of "Deacons," "Rulers," "Helps," "Governments," and the like, though of inferior rank, are elevated to a parity with "Apostles" and "Prophets." A notable illustration of this is seen in the 6th chapter of the Acts of the apostles. Here the line is clearly drawn between the ministry of the Word and "table-serving ;" but in selecting men for secular service the order was : "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint for this business." Three cardinal qualifications are named—reputation for honesty, sound and discreet business capacity, and the "fulness of the Holy Ghost." The Church is the body of Christ, and the Holy Spirit is the life-power of the Church. Nothing could be introduced into the organic body which would antagonize the life-power. A worldly, selfish or ambitious element in the secular department, would work discord, strife and confusion in the spiritual. Christ endorses no secular gifts in the Church on any other ground.

8. The subject which we have briefly touched, is of broad dimensions. We

have aimed only to suggest the true quality of all spiritual gifts, their relation, directly or mediately, to the extension and spiritual life of the Church, their distinct individuality, and relative rank. But if what we have said be true, it is clear enough that the gifts of the Church represent the total breadth, quality and effectiveness of her instrumentality. Not the talents, or wealth, or numbers of her ministry and communion, but the consecration of these by the Holy Ghost. Divine wisdom never vested the scheme of revelation and redemption with genius and talent, but with endowments and gifts of grace. When shall we learn this? O, when shall all talents, for missionary and home purposes, for secular and spiritual service, be turned into gifts of the Holy Ghost? God cannot work but on this line. Read Heb. 2: 3-4. The word spoken first by the Lord Jesus, was afterward confirmed by them that heard Him, "God also *bearing joint witness* with * * gifts of the Holy Ghost." Here is the climax—the finishing testimony of God. This method only is "according to His own will." This only is the hope of the Church in conflict with her accusers. "And they overcame him (the fiery dragon and accuser of the brethren) by the blood of the Lamb, *and by the word of their testimony*," (Rev. 12: 11.) The word translated *gifts*, in the text, primarily means *distributions*. St. Paul also says, (1 Cor. 12: 11), the Spirit *divides* the gifts "to every man severally *as He will*." Here, as in the text, the Holy Spirit, in the personality of His Godhead, is declared to exercise His sovereign will in these varied bestowments. It is not for us, therefore, to please ourselves, or to use these gifts according to a worldly discretion, much less for worldly ends. This would work a forfeiture of the

gifts. The miraculous gifts of the apostles and prophets were not subject to their will, but to the will of God. If He has lifted the natural faculty, or the acquired ability, above the level of nature, by a holy inspiration, it is for His glory. Peter, after the sudden fame of His miracle at the beautiful gate of Solomon, could not hire himself out to work miracles for \$10,000 a year; nor could Paul avail himself of his popularity with the Paul-party at Corinth, to preach for gain or convenience. Full well they knew they held "this treasure in earthen vessels, that the excellency of the power might be of God, and not of themselves." And had the one-talented man penetrated this doctrine he would not have hid his talent in the earth.

9. If the Holy Ghost gives a *joint-witness* with our sanctified gifts, how sacred is our fellowship with the Spirit! how honored our calling, even in the humblest walks of life! Let this point be watched with godly jealousy. The Spirit goeth no whither with us, but "according to His own will." The doubting world will never believe our testimony without this *joint-witness* of the Spirit.

"Come Holy Ghost, our hearts inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost *Thy seven-fold gifts impart*."

REJOICING IN THE GOSPEL.—It is said, that near the pole, where the night lasts many months, the inhabitants go up to the tops of the mountains, when it is time for the sun to appear, striving who shall get the first sight. At its appearance they deck themselves in their best apparel, embrace each other with joy, and cry, "*Ecce sol!*" Behold the sun! How much more should we rejoice in the light of the Gospel! This is not periodically enjoyed; its full, bright rays are upon us continually.

"And He saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb."—Rev. 19: 9.

"'From glory unto glory' of loveliness and light,
Of music and of rapture, of power and of sight;
'From glory unto glory' of knowledge and of love;
Shall be the joy of progress awaiting us above."

—"It has been beautifully said that the openings of the streets of heaven are on earth."

WHAT ARE THEY DOING OVER THERE?

DR. W. C. PALMER.

A LOVELY and affectionate daughter, who had been the solicitude and care, as well as companion of a dear mother for a little over nineteen years, and whose whole life as it developed, gave evidence of a richer and more fragrant perfume of love, has just been translated to that beautiful city, where we are told, "they have no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light of it."

Much care had been bestowed upon her academic and collegiate studies; but the loved one had tokens that near kindred did not like to acknowledge, and said that the future was not for her; and in obedience to the blessed Holy Spirit, her heavenly Instructor, she had been laying up treasure in heaven, and making preparation to have "an entrance ministered to her abundantly into the everlasting kingdom of our Lord Jesus Christ." Her last words to the weeping ones around her, who had been so affectionately anticipating

her every wish, in response to the question, "Will you be waiting at the gate for me?" with both hands feebly extended she answered, "I shall be waiting for you all."

The following day the bereaved mother, no doubt like thousands of other mothers would do, asked the question, and expressed a desire to know, "*What they were doing over there?*" meaning the glorious company into which her dear Jennie had been introduced.

Of that better world, or of its employments, we should not have had any knowledge, had not God in His infinite love made a revelation of it in His written Word. The question fraught with so much interest to bereaved hearts, may now be answered from the blessed Bible so as to quiet every anxious fear, and to satisfy every believing, trusting soul.

One thing is certain, they *sing* in heaven, and it may be because of the poverty of human language to pour forth the glories of our exalted Savior, that music is added, for music is said to be, by one who has joined the white robed company, "the dialect of heaven." The first one of our race that entered that blissful abode, commenced a song that was never heard there before, and they called it a new song. It was begun as a solo, but the strains were so glorious, and the theme so enrapturing and important, that it has been perpetuated to the present time, and will no doubt be the eternal song. The very words are inspiring. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, unto Him be glory forever and ever. Amen." There is something significant about this song-testimony of the witnesses of the power of the blood to cleanse from all unright-

eousness, which should deeply impress all who expect to unite with the choir. It is written, no one could sing that song but those that had learned it on earth.

"These are they that bore the cross,
Nobly for their Master stood;
Sufferers in His righteous cause,
Followers of the dying God.
Out of great distress they came,
Washed their robes by faith below,
In the blood of yonder Lamb,
Blood that washes white as snow."

Eighteen hundred years ago the choir had increased to such proportions, that John declared the music to be like the sound of many waters. He also informs us that the number of singers had become a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues; and they cried with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb." On another occasion, as described by Isaiah, the solo was so powerful that while one seraph cried unto another seraph, and said, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory," the effect was so great, "that the posts of the door moved at the voice of him that cried." What will the music be from such a choir?

This, then, is one of the delightful employments of the triumphant host. We are told that the "work of our God is all honorable and glorious." It is recorded, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." We have been given a glimpse of the doings of the heavenly company, in the messenger that was sent to John to show him things that were shortly to come to pass. In that visit the veil is lifted, if not sufficiently to satisfy vain curiosity, enough to calm the anxious and sincere soul. He had been with

Jesus a little while in heaven, and had become so changed, that John was about to fall down and worship him.

We might suppose, if any one would recognize the risen Savior, it would have been the disciple that leaned His head on His breast at supper—the one to whose care Jesus committed His mother, so long as she should live. This also proving the truth of another part of Scripture, "They shall have bodies made like unto His most glorious body." This, we have no doubt, was the occasion of John's making the mistake, for he was not an idolater. When the messenger forbade him, he gave as a reason, "For I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Here, then, we have another of the employments of the favored company. Is it not indeed honorable and glorious to go on embassies for the God of heaven?

PEACE.

REV. E. T. CURNICK.

My heart was like the troubled sea,
Swept with the winds of doom;
While marshaled clouds, tossed restlessly,
Obscured the longed-for Sun.

• The Prince of darkness and of air,
In Titan-grasp held me—
Thus beaten, tossed, and white with fear,
I cried for liberty.

The raging waves of shame and sin,
In horrid tumult play;
Disclosing nature's depths within
Of loathsome, miry clay.

A Form arose for my release,
The fairest of the fair;
For mastery strove the Prince of Peace
With th' vengeful Prince of air.

One moment stood the Son of man
Upon the stormy sea;
The next, my soul felt sweetest calm,
For, "Peace, be still!" said he.

"Our Father which art in heaven,
hallowed be Thy name."—Matt. 6: 9.

—♦♦♦—
"My Father, God! that gracious word
Dispels my guilty fear;
Not all the notes by angels heard
Could so delight my ear."

—"Christ revealed God as a Father. In His first and last words, Christ calls Him 'Father.' As a Father, God thinks of us, loves us, works for us, cares for us, protects us, provides for us in the future. 'Father' is the most endearing appellation in which He is made known unto us. 'I should have been a French atheist,' said Randolph, 'had it not been for one recollection; and that was when my departed mother used to take my little hand in hers, and cause me on my knees to say, *Our Father which art in heaven.*'"

—♦♦♦—
SOUL HUNGER.

REV. ENOCH STUBBS.

GOD is the great and eternal Dispenser. His fulness is an infinitude of which we have no adequate conception. The mighty ocean and the boundless spaces above us are the emblems of His plentitude. Of His willingness, and desire to communicate to His creatures of this wondrous store, there are ample assurances. The lesson is repeated again and again as to those who are prone to forget God's infinite bounty. The air so free, the rain so copious, the provisions of nature so inexhaustible—practically limitless mines in the depths below, and ever recurring harvests in the fields around, furnish but a feeble illustration of the amazing supplies of grace. If the tree of life originally planted in Paradise has been demolished, and its fruit forever cut off, that which was planted by the blessed Christ flourishes still—its fruit is inex-

haustible. If the river which flowed through Eden flows no longer, that which takes its rise on Calvary is perennial, and though the world may drink it, lessens not its tide. If the original banquet spread for human souls has been swept away, that prepared by Jesus is a perpetual one and the invitation universal.

But while God is the great Dispenser, man should be the perpetual recipient. And the provision is in vain, so far as man is concerned, if he receive not. This is why so many are lean and faint. The provision is there, but alas for the appetite! The need of the time is not divine nourishment, but human hunger. O, for a baptism of conscious need! How many come to the banqueting house, but never approach the table, appear to rejoice in the tree of life, but never pluck of its fruit! They manifest an interest in the progress of the work of grace in the hearts of others, but are slow to attend to the needs of their own souls. If others are converted they are glad. If they are enabled to make a surrender of all to Christ, and grasp the fulness of the blessing of the Gospel, they rejoice; but they do not "go on to perfection" themselves. They will even attend the meetings for the promotion of holiness, and assist by song and general encouragement to seat others at the table of the divine banquet, but they themselves are unfed.

But how shall this hunger of soul be generated? We answer, just as might be expected, from the analogy of things, viz., by such exercise of holy living as will work up the food already taken into the soul, into the bone and muscle of religious character. It is not by any amount of reading and meditation upon the great theme that the necessary condition for advancement in holiness is to be obtained. It is not the heaping

truth upon truth, and the adding light to light, that the condition of assimilation is had, any more than it is by the taking meal upon meal that strength and growth are to be attained. But that which is received must be wrought up into the tissues of life, after which nature having used this, will call for more. *This call is hunger.* It is the natural desire for the supply of further need. What is then taken will be taken with relish, and pleasure, and will be immediately incorporated into the system, and the system will be built up thereby. But if what was taken before has not been yet assimilated, what may be taken now will simply clog, and ferment, and there will be rather an unhealthy distension than a normal growth.

There are undoubtedly those who are under this mistaken spiritual regimen. They love the theme of holiness. They delight to read and hear about it. They attend meetings for this purpose. And of all the things they wish, is that they might experience what they hear others tell. But this very desire is not the longing of a hungry soul. If it were, they would soon be filled. It is rather the uneasiness of a spiritual dyspeptic. They have received lesson upon lesson, and light upon light, of which no real use has been made. Let them resolutely undertake to do by God's help all which that light has revealed, to face all the duties, and to make all the sacrifices, and acknowledgments, and give up all the questionable things which have already been pointed out; then there will have been an absorption of the light hitherto received, and there will be a speedy call for more material to be worked up in a similar way into the character. This call will be that real hunger of soul after God and righteousness, to which alone the promise is given, "It shall be filled."

PRECIOUS THINGS.

FRANCES RIDLEY HAVERGAL.

I.

O what shining revelation of His treasures God hath given!
Precious things of grace and glory, precious things of earth and heaven.
Holy Spirit, now unlock them with Thy mighty golden key,
Royal jewels of the kingdom let us now adoring see!

II.

1 Pet. ii. 7.—"Unto you therefore which believe, He is precious."

Christ is precious, O most precious gift* by God the Father sealed;†
Pearl‡ of greatest price and treasure,§ hidden, yet to us revealed;||
His own people's crown of glory, and resplendent diadem;¶
More** than thousand worlds, and dearer†† than all life and love to them.

*John iii. 16; 2 Cor. ix. 15. †John vi. 27. ‡Matt. xiii. 46. §Matt. xiii. 44. ||Gal. i. 16; John xiv. 21. ¶Isa. xxviii. 5. **Phil. iii. 7-8. ††Matt. io. 37-39.

III.

1 Pet. ii. 6.—"Behold, I lay in Zion a chief corner stone, elect, precious."

Marvelous* and very precious is the Corner Stone Elect:
Though rejected† by the builders, chosen‡ by the Architect.
All-supporting,§ all-uniting, and all-crowning, tried|| and sure;
True Foundation,¶ yet true Headstone** of His temple bright and pure.

*Psa. cxviii. 23. †Psa. cxviii. 22; Isa. liiii. 3. ‡1 Pet. ii. 4. §Eph. ii. 20-22; iv. 15-16. ||Isa. xxviii. 16. ¶1 Cor. iii. 11. **Zech. iv. 7.

IV.

1 Pet. i. 18-19.—"Ye know that ye were not redeemed with corruptible things, * * * but with the precious blood of Christ, as of a lamb without blemish and without spot."

Now, in reverent awe and wonder, touch the theme of deepest laud,*
Precious blood of Christ that bought† us and hath made us nigh‡ to God!
His own§ blood, O love unfathomed! shed for those who loved Him not;||
Mighty fountain always open,¶ cleansing** us from every spot.

*Rev. v. 9. †Acts xx. 28. ‡Eph. ii. 13. §Heb. ix. 12. ||Rom. v. 10. Zech. xiii. i. ¶1 John i. 7.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phill. 3: 14.

—♦♦♦—
 "That path with humble speed I'll seek,
 In which my Savior's footsteps shine;
 Nor will I hear, nor will I speak,
 Of any other love but Thine."

—"Nothing, nothing, I say nothing but sound sanctification can abide the Lord's face."—*Rutherford*.

—"Try and search His Word, and strive to go a step above and beyond ordinary professors; and resolve to sweat more and run faster than they do for salvation. Men's midday, cold, and wire pace to heaven will cause many a man to want his lodgings at night, and to lie in the fields."—*Ibid*.

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GO FORWARD.

MRS. M. N. VAN BENSCHOTEN.

"Speak unto the children of Israel that they go forward."

"IT WAS only six weeks," said the devoted mother of the sainted Anne Lewis Robinson, "only six weeks after her conversion to Christ that she received the blessing of perfect love. I never shall forget the day that she came to my room, as she returned from the early prayer-meeting, and clasping her hands over her surcharged heart, cried in rich, sweet voice, 'O, mother, glory! glory! glory!'"

This lovely Christian was early crowned. At the age of twenty she was united in marriage to the Rev. Mr. Robinson, but in a little over one year, with words of victory on her lips, she went to be forever with the Lord.

Always triumphant, passing rapidly from strength to strength, and from glory to glory, her life bore many precious lessons of truth, but none more important than this: that it is the

privilege of the child of God to pass quickly from the state of justification before God, to that of entire sanctification. We believe this is God's order; and if the soul from the hour it is freely justified and regenerated, would walk softly before the Lord, being obedient in all things and faithful to all the light given, it would be led by the Spirit of God rapidly into the state of entire sanctification.

Purity is not synonymous with maturity. Nowhere in God's Word do we find that *time, age* or *experience* is a condition of full salvation. It is only a whole burnt offering, without spot or blemish,—an *entire consecration*, without the least *reservation*, to be held constantly and sacredly the Lord's. When such an offering is presented upon the altar, with faith in Christ's atoning merits, and an unwavering trust in the promise of God, the fire from heaven will always fall, whether it be presented by young Timothy or by Paul the aged. Justification implies a consecration *equally entire and unreserved* as that of entire sanctification, the end of our faith only being different. In the one case, there was a sense of guilt and we laid hold on Christ for pardon. In the other, there was *no sense of guilt*, but a consciousness of remaining sin, which was truly under control and hence brought no condemnation; but we were *convicted* it was our *duty* and privilege to be free, and we laid hold on Christ for a complete *deliverance* and a full *restoration* to the divine image.

This, so simple and plain to the consciousness of the soul illuminated by the Holy Ghost, can be easily apprehended by the babe in Christ. And if these were faithfully instructed and shown what is their glorious privilege and duty, would there not be many more able to testify to the power of

Christ to save from all sin? O, teachers! show us the way, go before us—lead us up—speak unto the children of Israel that they go forward, for we are well able to possess the goodly land. There is no sighing over there, for the flesh-pots of Egypt—for it is a land of corn and wine, where we are fed on the finest of the wheat, the honey out of the rock, and the rich grapes of Eshcol. O, that the great multitude of God's children were able to sing—

"I've reached the land of corn and wine,
And all its riches fully mine;
Here shines undimmed one blissful day,
For all my night has pass'd away.
The Savior comes and walks with me,
And sweet communion here have we;
He gently leads me with His hand,
For this is heaven's border-land."

—My friend said, as she was about to have a severe surgical operation performed, and the doctors began to give her the anæsthetic, "Now, don't you do a thing until I am insensible—I am ready to die!" One old doctor, a Christian to the core, said, "That's right, daughter!" I thought when I heard it, that was better for her, and easier for the doctors. So, a surrendered will makes God's surgery better for us, and easier for Him. He wants to rid us of our tumors, by the easiest possible method; and if we are rigidly still, while He has His sweet way, the knife will never go a millionth-part of a hair's breadth where it ought not.—*Rev. B. M. Adams.*

—"As by one and the same soul all the members of the body are united with the head, and quickened; so all the faithful, although they are upon the earth, and the Head is in heaven, yet they are in very deed, by one and the same Spirit, united with Him, and abide and live in Him."—*Cawdray.*

"And he that winneth souls is wise."
—Prov. 11: 30.

—♦♦♦—
"The harvest dawn is near,
The year delays not long;
And he who sows with many a tear
Shall reap with many a song."

—Cowper the poet relates of his overpowering sensations at the time of his conversion: "Unless the Almighty had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder."

WANTED, CONVERSIONS.

REV. GIDEON F. DRAPER, D.D.

AT a company of clergymen recently gathered around a breakfast table in London, one declared his profound sorrow at the absence of conversions in his congregation. Upon eliciting the experiences of others it was found to be a general lamentation. In addition to increasing fervor in the pulpit, it was resolved to urge the importance of soul-saving in the prayer-meeting and at all the means of grace, publicly and privately to urge it upon all the members of the Church, that there might be systematic, united, persistent effort in this direction.

The same necessity is felt by the Presbyterian denomination of this city, and daily, united prayer-meetings have been held to enkindle a new zeal and inspire greater success in saving men.

Is it not the supreme want of the Methodist Church, in city and country, *the conversion of sinners?* As a denomination, there has been a relative decline in soul-saving. In proportion to members, there is not that increase and ingathering of the years ago. It

should be felt in the depths of the soul that the supreme object of the Church is to save men. The minister should have it burned into his very brain, and ceaselessly cry, "Give me souls or I die!" He should be contented with nothing less. An example of continued earnestness and holy zeal, the enthusiasm would be contagious. "Like priest, like people," is true in this regard. The pulpit tones up or tones down the Church spiritually. The pastor must lead the way. He is "ambassador in Christ's stead." Woe unto him who is "contentedly unsuccessful" in this divine purpose of the Christian ministry. With him there should be no side issues, no distracting objects.

The heartfelt anxiety and persistent effort in connection with the salvation of men, should characterize every disciple of Christ. "Let him that heareth say come." The command, "Go ye into all the world and preach the Gospel to every creature," is of universal and eternal application. It is not to be generously given to missionary or minister. It is your sacred duty, brother—your duty, sister, to preach the Gospel to the soul just beside you. The whole Church should be a united band of soul-savers. "All at it," and always at it," then what glorious results! If the time, talent, influence, energy, devoted by godly (?) women to fairs, festivals, concerts, etc., in the name of our most holy religion, were sacredly expended in systematic, evangelistic effort at this propitious season of the year, amid the teeming Christless masses that surround our Churches, what a harvest of souls would be gathered! And it would pay the Church financially better than the peddling of dolls and trinkets. O, for an *entire consecration* of the entire membership to the supreme work of the Church on earth!

An indispensable requisite is a *felt* burden of souls. Let there be a constant study of the life and character of Christ, a daily bathing of the spirit in the spirit of the Holy Word, listening to the divine threatenings addressed to the lost, to the Christ-declaration of the value of a soul, to the rich promises of salvation from the yearning heart of the loving Father, and the disciple will share the Master's tenderness toward the sinning. Full salvation should furnish an especial fitness for this work. An indwelling Christ, cleansing from all sin, should produce the fruits of an outward Christ-life. "Perfect Love" is a misnomer, if it does not ceaselessly impel to the saving of men. Otherwise it is very imperfect and fitful. Full salvation is worth to the world precisely what it accomplishes in results, and no more. The world expects of those who make this high and glorious profession, a corresponding beneficent, fruit-bearing life. The promise of *power* is universal. "Ye shall receive power after that the Holy Ghost is come upon you," is spoken of the Church at large. "All power is given unto Me in heaven and in earth," "Lo! I am with you alway even unto the end of the world," are addressed to the individual believer. "I will pour out my Spirit upon all flesh," "on my servants and on my handmaids, and they shall prophesy." What stupendous results would follow the pouring out of this Spirit upon the "all flesh" of the Methodist denomination to-day, and from the consequent universal prophesying! Let each Christian ask the question: "What am I doing to save my brother man?" Let each claim the promise, receive the power, and go forth not only working for but *with* the Master—

"Then glad will the harvest song resound,
And the reaper with his sheaves be found."

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133: 1.

—♦♦♦—
 "O let us all join hand in hand,
 Who seek redemption in Thy blood ;
 Fast in one mind and spirit stand,
 And build the temple of our God."

A PRESBYTERIAN TESTIMONY.

REV. G. BURROWES, D.D.

The following letter to Mr. Geo. W. Stone, taken from the *Pacific Herald of Holiness*, is from an eminent minister, Professor in the Presbyterian Theological Seminary of San Francisco.

MY DEAR BROTHER—There are nothing but pleasant remembrances connected with the day I spent at the Camp-meeting and with our ride in Oakland. In the midst of professing Christians, who seem to shrink, to so great an extent, from ever saying anything about the love of Christ in their hearts, and shun any mention of it almost as though it were an unlawful subject of conversation, it is refreshing to get sometimes among such a circle as was gathered there on Tuesday, whose desire is to help one another, to "forget the things which are behind and press toward those which are before." I can enjoy such fellowship, even though there be some with much yet to learn, who express their feelings in a way different from the quietness and stillness into which my own soul is hushed under the deepest and most melting influences of the Holy Spirit. I ever remember many of those met there, as the excellent of the earth, "the saints who are in the earth and the excellent, in whom is all my delight."—Psa. 16: 3.

The great secret of religious life, advancement, fulness of strength and joy, is to "be filled with the Spirit," Eph. 5: 18; "filled with all the fulness of God," Eph. 3: 19. This is a bless-

ing open to every one who believes it attainable, and who will seek it perseveringly in prayer. When we are filled with the Holy Spirit, every grace of the Christian life and character falls into its proper place and comes out into a healthy and proper development. The soul thus filled with the Holy Spirit clings to the Word of God with intense study and unspeakable delight, and tests every emotion by the teachings of the written Word. There are measures of the Holy Spirit's influences that would be more than we can bear. These we do not desire. But every believer should make it his unceasing prayer to be filled constantly with the Holy Ghost to the extent that God sees possible and desirable for a creature possessing our capabilities and powers of body and soul. Consecration, holiness, duty, and everything else, will then fall into its proper place; and instead of looking too much at ourselves, as some do, we will look away from self and have our view filled with the glory of Jesus and the Holy Ghost.

The more powerfully I am filled with the Spirit, the more lowly do I lie abased on my face in the dust. Those brethren who call this "perfection," use this word in a different sense from me. Mr. Wesley, speaking of Christian perfection, says, "this state co-exists with infirmities, errors of judgment," etc. He writes: "A person filled with the love of God, is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please, I do not." I believe in the spiritual state of which Mr. Wesley is here writing, but my use of language will not allow me to call it "perfection."

But whatever *the name* by which it may be called, do you, my brother, rest not till you possess *the thing*—"filled with the Spirit," "filled with the fulness of God."

"The Lord is on my side, I will not fear: what can man do unto me?—Psa. 118: 6.

"God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near."

—*God is on His people's side, therefore:*

1. I never can be left alone, in anything I am called upon to do for God.
2. Nor can I ever be left alone, in any resistance which I have to offer for God.
3. I must have on my side the full benefit of this heavenly alliance, in God's thought, His resources, His energy.
4. How wonderful the condescension, and the love, which makes the great God stoop to alliance with man!—"I wills of the Psalms."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

THE closing exercises at the stand were very interesting. Enjoyed a long conversation with Mr. Creamer, the Hymnologist. He is a devoted Christian. I also formed an interesting acquaintance with Mrs. S—, a remarkably gifted lady, both as relates to her piety and her talents. She said in meeting last night, that she had been instructed through the instrumentality of reading "The Way of Holiness," so that now she was a happy possessor of that grace. She had since loaned the volume to about fifty different persons, with signal satisfaction. Thanks be to God for the many precious assurances I receive that my labor is not in vain in the Lord!

A deeply pious and intelligent physician said at the meeting held at Philadelphia last Sabbath, that he received the blessing of holiness, a few years since, through reading the articles pub-

lished in the *Advocate* in numbers. Similar statements I am often permitted to hear; and while they deeply humble me, in view of my unworthiness, yet they also encourage me for future efforts. And surely they ought to be recorded, that they may stand as mementoes, which may ever say, "Hitherto hath the Lord helped me."

Returning from the Camp-ground to the cars, the horses attached to one of the carriages took fright, and two ladies were thrown from the vehicle and greatly injured. Thus, under most unlooked for circumstances, are we met with the admonition, "In such an hour as ye think not the Son of man cometh." Rev. Wm. and Mrs. Taylor spent the evening with me, on my return to the house of my dear father-in-law, of Baltimore. This is a pleasant acquaintance—may it be perpetuated as shall be most for our mutual edification. Yesterday, in passing through from Baltimore to New York, my Heavenly Protector was graciously with me, and I enjoyed sweet and hallowing communion.

October 1st, 1848.—I have already had gracious intimations that the very keen trial through which we (I say ~~we~~ advisedly, for my husband is ever a sharer in my trials,) passed several weeks since, has had its uses. How truly

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Often are those who give themselves up a whole burnt-sacrifice, called to pass through fires which the occasion of the ordeal may be intended to tell more on others than on themselves. And thus has it been, I have thought, in regard to the trial which has cost me so many heartfelt pangs of late. Often, while called to endure, has it been sug-

gested, "Yea, a sword shall pierce through thine own soul, that the thoughts of many may be revealed." The keenest trials of the Savior came from those from whom they ought least to have been expected. Yet the guileless lips, and the perfect life of the Savior, were not sufficient to ensure Him against the envy and malicious intentions of some who ever professed to be zealous of the law. Surely, the disciple is not above his Master.

Yet, I feel that I am engaged in a great work, and cannot come down. In view of the various machinations calculated to employ my mind with personal grievances, I have said, "Why should the high and holy work, in which I am engaged, cease, while I come down to absorb my mental and bodily energies in the various perplexities which would hinder me?"

NOT AS THE WORLD GIVETH.

MRS. LIZZIE FENNER BAKER.

The sunlight like a golden flood,
Streamed thro' the old Church aisles,
And beautifully the outward world
Lay sleeping neath its smiles ;—
The last tones of the sacred hymn
Died solemnly away,
And every ear was bent to hear
The lesson of the day.
"Let not your heart be troubled." Thus
The sacred word began,
And to the end the blessed lines
In sweet accordance ran.
Methought I heard the Savior's voice
Saying, "Believe on me,"
"In mansions of my Father's house
A place is kept for thee!"

When Thomas questioned of the way
Whither His Lord did go,
My heart grew sad that one so blest
No more of Christ should know ;—
Yet often 'mid earth's pressing cares,
Its weariness and strife,
Our souls forget the Lord—"our way,"
"The way, the truth, the life"

I listened while in earnest tones
The man of God read on,
Of the eternal unity,
Of Father and of Son.
I thought of that sweet Comforter
Whom the "world cannot know,"
Promised unto the faithful ones,
Christ's followers below.

With heavy heart I listened
For my Savior's parting feet—
I thought of Pilate's judgment hall,
Of Calvary's awful steep—
And while with eagerness I caught
Each loving, blessed tone,
I sorrowed with the weeping twelve
So soon to be alone.
Alas! for them—that lonely band—
The Master's "time draws near"—
What if their untried faith should fail
In the dark night of fear!
Strengthen, Lord Christ, by Thy rich grace
Each soul for Thee that liveth!
"My peace I leave," methought He said,
"But not as the world giveth."

Oh! all His words were sweet before,
But these stole o'er my heart
With a deep joy, where naught of joy
Had either lot or part—
His gifts are all beyond its power
To grant or take away—
His peace abides with all His saints
As full, as free to-day.

The lesson for the day was o'er,
And the low chant again
Resounded thro' the old Church aisles,
A sweet and solemn strain—
And in my heart I whispered, "Lord,"
"O, may each soul that liveth
Be comforted by Thy great peace—
Peace not as the world giveth."

—"As Bunyan's pilgrims drew near the gate of the Celestial City, a great company came out to meet them; and the King's trumpeters saluted them with ten thousand welcomes. They were escorted up to the gates by the glorious throng, amid the singing of angels, and the notes of the trumpeters; while the bells of the city itself rang out a joyful welcome. The pilgrims were enraptured with their company and the prospect before them, as many a dying saint has been."

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 30.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the 'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

IN THE SPIRIT ON THE LORD'S DAY.

JAN. 1.—"I was in the Spirit on the Lord's day."—Rev. i. 10.

"The Lord's day!" The day on which He rose from the dead. The day on which He appeared to the disciples as they communed together. The day on which He has ten thousand times met His followers and breathed peace on them. O, to serve my Lord aright I would be in the Spirit to day!

"The Lord's day! It is like reaching a mountain top, after walking through a valley all the preceding week. I see the land before me, and can thank the Lord and take courage. The surface of the earth without a flower, the face of man never seen to smile, would not be things half so desolate as a week without a Sabbath.

In the bracing atmosphere of this day I would renew my youth. I would put on the beautiful garments of holiness. I would enter into the secret place of the Most High. I would feel that hand of the Lord upon me that shall smooth away the wrinkles which the world and the devil have called forth. I would in the calm of

to-day gain that peace so much in harmony with the day and all its sacred associations.

THE BRETHREN OF CHRIST.

JAN. 8.—"My brethren are those which hear the word of God and do it."—Luke viii., 21.

How dear to each other are those who are related by spiritual ties! When spiritual sympathy is excited in the breast, it binds hearts together as nothing else can do. The family of God is a model family. To become a member of it is so great a privilege, that for it we might well forego all earth's riches. There is a striking likeness between all the members of this family. You may know them by their works. Very dissimilar in countenance and habits, they are one in heart. They all "hear the word of God, and do it." They do not all subscribe to the same creed; they do not all worship in the same language; they do not all conform to the same religious customs; but they do all "hear the word of God and do it." This great essential of godliness is manifest in them all.

There is a common home provided for the Lord's family, where His children shall all meet. As the drops of rain which have fallen on the slopes of the Himalaya mountains, and those which have fallen on the Grampian hills at last meet in one ocean, so the saints from all quarters of the earth, from the east and the west and the north and the south, shall all "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

GOD'S SPECIAL PEOPLE.

JAN. 15.—"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself."—Deut. vii. 6.

God has a special people. All people are His. He has a right to rule all. Even over the rebellious He rules.

They who finally reject his gracious rule shall be destroyed under His iron rod. But among God's own people He has special servants who do His bidding prominently, and enjoy much of the confidence of the Master.

God's special people are ever *holy*. This is the distinguishing badge of those whom God peculiarly honors. No such preparation for usefulness, no such preparation for doing His will, whatever it be, as this. God loves it. He seeks for it as we seek for hid treasure. He smiles on it. He favors it. He works through it. Heaven's choicest favorites are earth's most holy men.

God's special people, are ever *devoted to Him*. God's will is their will. His word is their law. They will step out in front of His forces and assume commanding positions, or they will retire into the background and watch the baggage.

TRANSFORMATION AND ITS RESULTS.

JAN. 22.—“Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—Romans, xii. 2.

He is a worldling who is “conformed to this world.” Conformity to it indicates love for it. We must not judge according to appearances, but appearances sometimes judge us. If there be conformity in external life to the world, it will be the result of a prior conformity of internal affection.

“But be ye transformed.” The Christian man is a changed man. Old things are passed away; all things have become new. What a change! From darkness to light; from disease to health; from misery to happiness; from death to life. This takes place in every renewed mind. The renewal goes through the nature. Where there was no desire to love God, no attempt to

glorify God, no wish to please God, there is found throughout life the strongest desires to glorify Him, and enjoy Him for ever.

A transformed mind seeks to know God's will. No pains are too great if only it may be rewarded by clearly ascertaining what the will of the Lord is. It is open to receive every holy impression. It is diligent in the use of every means of instruction.

UNION WITH CHRIST.

JAN. 29.—“Abide in Me. I am the vine, ye are the branches.”—John xv. 4, 5.

Each believer is a new man. The fly, which on gorgeous wings springs from the crawling worm, is not more truly a new creature than is the man who has been converted to God. “Old things have passed away; all things have become new.” The new life which he then enters upon is a life of union with Jesus. It is a life entirely dependent on Jesus, as the branch is entirely dependent on the vine from which it springs. Jesus lives, and we live because He does so. He lives exhibiting all the virtues which so eminently characterized Him when He walked among men on earth. He is just as loving, and sympathetic, and pure, and full of grace as ever He was. There has passed no cloud over His graces since His return to the skies. Now the branches of the vine bring forth fruit according to the quality of the vine on which they grow. The life of the vine is the life of the branches. They cannot be separated. And if we live in union with Jesus, the life of Jesus is our life. His virtues, His humility, His purity, His patience, His self-sacrifice, His love, His grace flow into us, and we again reproduce them before the world.

—“Wherever Abraham pitched his tent there he built an altar.”

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing

"O glorious hope of perfect love."

Requests were presented from Colorado, Iowa, Kansas, Maine, Texas, Indian Territory, Illinois and Connecticut. Rev. Bro. Morehouse, followed by Dr. Paimer, led in prayer.

We had just been singing with much feeling

"Plenteous grace with Thee is found
Grace to cover all my sin."

Mrs. Palmer arose, saying: Our Father is rich, He has an abundant supply for all His children. Plenteous grace with Him is found, grace to cover all our sin. Let us please our Father by accepting clean hearts this afternoon.

She then read the lesson from Colossians 1st Chap. commencing at 21st verse, remarking: We were enemies, alienated, yet now hath He reconciled us, made provision to present us "holy and unblameable and unreprouvable in His sight." Walk before *Me* and be thou *perfect*, was the word of the Lord to Abraham. Paul says, the object of his preaching, warning and teaching, was to present every man *perfect* in Christ Jesus. Blessed, blessed word, "Christ loved the Church and gave himself for it, that He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing,

but that it should be holy and without blemish." After reading a number of marginal references, she said: We must give **positive** attention to these lessons. These are **our** school days, the blessed Holy Spirit is **our** teacher. We must listen to, and **practice** our lessons. If we will yield ourselves, the Holy Spirit will work in us mightily. Paul was not a favorite. He said, "Striving according to His working, which worketh in me mightily." Let us fully yield our hearts, our wills to God, and trust Him to fulfil in us all the good pleasure of His will, and the work of faith with power. She praised the Lord that she was continually getting clearer views of the blessed mystery, Christ in you, Christ in us.

SANCTIFIED WHOLLY.

Rev. Dr. Lowrey.—Thought that we could not do a better work than to be **personally**, consciously, thoroughly sanctified then and there: sanctified wholly. If we are converted, we are sanctified in part; the work is begun; the Spirit is there carrying on the process of quickening, cleansing and refining, but we have the evidence of not being wholly sanctified by the fact that we are overcome by anger, or love the world inordinately and idolatrously—or we are pushed by something to speak evil of a brother or sister, or we are envious and jealous of others, or when we know that we ought to do a work we find our knees feeble and we cannot open our mouth with boldness: these are evidences of not being wholly sanctified. God is ready now to do the work: He has made propitiation for the sins of the whole world—His part is done. Let us turn to God and have all enmity destroyed. We must not suppose if we check the flame we will destroy the fire; or if we seal our lips when we are prompted to say something wrong, that indicates a clean heart. It is a mistake to think that if we keep the old man bound with strong cords of resolution, prayer and watchfulness, that the old man is dead. The Bible contemplates extermination and destruction, not repression, and if we are sanctified the roots of bitterness will be destroyed, and we will not get angry and sin. Some one asks, Will we not sin again? We must make a distinction

here—this work of grace does not take away our capability of relapsing into sin, but destroys the tendency and inclination to sin, and if we do sin, we do violence to the nature God has put in us. If we speak evil before we are sanctified, there is something that pushes us to do it, and we say we will not do it again, and yet we do it again; but when we are fully saved we do violence to our being if we do anything that violates God's law and is contrary to the Spirit of Christ. He thanked the Lord that in talking on the subject he did not take it from books, but from experience, and could testify of what he had known and seen. He knew Jesus Christ to be a great Savior, because of what He had done for him, a great sinner, and he blessed the Lord there was plenteous redemption for *everybody*.

CHRIST IN US.

Dr. Palmer rejoiced to know that we have a helper in this great work: we are to be workers together with God, and this wonderful mystery that has been hidden from ages and generations is revealed to us through the blessed Holy Spirit. If we believe God's word we will make advancement on our way to heaven. John says "It is knowing and believing the love of God to us, herein is our love made perfect." If God had not said it, we might doubt. This mystery, even the glory of this mystery, is to have Christ in us the hope of glory. Paul says "We preach that we may present every man perfect in Christ Jesus." Did he make a mistake? This salvation was wrought out for *all* the children of God, and it encouraged his heart to know that many new witnesses were being constantly added to the number of those who could testify that He saved to the uttermost.

Bro. — gave us an account of how, after years of unbelief and of neglect of Church and prayer, he was convicted deeply of sin and converted, and saved from the appetite for strong drink and from a tendency to evil works, and yet he felt the motions of anger, pride, jealousy, &c. and longed to be delivered. His eyes were opened by the Holy Spirit to this text, "If a man love me he will keep my words, and my Father will love him, and we will come and *make our abode with him*."

He prayed for hours with the open Bible before him, until God baptized him so wonderfully, that he asked Him to stay his hand—since then, anger, jealousy, and pride, were all gone. He had been crucified with Christ and had now risen with him.

NOW IS GOD'S TIME.

Sister Clark said this word of the Lord came to her with power, "There standeth one among you who shall baptize you with the Holy Ghost and with power." She was impressed that this was what the Church needed to energize her and empower her to go forward in the work of the Lord. The reason why believers are not sanctified is because they do not come to the point of having the work done *now*. She was three months seeking the blessing, but when she came to the point to have it done now, God accomplished the work. Consecration and sanctification are distinct. It is our part of the work to consecrate our members fully, and then believing God's word, to walk out by naked faith, and He will finish the work of sanctification. She praised the Lord that He dwelt in her and controlled her being, and brought every thought into captivity, and she had only one object to live for, the glory of God and the salvation of souls.

MORE THAN CONQUEROR.

Sister Searles.—Had been thinking of this portion of the word, "This is the work of God that ye believe on Him whom He hath sent." In looking over the past thirty years of her experience she was led to praise the Lord that though she was less than the least of all saints, yet she was a conqueror through the blood of the Lamb. The Lord had led her all the way, and she claimed this promise, "They shall bring forth fruit in old age: they shall be fat and flourishing." When she read Frothingham's letter, she was sorry that he did not believe in revealed religion, but she was *so glad* she did.

RICHES FOR ALL.

Rev. Bro. Morehouse was impressed with this point in the lesson read, "Make known the riches of the glory." He at one time had a cousin in the Treasury Department, and he

thought it would be a fine opportunity to go and see it, and he went and was shown all through the place, and he saw millions in gold; so much riches! And yet he had to come away and leave it all; he couldn't have any of it, but he was glad that we can have all the riches in Christ that we want—we can load ourselves down and then ask the Lord to enlarge the vessel and give us more and more and more. He had a terrible time to get in the right place of consecration. He wept and struggled a long while with the depravity within, but when he laid himself, his wife, his property, his name and all on the altar, the fire consumed the offering, and he would not now change the joy of this glory for all the riches in the world, and there were riches enough to go all around.

REST OF FAITH.

Sister Denler, after having been converted for a year and a half, came to realize deeply that she needed something more, and was led to this meeting, where the experiences she heard spoken were what she desired. She did not know what sanctification meant, but she wanted it, and meant to live for it, and she consecrated herself fully to God and when the enemy would suggest some test that might come in the future, she left the future with God, knowing that the present only was hers. Twelve years ago a rest came into her life when she by faith stepped out on God's word, and she had been kept and led all the way.

SCHOOL OF CHRIST.

Rev. Bro. Hughes praised God that holiness puts us in such a school where we have such a Teacher who breathes into our ear "Learn of Me." There are two departments—the Primary department, which he would not undervalue, where the first rudiments of a justified condition are taught; and an Academic department, where we may learn the higher branches in the school of Christ, and we cannot make any progress till we surrender our will to the will of the Teacher. But when we do this He will teach us wonderful lessons of faith and love and brotherly kindness and long suffering and longing after souls. Let us all register our names in this

school of Christ in the department of true holiness.

DEAD TO SIN.

Rev. Bro. Reuss.—Selfishness is the mother of all sin: if self is out of the heart, the mother has gone and the children will be gone too. If we are dead to self, and Christ in us, the propensity to sin will be taken away. He praised God that there was such a thing as being dead to sin, and he could say with Paul "I live and yet not I, but Christ liveth in me."

A strange sister said, many years since, Jesus saved her, and her testimony was, Jesus saves me *now*, but for a number of years past her residence had been in a place where these views of full salvation appeared not to be thought or talked about. She held her membership with a large intellectual Church, the pastor a popular D. D., and she had lost by yielding to fear, and in a measure withholding her testimony, her evidence had become dim, and she had lost its power, but this afternoon she could say, Jesus saves me now.

BE A LIGHT IN A DARK PLACE.

In reply to this sister, Mrs. Palmer said: The dark place is the place where our light is needed, and it is dangerous to ourselves to withhold our testimony. We remember Mr. Fletcher lost the consciousness of the fulness four or five times by listening to the plausible satanic reasoning, to withhold testimony, to let his life take the place of his lips. Let us not fear the persecution that may follow. Not long since it called out the cry of fanaticism, heresy, etc., when one dared to say he knew that God for Christ's sake had forgiven his sins. Now the ground is changed. It remains true "They that will live godly in Christ Jesus shall suffer persecution." Let us courageously go forward, and without fear say, Jesus can and *does* do all He has promised to do, even to save from all sin. Jesus saves me now.

The closing exercises were impressive, quite a number presenting themselves for prayer as seekers of full salvation. From the ardent prayer offered, and the faith in exercise, we conclude some were saved.

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

HAPPY PEOPLE.

ABBIE MILLS.

As the new year opens there will be many wishes for the happiness of friends expressed. To some this will seem mockery, they have so long felt the insufficiency of earthly things to give, real, lasting happiness. Others have found the place where their summer lingers through the whole year, and each year with its short hours only passes to make room for another, which will be happier than any before known. Not that they have learned to predict the events of a year, or even a day, that they may ward off the ill and secure the good. It is simply this, their God is the Lord, and thus their happiness is secured, not by what they have done or can do, but because God is their Provider and Keeper. The Source of joy is in them, and their joy is full, and none can rob them of their treasure. Their foes may still be many, but the Lord is their shield and defence, "the lifter up of their head." They may grow weary with toil, but they know the place of rest, and fresh supplies of grace keep all moving without fret, worry or friction.

The heart-sea, long tossed by sin, is at rest, because the Sin-Destroyer has full possession. And this most healthful calm is mirrored on the face, and sweetens the tones of the voice. The feet "shod with the preparation of the Gospel of peace," speed over many a "Hill of Difficulty" with ease. Obstructing mountains melt away at the touch of Omnipotence, when faith presents her plea. So that, although there may be many things that go to make up the "much tribulation," yet nothing separates from the love of Christ. The peculiarly sweet joy of victory remains to cheer the one who is follow-

ing the Master in overcoming the world, through "the power that worketh in us."

Not all who are called the Lord's people have found this goodly land with its delightful climate; but, "Blessed is the people that know the joyful sound." There are many who hear the sound of the Gospel who do not understand, or their understanding is so imperfect that their blessedness is very limited. Instead of walking in the light of God's countenance, they grope in twilight, and so how can they rejoice all the day? Circumstances seem plainly to prevent this. They have not learned how little anything outward has to do with this, if only the name of the Lord is made the foundation of all joy.

If Jesus has saved us from all sin, then in that name we can rejoice all the day, and any and every day; so a week will be a bundle of joy, and a month will be but happy weeks united, and months with the strong girdle of praise will be lost in the year. Years made up of such days and weeks and months, must all be years of jubilee. Has the year 1881 been such a year to us? Then we must not fear, as it passes away, that our happiness shall end also. We have come to live where addition is the rule, if not geometrical proportion; and the light that beams from God's countenance will not grow dim through the eternal ages. But each year may bring us nearer the Sun of righteousness, and increase our joy.

If in all the years that have passed we have never yet known the joy of being altogether the Lord's, let us now claim this blessedness, and make the new year a beginning of years—blessed years. Do not say, "Such years are not possible for me. I have so many cares, and so much to try me, that these people know nothing about." Have you tried very hard to do that which seemed right in your own eyes and not found satisfaction? Will you not now put all in the hands of Jesus, and let Him guide you? You may not see how the working together of things so adverse to each other can bring good to you. But follow the Lord in the path of obedient faith, and the days of the new year will prove too few for the blessed lessons to be learned, with their joy whispering results.

FROM HAITI.

DEAR SIR:—I accept your kind offer and am thankful to God that I am able to testify of the love of Jesus.

For two years I have loved Jesus; for nearly one year I have trusted the promise that His blood cleanses from all sin, yet I was undecided between two opinions. One Sunday in October, 1881, in St. Paul's Church, P. A. S., under the ministry of Rev. C. Mossell, I decided for God—to live and die. I bless the Lord that I can say, "The blood of Jesus Christ cleanses me from all sin." I have seen its need and realized its efficacy and power. O God, my heart is fixed on Thee, on Jesus, and on heaven!—fixed on consecrating to Thee my faculties and powers! And though my heart and flesh must fail, yet will I consecrate to Thee all the nobler powers of my immortal mind, and in life and death aspire to Thee, my God and portion forever. This my heartfelt prayer is offered daily.

Yours, &c., JAMES H. A. STUART.

ALMOST NINETY!

[A venerable saint, one of our valued subscribers, writes us some cheering words. We trust that God will make all grace abound toward her.—ED.]

"If I am spared to the 19th of next May, I shall be ninety years old. I joined the Methodist Church in the year 1807, was acquainted with several members as class-leaders and others that were members in Wesley's time, in City Road Chapel. My heavenly Father has wonderfully supported me in trials and bereavements. I have buried six children and two husbands. I am thankful to say that they all sleep in Jesus, and I shall soon join them, as the old body feels very feeble. The Guide has often been a support to me as I have come through the cares and trials of life. At present it does me good by the testimonies given in the afternoon experience meetings. My mind joins with you and I find it good to read them. I lend them around to the neighbors. My prayer is that you may all be blessed of the Lord in carrying out this good

work for the advancement of Christ's glory and man's benefit. I was never at school a day, but the Lord has taught me. I can say, 'Thou art my God, I will praise Thee!'

FROM NEWBURGH, CANADA.

DEAR EDITOR:—For more than twenty years I have been a reader of "The Guide to Holiness," and have never prized it more highly, nor treasured it more dearly than at the present time. To me, it stands next to the precious Word of God. In it are rich treasures, so varied, that all its readers, no matter how diversified their experiences and needs, may find rich supplies. I never read its pages—so filled with rich promises, all aglow with holy sentiment, the inspiration of hearts touched with living fire—but the flame in my own heart is kindled anew. The refining, energising, stimulating power, as a magnet, impels or draws the soul onward to the great centre of attraction, where it finds safety in God's redeeming love. It is this glorious truth of Divine Revelation, standing out so prominently and distinctly on all its pages, that has led a multitude into the "inner sanctuary," and to realize there is a holy place where the dear Redeemer "deigns to dwell, even in the true believer's heart."

It is truly the Christian's privilege to "sink into the will of God," to have sweet "communion with God," "to walk with God," to have a "single eye to the glory of God," and to know he is "saved moment by moment,"—"trusting in God," looking to the great Advocate, Christ Jesus. This is a high standard, nevertheless a glorious privilege, and just what God offers and commands us to accept as the purchased gift of the great "Atoning Sacrifice."

This delightful experience leads us out into the broad plains and beautiful valleys, abounding in rich clusters, table lands, green pastures, and where pure crystal streams are ever flowing from beneath the "Eternal Rock." Yea, to mountain-peaks of holiness, from which are wafted pure breezes, sweet odors, and rich melodies, for it is there Jesus reigns supreme. C. A. CATON.

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!

Forever be Thy name adored;

I blush in all things to abound;

The servant is above his Lord."

—Charles Wesley

—F. M. Fortis, Durham Centre, Conn.: "I am thankful that I am on the Lord's side, and that He is on mine. O, how sweet it is to trust in Jesus! When the way is dark and rough I will trust the more firmly. Glory be to Jesus! His blood cleanses me from all sin."

—M. J. Johnson, Hillsboro, Iowa: "I praise the holy name of Jesus for a full salvation, I am not freed from trials and afflictions—but from *sin*. And with this freedom Jesus gives us the power to have our fruit unto holiness. I realize that I have 'the anointing that abideth.' I am anchored to the Rock—Christ Jesus."

—, Waitsfield, Vt.: "My heart was greatly moved when I read your offer for testimony by card. I so well remember when, more than 50 years ago, a few of us in an obscure place had just such meetings as you seem to have. And the victories that we then obtained have been of priceless value to many of the number. Some are rejoicing in the same boundless love yet. We wish you God-speed."—*One of the number.*

—Rev. J. Irons, Bristol Centre, N. Y.: "Jesus is still realized in my heart as my complete Savior."

—Lizzie Penn, Mount Washington, Md.: "For a long time I was deeply convicted for heart purity. But I turned a deaf ear to the strivings of the Spirit, thinking it was too much for me to expect. But, through the teachings of The Guide and a careful study of God's Word, I learned that the poor, the maimed, the halt and the blind are welcome. With a trembling heart I turned toward Christ, and to-day not only gather the falling crumbs, but I am welcomed by the

Master to the feast prepared for the weary ones of earth. I am washed in the blood of the Lamb."

—Mrs. C——, California: "I am not ashamed to own my Lord. When I was very young I was given to parties and dancing, not being accustomed to attend religious meetings. I loved to dance better than to eat. I was led to attend a two days' meeting, and was awakened to see my need of being better, and began to pray for it. I was once drawn aside to a dance, not having courage to tell of my resolution to be better, but my heart was not in it. I found Christ, and I am to-day leading a Christian life."

—Mrs. Roxanna Arnold, Linwood, Minn.: "The Guide has been exceedingly beneficial to me. The last two years I have feasted on the good things to the joy and comfort of my soul."

—Mrs. H. Williams, Red Wing, Minn.: "I would add my testimony again. To fight the Lord's battles successfully, we must put on the whole armor of God. All conformity to the world, the flesh, and the devil must be laid aside. This is done by yielding ourselves fully to God."

—Mrs. L. C. Herrington, Burlington, Kansas: "I have been an invalid since eleven years of age. I was converted when I was thirteen, March 15th, 1855. I never doubted my acceptance as a child of God, yet I often longed for heart purity. In July, 1870, on a bed of suffering, I earnestly sought it: and, one day while conversing with our pastor, Rev. L. M. Hancock, (a man eminent for holiness,) I suddenly felt the blessing of sanctification to fill my heart with joy. I seldom am able to attend public worship, yet I can truly say that my way grows brighter and brighter. I am often led in Beulah-land through the pages of The Guide."

—Wm. Fletcher, Trumbull, Ohio: "I feel like David when he said he would praise the Lord at all times. the praises of God should be continually in his mouth. It is as natural to praise God as it is to breathe, when our heart is full of the love of God. Thank the Lord for the sanctifying grace of God, which I feel in my heart. The Savior comes and walks with me."

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

COUNT CAMPELLO, CANNON OF ST. PETER.—We are pleased to give our readers the concluding remarks of a letter written by the Superintendent of the M. E. Protestant Mission in Rome, L. M. Vernon, D.D., in which he gives an account of the animated discussions with Count Campello, Cannon of St. Peter, before his conversion :

"The moral significance and influence of this conversion can hardly be over-estimated. It may safely be said that no single case since the Reformation, taking all in all, has been so striking and noteworthy; nor has any single conversion from Romanism so stunned the Vatican and its adherents. Count Campello has had many letters of congratulation and encouragement from various parts of Italy; not a few, also, from other lands. Various priests yet in the service of 'Holy Mother Church,' applaud his step, and say they would gladly do likewise could they by any labor find 'wherewith to be fed and clothed.' A few priests of good position have appealed to us for admission and service in our Church. Certainly no dozen facts together, since the opening of Italy to the Gospel, have led so many people to note the waning influence of the Papacy, or to think seriously upon the merits and rising importance of Protestantism in Italy. Nothing during this century has announced in Rome, so like a bugle blast, the words, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

"On the evening of his public profession Count Campello also read to the audience a long letter addressed to his late immediate ecclesiastical superior, Cardinal Borromeo, President of the Chapter and Arch-priest of St. Peter's, in which, while taking respectful

leave of the great Basilica and Romanism, he set forth his general reasons therefor. This letter and a summary of his remarks to the congregation were soon printed in all the principal Italian journals, and were well received by their liberal and patriotic readers.

"We have faith in Count Campello's sincerity, in the thoroughness of his conversion, and in the stability of his determination. We believe in his integrity, in the purity of his motives, and in the rectitude of his purposes, notwithstanding the concerted efforts of Jesuitical Papists to tarnish his character, to prevent public confidence, and to break the force of this unexampled, stern fact, and of its solemn, far-sounding reproof of Popery. We believe he will be highly useful to God's cause here in many ways.

"Finally, we entreat our friends everywhere to pray *specifically* for this new trophy of divine grace, for his spiritual advancement, for his entire consecration to Christ and to soul-saving work, that he may be an instrument of the broadest and most lasting usefulness.

INDIA.—It is now seventy years since the first Hindoo baptism by Dr. Carey. There are in India, Burmah, and Ceylon 500,000 persons of the native population professing and ranking themselves as Christians.

BRITISH GUIANA.—The Hindu coolies in British Guiana, of their own accord, held a meeting to discuss the question as to which is the true religion, and voted with but one dissenting voice to accept Christianity. They then sent for a teacher, and one was given; and they propose to build a Church, and support it themselves. There is a similar movement among the 20,000 Hindus in Trinidad.

PRUSSIA.—Prussia contains 17, 645,462 Protestants, 9,205,136 Roman Catholics, 363,790 Jews, 41,518 Dissenters, 22,006 persons professing no religion.

IRELAND.—A Roman Catholic mob broke up the first two services of several Protestant evangelists, in Newry, Ireland. In a day or two the missionaries commenced again, a strong religious interest sprang up, and at the end of nine weeks several hundred additions are reported.

Revival Miscellany.

"Wilt not Thou revive us again; that Thy people may rejoice in Thee?"—Psa. 85: 6.

"Now lend Thy gracious ear;
Now listen to our cry:
O come and bring salvation near;
Our souls on Thee rely."

In reviewing the past year, it is with deep humiliation of spirit that we have to acknowledge that but a portion of Immanuel's army have "come up to the help of the Lord, to the help of the Lord against the mighty." Notwithstanding this is the fact, there is cause for encouragement that among the different divisions of the host there have been shouts of victory and songs of triumph. Sinners have been converted and believers sanctified.

MAINE.—Rev. H. A. King, evangelist, Secretary of the "Union Evangelistic Society," has been conducting services in "Christ's Faith Church," Portland, over 60 presented themselves for prayers, and quite a number converted. He has also had successful meetings at North Rutland and Millbury, Mass.

—At New Vineyard, where Mrs. M. J. Clark has been assisting the pastor, Rev. G. G. Powers, over 60 converted—two new classes organized. Sister Clark has also labored successfully at New Vineyard and Fairbanks.

MASSACHUSETTS.—Many are coming to Christ in revival meetings at "*Coleraine*." At Grace Church, Haverhill, Rev. F. K. Stratton, pastor, there is a powerful revival, many clear conversions.

RHODE ISLAND.—At the Greenwich Academy, Rev. F. D. Blakeslee, principal, a remarkably spiritual term has been enjoyed; every boarding pupil is now a professing Christian.

NEW YORK.—Sabbath, Nov. 6, was a grand day in Hanson Place M. E. Church, Rev. Dr. J. O. Peck, pastor—67 were welcomed to membership by the pastor and his officary.

PENNSYLVANIA.—Rev. T. J. Prettyman, of Wilmington Conference, has been assisting the pastor, Rev. G. T. Gray, at "Hazelton," resulting in 90 conversions—there were 37 on the second Sabbath of the meeting.

—At Towanda, Rev. S. T. Wright, pastor, is being assisted by Rev. Wm. Reddy, D.D., Conference evangelist—many seeking Christ.

MARYLAND.—Sister "Jennie Smith" has been working in Fort Avenue M. E. Church, with saving results. At "Wesley Chapel," "Chester Street," "Harford Avenue," and "Huntingdon Avenue," revivals of interest are progressing. Good news is being received from all parts of the Baltimore Conference. At "Mechanicstown," 25; "West Harford," 50; and "Mount Savage," Rev. P. Millburn, pastor, over 40 conversions reported.

WASHINGTON, D. C.—Waugh M. E. Church, Rev. Wilfred Downs, pastor, is having a gracious Divine visitation. It commenced Sabbath, Nov. 6, under the preaching of Rev. John F. Nagle, the converted sailor-boy. Sisters "Jennie Smith" and "Ada Sherman" have been working there since. Over 100 have found Christ. The pastor and his workers insist on a clear, definite, Scriptural experience, and urge the Church to "go on unto perfection."

CALIFORNIA.—Over 500 have been at the altar as seekers during the labors of Rev. T. Harrison in San Francisco. Dr. Jewel, pastor of Howard St. Church, has received over 100 on probation. Dr. Crary says the convictions for sin have been pungent.

OHIO.—At Ravenna, Rev. S. F. Randolph pastor, over 200 conversions. Mr. Robinson, evangelist, has been aiding. From "*Donelson*," Rev. G. W. Wilson, pastor, reports, 2 sanctified, 20 converted, and 27 accessions to the Church.

INDIANA.—Rev. A. P. Graves, a beloved evangelist of our acquaintance, correcting certain misstatements respecting the labors of Rev. T. Harrison in Indianapolis, says: "The Presbyterians, at their Communion in July, added 391—in a book published, 2,800 is the number of conversions given, altogether."

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest."

ELISHA BLACKMAN,

Born at Horn Brook, Bradford County, Pa.,
December 15th, 1791, died at Pittston, Pa.,
October 7th, 1881, aged 89 years, 9 months
and 23 days.

Dear, good father, how we miss thee
From thy loved arm-chair to-day;
But our weeping hearts would have thee
No longer from the Savior stay.

MRS. EMILY TINKER

Died in Bedford County, October 19th, 1881,
aged 43 years.

Our departed sister became a Christian, and for 22 years has been identified with the M. E. Church. In her daily life the beauty of holiness was exemplified to an eminent degree. Firm in principle, faithful in duty, and consistent in life, she was steadfast, unmovable, and always abounding in the work of the Lord. She ardently loved the Church of her choice, and gave evidence of her attachment to it, by punctually attending its ordinances and means of grace. Her seat in the sanctuary was never vacant unless she was providentially detained; and her voice was generally heard in the prayer and class-meetings. For 14 years she was a reader of *The Guide*, and subsequently became interested in the subject of Christian holiness, and for many years maintained a steady and consistent profession of the experience of that grace. Hers was the path of the just, "which shineth more and more unto the perfect day." She delighted in doing good, in winning souls to Christ; and so faithfully did she labor that the reward promised to those who win many to right-

eousness must surely be hers. "She will shine as the stars forever and ever."

She became a member of the Woman's Foreign Missionary Society, when first organized here ten years ago, part of the time holding an important office, and was at the time of her death Vice-President. The Society adopted the following

Therefore be it Resolved, That we tenderly condole with the family of our deceased sister in the hour of their trial and affliction, and devoutly commend them to the keeping of Him who looks with pitying eye upon those in sorrow.

Resolved, That in the natural sorrow for the loss of a faithful and beloved sister, we find consolation in the belief that it is well with her whom we mourn.

Resolved, That while we deeply sympathize with those who were bound to our departed sister by the nearest and dearest ties, we share with them the hope of a reunion in that better world, where there are no partings and bliss ineffable forbids a tear.

Resolved, That these resolutions be transmitted to the family of the deceased, as a token of our respect for the Christian character of our sister gone to rest.

C. A.

CHARLES WEBSTER

Died in Hebron, New York, June 30th, 1881, aged 84 years. He was born in Hebron, January 4th, 1797, of Scotch parentage.

Early in life he embraced religion, and united with the Presbyterian Church. Subsequently, however, he became a member of the Methodist Episcopal Church, and was appointed a class-leader. He was a strong advocate of Christian holiness, very much devoted to *The Guide*, having been a subscriber from its first publication. In March last he was stricken with paralysis, which at length confined him to his bed. He never murmured, however, under this afflictive dispensation, feeling that he was ready for his eternal home, the place of which he loved to speak, often declaring that his home was in heaven. His friends no more listen to his Christian instruction, but his example and influence will remain with us. Being dead he will continue to speak. Like a shock of corn fully ripe for the garner, he has been gathered, having filled out more than the usual measure of human life. At this advanced age he has fallen asleep in Jesus, and claimed his crown. May all his friends meet him in heaven.

F. E.

Our Home Circle.

"Because Thou hast made the Lord which is my refuge even the Most High, Thy habitation ;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 9-10.

"Sweet is the smile of Home ; the mutual look

Where hearts are of each other sure ;

Sweet all the joys that crowd the household nook,

The haunt of all affections pure."

—John Keble.

HOLINESS AT HOME.

A house may be full of persons who are very dear to each other ; full of precious things,—affections, hopes, living interests ; but if God is not there as the Ruler and Father of the house, the original and true idea of home will not be realized ; vacancy and need will still be at the heart of all. Good things will grow feebly and uncertainly, like flowers in winter trying to peep out into sunshine, yet shrinking from the blast. Evil things will grow with strange persistency, notwithstanding protests of the affections and efforts of the will. Mysterious gulfs will open at times where it was thought strong foundations had been laid. Little things will produce great distress. Great things, when attained will shrink to littleness. Flickerings of uncertainty and fear will run along the days. Joys will not satisfy. Sorrows will surprise.

Home without the Divine Presence is at best a moral structure with the central element wanting. The other elements may be arranged and rearranged ; they will never exactly fit, nor be "compact together," until it is obtained. We have heard of "haunted houses." That house will be haunted with the ghost of an unrealized idea. It will seem to its most thoughtful inmates at best but "the shadow of some good thing to come ;" and the longing for the substance will be the more intense, because the shadow, as a providential prophecy, is always there.

But when the members of such a household, who have been looking so much to each other, shall agree to give one earnest look above, say, "Our Father which art in

heaven ! " "Our Elder Brother and Advocate with the Father !" then will come back, sweet as music, into the heart of that house, these fulfilling words from the everlasting Father, "Ye shall be my sons and daughters ; from the eternal Son, "Behold my mother and sister and brother !" Then the one thing that was lacking will be present. The missing element will be in its place, and all the other elements will be assembled around it. It is a haunted house no more. The ghost has been chased away. The house is wholesome. Mornings are welcome. Nights are restful. The aching sorrow has passed away now from the heart of that home. The long-sought secret is revealed. Soul whispers to soul, "EMMANUEL, God with us." Home is home at last.—*From Mother, Home and Heaven.*

MAKING A HOME.—I might ask, "What is it makes home?" and you would answer, "A mother's love." You know what it would be to spend one of your winter evenings in a chamber without a fire on the hearth or a carpet on the floor : even though the furniture were costly, and the friends congenial, nothing could impart the lacking comfort, or diffuse the wonted radiance. And, in this wintry world, a tender mother's love, and a pious mother's care are the carpet on the floor and the blaze on the evening hearth. They make the home ; and to life's latest moment they mingle in every picture of pre-eminent happiness.—*Dr. J. Hamilton.*

KIND WORDS AT HOME.—Speak kindly in the morning ; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly.

Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life, and it will be too late to ask forgiveness.

Speak kindly at all times ; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them.

Kind words are balm to the soul. They will oil up the entire machinery of life, and keep it in good running order.—*Selected.*

The Children's Department.

"Take heed that ye despise not one of these little ones."—Matt. 18: 10.

"Hosanna! be the children's song,
To Christ, the children's King;
His praise, to whom our souls belong.
Let all the children sing."

A HAPPY NEW YEAR.

M. R. D. D.

A Happy New Year, dear children,
And in what shall its happiness be?
In the sweet surprises and presents
That the holidays bring to thee?
In the earth so fair and beautiful,
Clean-clad in its robe of snow?
In the love so readily given
Wherever the children go?

A Happy New Year, dear children,
And in this may the happiness be,
That our hearts are given wholly to Him
Who died on Calvary;
In doing His will and the work He gives,
In sowing the Gospel seed,
And so shall the year that is just begun
Be a Happy New Year indeed.

A CHILD MAY SPEAK TO GOD.

MRS. MARY D. JAMES.

DEAR CHILDREN:—In my last letter I wrote about God speaking to you, and now I am going to write about your speaking to God.

The dear little boy of whom I told you, who said "he always thought when reading the Bible it was God speaking to him," was in the habit of speaking to God. When he read the commandment—"My son give me thy heart"—he answered, Yes, Lord, I will give Thee my heart. And when he read the words of our dear Jesus, "Come unto Me and I will give you rest," he said,

"I am coming, Lord,
Coming now to Thee;
Wash me, cleanse me in Thy blood,
Which flowed on Calvary."

And Jesus did wash him, and He did save him. Every day he spoke to God in prayer, and delighted to feel that He was so near to him that he could whisper in His ear just as he could whisper in the ear of his earthly father, and he knew just as well that his Heavenly Father heard his requests as he knew his earthly parent did; for God had told him in the Bible that "His eyes

were upon the righteous, and His ears are open to their cry." And so he was very sure that when he prayed to God his prayers were heard; and he expected them to be answered. Because Jesus said, "Ask and ye shall receive." If he had not believed his prayer would be answered he would not have cared to speak to God: but he knew the blessed word to him was "He that asketh receiveth, and he that seeketh findeth, and to him that knocketh the door shall be opened." I imagine how happy that good little boy was as he spoke to God every day and expected to receive what he asked for. No wonder he was so obedient to his parents, so kind to his brothers and sisters and playmates, and never quarreled with them. No wonder that every one loved that dear boy—because every morning before he went down stairs to his breakfast he knelt down and spoke to God in prayer, asking that he would help him to do right in everything, to speak and act as he should do to every one, and to keep him from temptation and sin. That was the secret of his beautiful life, every day he was speaking to God, and his prayer was every day answered. God helped him all the time, and He will help every boy and every girl that will ask Him.

Once when that little boy was taken very sick a kind friend asked him, "Shall I pray for you?" "Yes, sir," he replied, "SPEAK TO GOD FOR ME." He was too ill to offer a prayer kneeling, as he was accustomed to do when in health, and he desired his friend to speak to God for him. Dear children, if you love Jesus He likes you to speak to Him often. I trust you do so. He loves to have His children come to Him and tell Him all their wants, and then He loves to give them from His great treasury all they ask for. It was because the Christian boy of whom I have written was so often speaking to God that he received from Him so much help and comfort, and on his sick bed was happy. I believe he still lives, and I trust is a devoted and useful Christian. Dear children, don't let one day pass without SPEAKING TO GOD.

THE TRY COMPANY.

Rufus Davis, and Henry Butcher, of Red Hook, Tex., desire to be enrolled as members.

NEW QUESTIONS.—1. Who was the first president mentioned in Sacred History, and by whom appointed?

2. What was the total number of the children of Israel that went down into Egypt?

We hope, as the new year has now opened, that the Try Company will be wide awake, and send us answers to the questions proposed, by the 15th of the month. We are aiming, by these questions to encourage Bible study.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

A NEW COMMISSION.

At one time the blessed Savior said to His disciples, "A new commandment I give unto you, That ye love one another." That beautiful new commandment is still breathed into our ear and laid upon our heart. Be it ours to render a willing and joyous obedience.

But, just now, a *new commission* is laid upon us. The opening of the new year brings with it a new commission. The providential voice is unmistakable, it is the voice of the Divine Lord, saying, O, so tenderly and lovingly! "A new commission I give unto you," Blessed gift, how we should treasure it, how we should fold it closely to our heart!

We have bidden good-bye to the old year—no, not good-bye; we cannot afford a final adieu. It has bright memories, and charming associations. It must live still in our recollection. It is another golden link binding us to past years, contributing, as we trust, to a grand destiny.

The new year has glided into our presence with all the gentleness and brightness of an angel. The air is Spring-like. The fierce winds for the time seem to have been locked up in the divine treasures. The streams are unfettered and free. Copious rains satisfy the longings of the thirsty earth. Hill and dale are beautifully crowned. The blue sky and the bright sun cover us with a gorgeous canopy. Who ever saw such a January? Are these outward tokens of a benign providence emblems of inner beauties, of the more magnificent aspects of soul-life? Is there a balmy atmosphere, a clear sky, an upspringing of life and verdure, the unobstructed flow of the great currents toward the boundless sea? Are the broad, lustrous beams of the Sun of Righteousness, giving every faculty a golden hue?

If so, 1882, all hail! Welcome, new messenger from the throne! Thy voice is full of cele-

tial music—thy hand is full of blessing—thy approach brings with it the wealth of our Father to enrich His children in their earthly pilgrimage.

But what of the *new commission*? The new commission would seem to be thus expressed: "Arise, shine, for the glory of the Lord is risen upon thee!" There is glory indeed upon the highway of holiness, which most of our readers are treading. And the call is to arise and shine.

Ah! say you, we are consecrated, fully consecrated. Well, repeat the oblation. Love is not satisfied except with frequent expressions, with oft-repeated tokens. She bends low her ear to the new, heart-gushing utterances; and she delights to receive the gifts poured into her lap. And, our blessed Savior smiles well pleased to have us often tell Him that we love Him, and to have us bend low at His feet in humble and adoring consecration. Do it again, and again, ye beloved of the Lord, and let Him sprinkle you anew with all-cleansing blood. A new *life* is demanded. Some say there is no difference in the life of the fully sanctified and the justified. We do not believe it. Full salvation adds holy intensity to every feature of the Christian life—to prayer, to praise, to faith, to love, to every activity. The biographies of the holiest of God's people, in every period, attest this. Holy people, are peculiar people—peculiar in their separation from the world, its fashions, amusements, and extravagances. Holiness gives a peculiar light to the countenance, a peculiar unction to the testimony, and a well-nigh irresistible influence in all the walks of life. Let us aim to walk circumspectly, with a single eye, that our whole body may be full of light.

And, there is a new commission laid upon us as editors of The Guide to Holiness. It is full in view. We have not a moment or a line of space for controversy. If any one is inclined to quarrel with us, trying to provoke us to an unseemly encounter, our reply is, "We are doing a great work and cannot come down." Benighted ones ask light—sorrowing ones plead for a cup of consolation—afflicted ones implore us to bring to their couch words of good cheer—tempted ones seek aid, weary pilgrims ask for a timely uplift. To respond to these calls is our best employ. God of our salvation, help! To this, our providential allotment, we consecrate every redeemed faculty. The Guide enters upon the new year auspiciously, with a rapidly increasing subscription list, with the smile of heaven, and the benedictions of many thousands of loving friends. To God be all the glory.

OUR OWN COMPANY.

When Peter and John were released from prison, it is recorded, "And being let go, they went to their own company; and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost. It is worthy of note, that so soon as the hand of power was uplifted, by a sort of magnetic influence, they were at once led to seek congenial fellowship, the fellowship of the saints, "*their own company*."

Christians delight in Christian society. Worldly company has no charms for them. True, in the prosecution of business it is necessary to mingle more or less with ungodly men. But this is not a matter of choice, but of necessity. The Church, as a divinely sanctioned organization, makes ample provision for the social element in our nature. Those who fancy that they must go outside the circles of Zion to find congenial company, and to secure relief in sickness, or sympathy when death enters the household, are sadly mistaken. Many Christians have made shipwreck of faith and of a good conscience, by entering into partnerships or organizations from which Christ was excluded. Some who began in the Spirit, began well, have ended in the flesh. That man who nightly flees from his home, to seek other fellowship, is often ruined. So also of the *Church-Home*. Brethren, heed the apostolic counsel: "Have no fellowship with the unfruitful works of darkness. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness! And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" Significant questions! Ponder them! In this age of degeneracy, if we would make proof of pure and undefiled religion, by keeping ourselves "*unspotted from the world*," we must not strike hands with the ungodly, in marriage, partnership, or human organizations, however plausible the pleas for such associations. "*Keep thyself pure*," O man of God!

THE SOUL WINNER.

We have, for a succession of months during the past year, furnished extracts from a work by Mrs. Mary D. James, bearing the above title. They were full of interest, and have been received with much favor by our readers, and inquiries have reached us as to when it will be published. To these inquiries it is our pleasure

to respond, that it will shortly be issued from the press and we trust it will have a large circulation. There is nothing better calculated to minister grace to the reader than these excellent Christian biographies. We solicit for "*The Soul Winner*" the kindly consideration of all our patrons. Send us orders for it.

THE TAYLOR MISSION FUND.

In the opening of this number we have given a brief sketch of Rev. William Taylor and his mission work. It is but an imperfect reference to really great enterprises. We bespeak for our brother the earnest prayers, and the liberal contributions of all our patrons so far as their ability will warrant. Hereafter, it will be our pleasure to announce monthly, the contributions intrusted to us in aid of his work. And, in order to encourage offerings on this behalf, we will send a copy of the steel-plate likeness, on India paper, large size, suitable for framing, to any one remitting *one dollar*, or more, who may desire the picture in that form. We are indebted to Illman & Brothers, of Philadelphia, for this truly life-like and handsome picture, who are themselves interested in "the man and his work," and have exerted all their skill to give us a superb portrait, and with eminent success.

CLUB ARRANGEMENTS.

We are enabled to announce the following CLUB Arrangements, for 1882.

1. We can furnish subscribers with *The Methodist* (New York) and THE GUIDE for \$2.50—usual price of the two \$3.00.

2. *Philadelphia Methodist*, (enlarged to a handsome double sheet), and THE GUIDE, for \$2.00—usual price of the two, \$2.50.

3. *The Christian Woman*, edited by Mrs. Wittenmyer, and THE GUIDE, for \$1.50—usual price of the two, \$2.00.

4. *New England Methodist*, with THE GUIDE, (in our last number we put \$1.00 by mistake) \$1.25—usual price of the two, \$1.50. The *Methodist* will be semi-monthly after Jan. 1st.

5. *Ocean Grove Record*, with THE GUIDE, \$2.00—usual price of the two, \$2.50. All interested in Ocean Grove should note this.

6. *Our Union*, organ of the "Woman's National and International Christian Temperance Union," and THE GUIDE, \$1.25—usual price of the two, \$1.75.

This is an excellent opportunity for our friends to get two desirable periodicals at a cheap rate.

OUR INQUIRY MEETING.

We devote a single column in this number to introduce to our readers the new department with the above heading, hoping in our next to appropriate larger space. We believe it will be helpful to the Lord's *little ones*, being designed specially for them. Sincere inquirers after truth having questions perplexing their minds, may communicate with us over their proper signature, and as the Lord by his blessed Spirit shall illumine our understanding, we will endeavor to aid them.

—A brother in Illinois asks, "When a temptation presents itself to the mind, at what particular instant does it change its nature and become a sin? The apostle James, 1st chap. 14 vs., gives the authoritative answer: "But every man is tempted, when he is drawn away with his own lust and enticed." Sin enters at the moment when the evil solicitation is favorably regarded, and the will inclined to yield. If there be no inward response to the tempter, temptation brings no harm, no sin, no condemnation.

2. "Does perfect holiness include the entire absence of wandering thoughts in the exercise of prayer?" There are two kinds of wandering thoughts—those which lead the mind away from God, and which are sinful. From these we should be delivered by the power of grace. Then there are uncontrollable interruptions to pious exercises, even in prayer, arising from bodily or mental feebleness—from the intervention of evil men or evil spirits. These are innocent, as being inseparably connected with our fallen condition, and from them we may not hope to be delivered until we exchange our vile body for one like unto that of our adorable Redeemer. We recommend our brother to read Mr. Wesley's sermon on "Wandering Thoughts."

—A brother in Ontario inquires: 1. Do you regard as indispensable, the witness of God's Spirit to the converted soul?" We certainly do, since the Bible so declares. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. Usually, this inward witness is clear at conversion—in other cases the light comes more gradually, until satisfactory and joyous.

3. "How do you express in contrast the offices of The Word and Spirit in the matter of assurance?" The Word is presented for our credence and reliance. We must trust it implicitly, unyieldingly. The Spirit is given to certify to the genuineness and acceptance of our faith. It is an inward assurance, and gives joy. We may refer to this subject again.

NOTES.

—We would have our friends give their attention to "*Gems of Gospel Song*,"—an excellent music book. See last page.

—At this season of the year, when we are under heavy pressure, there is necessarily much delay in answering letters. Correspondents must be patient. We are working day and night.

—Our December number was exhausted by the 15th, so we are unable to supply many new subscribers, which we regret.

—We can supply a few bound volumes for 1881—price, \$1.50.

—Extra copies of our January Premium Number (the present) at 20 cents each.

—We have some excellent matter kindly sent by contributors, which will come into use. Be patient.

—We advise all who can, to bind last year's numbers. Those who so determine will please send for an index.

—Continue the canvass this month for new subscribers, earnestly. Show this number to your friends.

—We have received a copy of the *Herald of Holiness*, issued in San Francisco, organ of Southern California Holiness Association. It takes well.

MISSIONARY PUBLISHING UNION.

We are making decided progress in this department, thank God! By the generous contributions of our friends, which they have recently poured into our lap, we shall be able to enroll quite a number of new names of missionaries, who will receive the magazine free during the present year. We would like to send it to *every Protestant missionary on the globe*, and we shall steadily aim at its accomplishment. Let the offerings for this object continue to come—large or small. Remember the missionaries for Jesus' sake.

ACKNOWLEDGMENTS.

FOR MISSIONARY UNION:

Mrs. Caroline Brooks, Rich Valley, Ind.,	-	\$1.00
Mrs. E. Chamberlin, Irasburgh, Vt.,	-	.25
Miss M. A. Corus, Virgil, Ont.,	-	.75
Miss Allie Lipe, Hillsboro, Ill.,	-	2.60
Mrs. L. M. Sisson, Coshocton, N. Y.,	-	1.00
Rebecca Sheldon, Granger, Ohio,	-	.50
Mrs. H. M. Sherwood, Parksville, N. Y.,	-	.25
Nancy B. Wheeler, Troy, N. H.,	-	5.00
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A Friend to Missions, Orono, Ont.,	-	2.00
Mrs. John Mills, Bath, N. Y.,	-	1.00
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Geo. J. Exley, Danville, Cal.,	-	2.50
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Cortley Gates, Detroit, Mich.,	-	1.00
Rachel Servis, Belmore, Ont.,	-	2.00
Mrs. William Schlosser, East Thetford, Mich.,	-	.25

FOR REV. WM. TAYLOR'S MISSION.

Mrs. S. M. Eddy, Lamar, Pa.,	-	2.00
Mrs. Twohig,	-	5.00

FOR BENEVOLENT FUND.

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Mrs. Catherine Hunt, Pittston, Me.,	-	1.00
N. E. Nettleton, Durham, Conn.,	-	.50
Mrs. Frances Ruggles, Three Rivers, Mich.,	-	.75
Mrs. A. Loomis, Brooklyn, N. Y.,	-	.50

WORK FOR THE MONTH.

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work."—John 4 : 34.

"Lo, I come with joy to do
The Master's blessed will."

I. CLOSET WORK.

SCRIPTURE CALENDAR—JANUARY.

1. Joshua 24; 16. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron. 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Isa. 125; 5. Luke 2; 29-30.
5. Hos. 14; 1. Psa. 103; 8-9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1-2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 16. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 45. Psa. 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57-58.
29. 1 Pet. 4; 15. 2 Thess. 8; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

Be sure each morning to appropriate to yourselves the Precept, the Promise, and the Prayer in these Scriptures.

TOPICS FOR BIBLE STUDY.

First Week.—A NEW YEAR PRECEPT—"But put ye on the Lord Jesus Christ, etc."—Rom. 13; 14. Exercise yourself this week in seeing what the Bible teaches about putting on Christ—or being like Christ.

Son of God, Thyself reveal;
Engrave thy name on me!

Second Week.—A NEW YEAR PROMISE: "A new heart also will I give you, and a new spirit will I put within you."—Ezek. 36; 26. Search your Bible and see how many times this promise of a *new heart*, and a *new* (or right) *spirit*, is repeated.

"And lo! He saith I quickly come,
To fill and rule thy heart."

Third Week.—A NEW YEAR RESOLUTION—"I will delight myself in Thy statutes: I will not forget Thy word."—Psa. 119; 16. *Delight* in God's statutes, or law—and remembrance of the DIVINE WORD. Trace out kindred passages.

"O may we search with eager pains,
Assured that we shall find."

Fourth Week.—A NEW YEAR PRAYER—"Order my steps in Thy word: and let not in-

iquity have dominion over me."—Psa. 119; 13. 1st. Steps ordered by the Divine Word—and 2d. Freedom from the dominion of iniquity—are the two points for examination this week. Trace out Bible teachings,

SPECIAL REQUESTS FOR PRAYER.

R—, Mass.: For one who has disobeyed the dictates of the Spirit, that salvation may come. *Canada*: For a young man, that all doubts and unbelief may be removed, and be truly converted. *F—, Ohio*: For the conversion of a sister's children, and for a revival in that place. *G—, Ohio*: For the sanctification of a sister, and the conversion of her son. *P—, N. Y.*: For a sister, that she may be perfect in love, and the conversion of her husband and children. *W—, Mich.*: For a brother, that he may be sanctified wholly—also a son, and the conversion of a backslidden grandson. *A Friend*: For restoration of his hearing. *C. F., Minn.*: For the conversion of a husband and wife. *S—, Me.*: For sanctification of a sister, and restoration of her husband's sight, who is nearly blind. *A—, Va.*: For a friend in Washington—for conversion of three children, and for her own entire sanctification. *G—, Ohio*—For a revival—for the recovery of a sister's health—and for a wandering and unsaved husband.

A CLOSET HYMN.

In Thee I trust, on Thee I rest,
O Savior dear, Redeemer blest!
No earthly friend, no brother knows,
My weariness, my wants, my woes;
On Thee I call
Who knowest all.
O Savior dear, Redeemer blest,
In Thee I trust, on Thee I rest.

Thy power, Thy love, Thy faithfulness,
With lip and life I long to bless;
Thy faithfulness shall be my tower,
My sun Thy love, my shield Thy power.
In darkest night,
In fiercest fight,
With lip and life I long to bless
Thy power, Thy love, Thy faithfulness.

—Frances Ridley Havergal.

II.—OUT-DOOR WORK.

1. Select some one unsaved person for whose conversion you will offer daily prayer, and make continuous effort this year.

2. Select a member of your Church, for whose *entire sanctification* you will labor this year, by all possible means—prayer, personal conversation, the writing of letters, and furnishing holiness literature.

3. Make it a rule this year to speak to some person *each day* about Christ and His salvation.

4. Testify more explicitly this year, and yet with great humility, in social meetings, of full salvation in Christ's blood.

In the Library.

"There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel."—Prov. 20: 15.

"Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike."

TAKING GOOD ADVICE.

Our friends have been wisely acting on the suggestion in our last issue, viz.: to order good books for holiday presents. We have been receiving liberal orders. We hope to receive many more before the season passes. Many have been availing themselves of the offer to furnish that most excellent volume, "*Life and Letters of Mrs. Phoebe Palmer*," for \$1.50, instead of \$2.50, as heretofore; unabridged and handsomely embellished. Others have been procuring "*A Mother's Gift*," the poems of Mrs. Palmer, which is a nice work for a present—"The Way of Holiness," and "*Faith and its Effects*," the gem volumes—the first reduced to 50 cents in cloth, and the other 75 cents. These should go everywhere

THE GREAT REPUBLIC.

This is a splendid and elaborate work by Bishop Peck. We have some copies left, perhaps enough to fill our holiday orders—when they are gone it cannot be had at the prices named. (See catalogue, last page of cover).

BOYNTON'S "SANCTIFICATION PRACTICAL."

If you wish to give light and instruction to a friend on the subject, in a plain, simple, practical way—this is a good book. It is only 40 cents, in cloth.

POCKET COMPANIONS.

"Helps to every-day Holiness," by Rose—"Threefold Cord," from which we derive our Monthly Calendar, are delightful little souvenirs. Parents will do well to provide them for their children, or Sabbath School teachers for their classes.

JENNIE SMITH'S WORKS.

Quite a number have been keeping in mind those sweet works, "Nalley of Baca," and, "From Baca to Beulah." These are rich in experimental tokens of the Divine goodness and power. The two for \$2.00. Separately, the first, \$1.00—the second, \$1.25. Whoever buys these will help Sister Jennie in her good work.

Every Sabbath-school Library should have in it "Mother Monroe, or the Shining Path," by Mrs. James, and it is a pleasant companion anywhere.

OTHER WORKS.—Every minister's Library should be enriched with the "Life of Bishop Hamline," by Dr. Hibbard.

"God's Method with Man," by Rev. B. W. Gorham, "Scripture views of Holiness," by Rev. W. McDonald, are books worth circulating.

Consult our Catalogue for other works. And, keep in mind, a copy of The Guide for a year with every \$5.00 order of our own works or those of other publishers.

BOOK NOTICES.

THE PROBLEM OF RELIGIOUS PROGRESS—by Daniel Dorchester, D.D.

The author has succeeded in making the dry subject of statistics very interesting and profitable. It must be read to be appreciated. Invaluable as a book of reference. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

FIRST DECADE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church, with sketches of its missionaries—by Mary Sparkes Wheeler. Introduction by Bishop J. H. Hurst.

Full of interest, not only to the members of the Methodist Episcopal Church, but to all lovers of missionary work. It would enrich any Library where it may be placed. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

YOUNG WORKERS IN THE CHURCH, or, The Training and Organization of Young People for Christian Society, by Rev. T. B. Neely. With an Introduction by Rev. Bishop M. Simpson.

This is a very practical work, and would no doubt increase the efficiency of the workers in Zion a hundredfold, if it could be put into the hands of those for whom it was prepared. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

COMMENTARY ON THE OLD TESTAMENT, Vol. VI.—Job, Proverbs, Ecclesiastes and Solomon Songs—by J. K. Burr, D.D. Book of Proverbs—by W. Hunter, D.D. Books of Ecclesiastes and Solomon's Song—by A. B. Hyde, D.D. D. D. Whedon, LL.D., editor.

The Commentaries of Dr. Whedon have very justly been received with much favor, and the present volume is in no way inferior to those that have gone before. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

ST. PAUL'S VISION AND OTHER SERMONS—by Rev. Eugene Bersier, pastor of l'Englise de l'Etoile, Paris. Translated by Marie Stewart.

This is an interesting volume of sermons by one of the able pulpit orators, and one of the most evangelical pastors of France. Published by Anson D. F. Randolph & Company, 900 Broadway, corner of 20th St., New York. Price, \$1.50.

HOSANNAS OF THE CHILDREN, and other Short Sermons for Young Worshipers by J. R. Macduff, D.D.

An attractive volume for the "*Little People*," by this devout and excellent author, Dr. Macduff. It has a sermon for each Sabbath of the year. Published by Robt. Carter & Brothers, New York—in their best style.

SABBATH HOME READINGS—A Series of Meditations for the Lord's Day; upon vital themes of Spiritual Thought, Experience and Duty—designed for the Closet, the Family, and the Social Circle. by J. W. Cornelius.

This is a work that may be read with profit, instructing and edifying the truly devout mind. We commend it to the attention of our readers. Published by J. B. Lippincott & Co, Philadelphia.

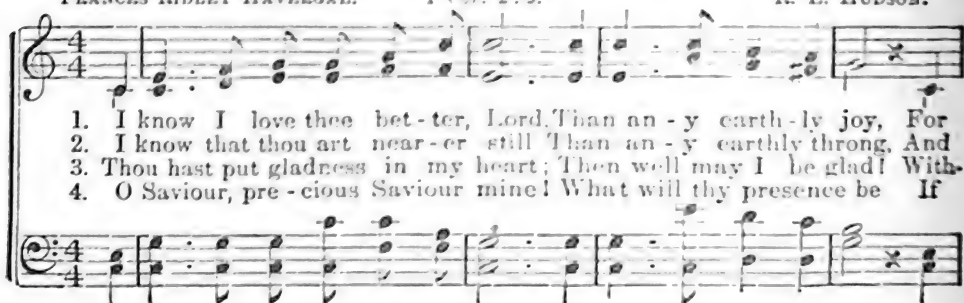
GEMS OF GOSPEL SONG.

1. THE HALF HAS NEVER BEEN TOLD

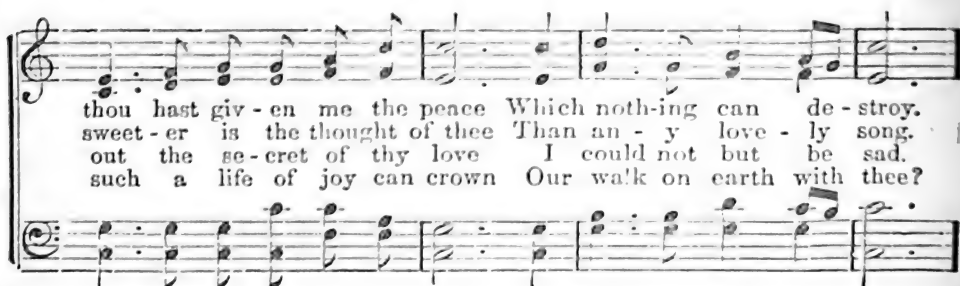
FRANCES RIDLEY HAVERGAL.

1 (Ver. 2:9).

R. E. HUDSON.

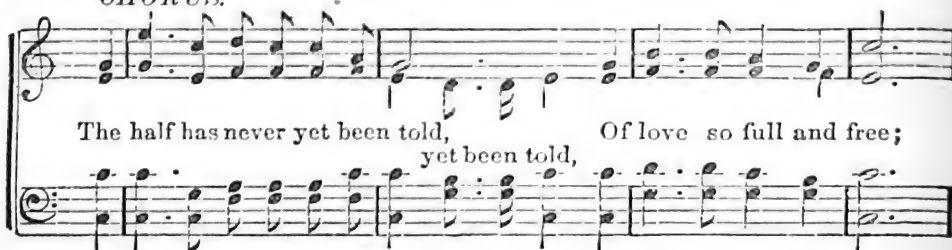


1. I know I love thee bet-ter, Lord, Than an - y earth - ly joy, For
 2. I know that thou art near - er still Than an - y earth - ly throng, And
 3. Thou hast put gladness in my heart; Then well may I be glad! With
 4. O Saviour, pre - cious Saviour mine! What will thy presence be If

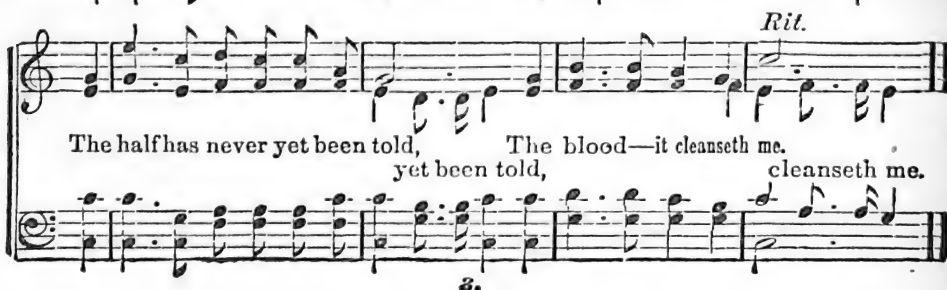


thou hast giv - en me the peace Which noth - ing can de - stroy.
 sweet - er is the thought of thee Than an - y love - ly song.
 out the se - cret of thy love I could not but be sad.
 such a life of joy can crown Our walk on earth with thee?

CHORUS.



The half has never yet been told, Of love so full and free;
 yet been told, yet been told,



Rit.
 The half has never yet been told, The blood—it cleanseth me.
 yet been told, yet been told, cleanseth me.

From "Gems of Gospel Song," (by permission.) Published by R. E. HUDSON, 107 Arch St., Alliance, Ohio. Manila Covers, 30 cts. each, \$3.00 per dozen. Board Covers, 35 cts. each, \$3.50 per dozen - post paid.



FEBRUARY, 1882.

THE WORD FOR THE MONTH.—“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Allelula! for the Lord God omnipotent reigneth.”—Rev. 19:6.

Hymn for the Month.

The Cross it standeth fast,—

Hallelujah!

The winds of heaven have blown,

Yet 'tis not overthrown;

Hallelujah!

It shall stand forever.

It is the old Cross still—

Hallelujah!

On which the living One

Did for man's sin atone,

Hallelujah!

It shall stand forever.

Old Cross, on thee I lean,—

/ Hallelujah!

Old, and yet ever new,

I glory still in you;

Hallelujah!

Thou shalt stand forever.

Beneath thy shade I sit,—

Hallelujah!

O tree of health divine,

My refuge, even mine;

Hallelujah!

Thou shalt stand forever.

The blood is on thee yet,—

Hallelujah!

The blood that maketh clean

The soul from stain and sin;

Hallelujah!

Thou shalt stand forever.

And yet beyond thee still,—

Hallelujah!

I look and see a Throne,

Christ's throne and mine in one;

Hallelujah!

Throne and Cross forever.

—*Horatius Bonar.*

THE GIFT OF THE HOLY GHOST.

REV. W. H. POOLE, LL.D.



ON the first Sabbath evening after Jesus arose from the dead, at the first meeting He had with His disciples, as if anxious at the earliest possible moment to impart to them the earnest of the promised gift, after He had twice given them His benediction of Peace, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Then, and there, the new Teacher, the Illuminator, the Comforter, the Advocate, the Intercessor, the Sanctifier, came into them as an indwelling power, a living, divine, conscious reality.

The breath, as He breathed it, was an expressive symbol of that Spirit which He communicated; and that act of His, showed that the Spirit must come by the acting forth of His own life, and by His own voluntary act, it must be applied to them, infusing into them a new, higher, and holier life.

This divine bestowment, great as it was, was only an earnest of the promised gift, not the gift itself. It was a great element in their religious life and experience. It was light, and peace, and purity, and strength, and joy in the Holy Ghost; but, there was more to follow.

This act of Jesus, in imparting to them a measure of the divine Spirit, indicates the divine order of things in the economy of grace. No man ever received "the baptism of the Holy Ghost," or, "the gift of power," who had not previously received the grace of repentance toward God, and faith in the Lord Jesus Christ. The divine order here is clearly seen. God does not, and will not, fill the heart with the

graces of the Spirit, until all unbelief and all selfishness, and all sin be taken away. First pardon, then purity, and then power.

We see the same divine order alluded to by St. Paul. He put the question to certain believers, at his first meeting with them, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) The question clearly implies, that the promise of the Spirit awaits the believer after his conversion. Have ye received the Holy Ghost in His sanctifying power and fulness, since ye by faith embraced the Savior?

In Paul's letter to the same people (Ephes. 1:13), the same order is clearly seen: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." The same point is illustrated in the brief history of Apollos, who was a believer in Christ, well instructed in the way of the Lord, fervent in spirit, and a diligent teacher of the way of salvation, but he had not received the Holy Ghost since he believed. This man came to Ephesus, and there he met Aquila and Priscilla, who had received the baptism, and "they expounded unto him the way of God more perfectly." And he, having received the Holy Ghost, helped the believers much, and had great power, mightily convincing the Jews. As soon as persons were recognized as believers in Christ, they were specially prayed for, and exhorted, that they might receive the Holy Ghost. Being endued with power from on high, was an experience subsequent to their becoming believers in Christ, and a higher qualification to work for Him.

Before the believer receives the Holy Ghost, after he has believed, Christ is his, but to his apprehension Christ is

far off in heaven. God is reconciled to him, but there is an infinite distance between him and God. After he receives the gift of the Spirit, the whole Deity comes and dwells in him, and walks in him. "The Father and the Son come to him and make their abode with him." "God shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Jesus says, "I will come to him," "I will manifest myself to him, and I will come unto him, and sup with him, and he with me," "and my Father will come, and we (Father and I) will make our abode with him."

As pardon and justification are to be sought for by the convinced sinner, prior to the new birth, so the indwelling presence and power of the Spirit called "the gift of the Holy Spirit," is to be sought for, and received by faith in the divine promise. The promise is just as absolute in one case as in the other. Between the believer in Christ, and the gift I speak of, there lies a divine promise. If this promise be fully embraced by faith in the Promiser, the gift, the baptism, the power, will be received. Nothing but want of faith in the promise of God can prevent an endowment of power from on high.

This blessing, this crowning blessing of divine grace, may be sought for any moment, immediately after justification—but not before.

Before Jesus would allow His disciples to go out, in His name, to evangelize the world, he commanded them "to tarry in Jerusalem, until they were endued with power from on high." He did not say, Go forth and preach my Gospel, and labor to bring souls to me, and in so doing ye shall receive power. He said the very reverse: "*Tarry ye, until ye be endued.*" We have been saying *Go*, while the Master would have

said "*Tarry.*" We often hear it said, "Go out and work as the condition of receiving power." But Jesus kept one hundred and twenty disciples shut up in an upper room in Jerusalem, completely isolated from the world, for *ten* days, and *nights*, waiting and praying, and looking and believing for that gift to fit them successfully to work for Christ.

What a terrible mistake they would have made, had they gone from that upper room to preach the Gospel on the third, fifth, seventh, or ninth day, or at any time before the tongues of fire came. Had they done so, we would not have heard of Pentecost, and they would not have been charged with "turning the world upside down."

What will it avail for us to go, or to urge others to go, and work for Christ in any department, while there is such a conscious lack of so many of the real elements of power to do, or to dare for Him?

To sound the bugle, and push an army into a field, unarmed, and unprepared for battle, is only to ensure certain defeat. Jesus said, "*Tarry!*" Master, how long? Until the majority votes to adjourn? No! not by any means. The majority have always been against the crucifixion of the flesh. Tarry, four days, six days, eight days? No! "Until ye be endued with power from on high."

"*Tarry,*" until the fire in your heart becomes so hot, that you must *go* and *tell* of it. Tarry, until the fire flakes will fall with every sermon, kindling a flame all around. "Tarry," until your sermons become full of arrows and lancets, then go, and men will cry out, "Men and brethren, what must we do to be saved?" This will melt away our frozen proprieties and conventionalities, and penetrate our hearts with undying zeal for God's honor and men's salvation.

"I will trust in the covert of Thy wings."—Psa. 61 : 4.

♦ ♦ ♦

"My Shepherd's mighty aid,
His dear redeeming love,
His all-protecting power displayed,
I joy to prove."

—*When calamity comes we should trust in the covert of God's wings, because*

1. When the believer shelters himself under God's wing, Satan has to deal with God, rather than with him, and so he is sure of deliverance.
2. When close to God, hidden under His wing, the most prominent idea in the believer's mind will be, the immediate presence of God; and that will bring him peace.
3. Any attempts to stand out alone, and fight in our own strength, will surely bring upon us the consequences of spiritual pride.

♦ ♦ ♦

REGENERATION AND ENTIRE SANCTIFICATION.

REV. NICHOLAS BISHOP.

A CONSIDERABLE part of the New Testament was written to promote the Entire Sanctification of the Churches. The Epistles were sent to those who had been converted, but not *sanctified wholly*. Those who composed the early Christian Church were certainly true Christians; but, from the circumstances in which they embraced Christianity, many of them could not have been more than "babes in Christ." Three thousand were converted on the day of Pentecost, and five thousand immediately afterwards. These were from every part of the Roman empire; and they returned to their native places, and founded Christian Churches. They had received the Holy Ghost; but their ignorance, prejudice, and love of Jewish forms, still clung to them, and could

only be removed by their progress in the knowledge of divine truth. The uniform action of the will, in relation to the length and breadth of redeeming love, can only be secured by a clear understanding of the work of Christ, and a character formed in accordance with the purposes of Christ.

We have frequently heard the question asked, with a kind of reflection upon the divine goodness: "Will God partly cleanse a soul? Does a new creature mean only partly new? Is it likely that God, whose wisdom and goodness are infinite, will do a thing imperfectly?" But what is the meaning of these terms? The same question would equally apply to everything that God has created. Abstractedly, we should suppose that the Creator would aim at the highest possible perfection at once; but it is no necessary part of the perfection of any object that it should reach the ultimate ideal of its perfection at once. There is *a priori* reason for believing that every part of God's work becomes ultimately as complete as its nature and relations will admit; but is it not the grandest law of creation that God's works are progressive? Is it not a sufficient proof of this that God, to whom so many plans were possible, has chosen the law of progress as the uniform law of nature? No doubt, it seems unreasonable to many energetic minds, whose only notion of perfection is *speed*, that God should have taken a season to produce flowers and fruits, or a century to perfect a tree, or thirty years to mature a man, or myriads of ages to make our world a fit habitation for man. God, however, has chosen the law of progress as the law of His action, both in nature and in grace.

But is there not a beauty and a grandeur in the progressive law of nature

which never could belong to more fixed modes of existence? Do we not admire the bud as well as the flower. Is there not an attraction in childhood which cannot be seen in manhood? We are far from wishing that men should come into being as Adam first came; and, in relation to the divine life, we have no difficulty in understanding, in its progressive character, the divine wisdom and goodness. This principle is not only necessary in the formation of moral character; but it presents a variety and beauty such as never could be found in the grandest absolute creation.

If the favor of God or our title to heaven depended upon the highest state of perfection, we might question the wisdom of this progressive law; but the "babe in Christ" becomes a member of God's great family, just as much as the "father in Israel." Christ said of the helpless little ones, "For of such is the kingdom of heaven." "If children, then heirs, heirs of God, and joint heirs with Christ." And none are more tenderly dealt with than the helpless little ones of God's holy family. Just as the weakness and ignorance of the youngest child is no disqualification for being reckoned among the families of earth, so the feeblest child of God may be a denizen of heaven, and may take his place among the great family of God. Of course, the new-born child will only take the position of a child in the heavenly world, just as he does in this: he cannot have the same strength of character as if he had reached maturity.

But this divine change simply gives the lowest possible fitness for the heavenly society; our character must determine our rank there. In heaven nothing remains but character. Holiness alone will fix our place amongst the ranks of the redeemed.—*Human Power in Divine Life.*

PRECIOUS THINGS—No. II.

FRANCES RIDLEY HAVERGAL.

(From "Compensation, and Other Poems.")

[Our readers will have a profitable exercise if they will examine the Bible references in connection with these beautiful stanzas.—ED.]

V.

Psa. cxxxix. 17.—"How precious also are Thy thoughts unto me, O God! how great is the sum of them!"

O how wonderful* and precious are Thy thoughts to us, O God!

Outlined in creation, blazoned on redemption's banner broad;

Infinite and deep† and dazzling as the noontide heavens‡ above;

Yet more wonderful to us-ward are Thy thoughts of peace§ and love.

*Psa. xl. 5, 17. *Psa. xcii. 5; Rom. xi. 33-34. †Isa. lv. 8-9. ‡Jer. xxix. 11

VI.

2 Pet. i. 4.—"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature."

Then, exceeding great and precious are Thy promises Divine;

Given* by Christ, and by the Spirit sealed with sweetest "All† are thine!"

Precious in their peace and power,‡ in their sure§ and changeless might;

Strengthening,|| comforting,¶ transforming;** suns by day and stars by night.

*John xvii. 14; 2 Cor. i. 20. †Compare 1 Cor. ii. 12 and iii. 21. ‡1 Thess. ii. 13. §Heb. x. 23; Matt. xxiv. 35. ||Matt. iv. 4. ¶Rom. xv. 4. **2 Pet. i. 4.

VII.

2 Pet. i. 1.—"To them that have obtained like precious faith with us through the righteousness of God, and our Savior Jesus Christ."

Precious faith our God hath given: rich* in faith is rich indeed!

Fire-tryed† gold from His own treasury, fully meeting every need:

Channell‡ of His grace abounding; bringing peace§ and joy and light;

Purifying,|| overcoming;¶ linking** weakness with His might.

*James ii. 5. †Rev. iii. 28. ‡Heb. xi. 33; Rom. v. 2. §Rom. v. 1-2. ||Acts xv. 9. ¶1 John v. 4. **Isa. xxvii. 5; 2 Cor. xii. 9.

"And truly our fellowship is with the Father, and with His Son Jesus Christ."
1 John 1: 3.

♦♦♦

"The smilings of Thy face,
How amiable they are !
'Tis heaven to rest in Thine embrace,
And nowhere else but there."

♦♦♦

COMPANIONSHIP WITH JESUS.

REV. SHERIDAN BAKER, D.D.

TO marry a woman for money merely is the greatest fraud that any human being can practice upon another. To get by marriage the possessions of another, and have as little to do with the possessor as possible, is to offer the highest possible insult and to inflict the highest possible wrong. Better kill and rob outright at once than do it just as certainly but by piecemeal.

To seek and profess the Christian religion for the purpose of being happy without being holy, is very much like marrying for money. It looks very much like practicing this great fraud upon the world's Redeemer, to covet blessings and not the Blessor, to seek sweet emotions without seeking Christ, and long to be religiously happy without being holy. And it is to be feared that too many professed believers commit, unwittingly perhaps, this blunder and practice this wrong upon their Savior. Too many, instead of seeking to be Christly and finding their soul's desire in union with Christ, seek happiness in thoughts, and songs, and declamations, about a release from the trials and reverses of this life, and associations and fellowships with departed kindred and loved ones in brighter climes above. It is possible our Heavenly Father intends His children to get some inspiration from the thought that they shall meet, recognize, and associate with husbands, wives, parents, children, and

dear ones in the heavenly world, but it is evident that little stress is laid upon such anticipations in the Scriptures.

Companionship with Jesus, according to Inspiration, makes the true happiness of earth and the highest bliss of heaven. In his sublime vision John saw the heavenly city, and said of it, "It had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof." This is a clear intimation that the appliances and means of happiness on earth are not needed in heaven, and that the entities, relationships, and associations suited to earthly existence, are to be superseded by more endearing and enduring relationships with the Infinite. When the Savior would comfort the sorrowing disciples He did not speak to them of release from the trials of this life, or prospective associations with kindred in the next world, but of coming again and receiving them unto Himself, that where He would be they might be also. Whatever, therefore, may be the employment of the redeemed, and whatever may be the pleasure it gives, the chief factor in the bliss-inspiring forces of heaven is companionship with Jesus. Yet there are many in the Christian Church whose spiritual life is so low, that they get no comfort from the thought of being shut up to eternal association with Christ. Such persons, whatever their position in the Church, and however saintly they may seem, are not ready for heaven.

These thoughts intimate the type of religion we should seek, and the only type that prepares for a place among the beatified. It is a deliverance from affinity for sin, a love for and a drifting toward the pure, a nature that is holy Christly, and in loving union with Jesus. This is the holiness without which no man shall see the Lord.

"Return unto thy rest, O my soul; for the Lord has dealt bountifully with thee."—Psa. 116: 7.

—♦♦♦—
 "Jesus, the very thought of Thee
 With sweetness fills the breast;
 But sweeter far Thy face to see,
 And in Thy presence rest."

—"The nearer the soul is to God, the less its perturbations; as the point nearest the centre of a circle is subject to the least motion.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

OCTOBER 24TH, 1848.—I have lately paid a short visit to Mrs. Garrettson, of Rhinebeck. She is truly a burning and shining light. For many years, beyond the common allotment of man, has she been a blessing to the surrounding community. She is now on the eve of her ninety-sixth birthday, and is still in the possession of her faculties in a remarkable degree, and still manifests a lively interest in the various philanthropic enterprises of the day, while the principle of a holy life within is still strongly operative in its effects. How truly is the faithfulness of God here exhibited! "They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright."

Her daughter Mary, also, a lovely example of Christian cheerfulness, and the exhibition of all-prevailing, intelligent piety, must be acknowledged to the praise of God by all who are favored of God to share in its hospitalities. My beloved sister Sarah also accompanied me. She has been in feeble health, and in view of her restoration we have together enjoyed a few days of relaxation. She is a lovely example of Christian holiness, and my heart receives fresh inspiration in the way,

when favored with her society. We also made a visit of a few hours at Paterson, N. J. Staid over night with brother Jackson. In consequence of not coming out more fully in confessing Christ as his complete Savior, he has lost the clearness of experience he once enjoyed, and a proportionate degree of mental and spiritual dejection seems to have followed.

After enjoying the hospitalities of brother Jackson and his amiable wife for the night, we at an early hour went to breakfast with that eminent follower of the Savior, old sister Goodwin. With herself and excellent daughter we enjoyed a very precious season, until it was time to leave in the early cars at 8 o'clock. One of Mrs. Goodwin's daughters has been called to minister in a manner most remarkable—at least, so regarded in the present day. She has occupied the sacred desk, and apparently with great assistance from on high, has given to each a word in season. A few years ago she preached in one of our large Churches, then under the care of the Rev. Mr. Lindsey. From some slight cause I was hindered from going to hear her, feeling but little inclination, conceiving that however well intentioned she might be, that she nevertheless might have mistaken her call.

We were at that time closely connected, both in Christian love and in family association, with our valued friends, Mr. and Mrs. G. P. Shipman. These friends not only went to hear her, but were much interested and edified, and brought her home to spend a season with them. On knowing that I should be an invited guest at the same time, I earnestly asked of God, that my scruples in relation to her peculiar calling might be removed, unless founded on principles flowing out from himself.

Scarcely had I called, before God answered as ever, by a reference to His written Word. It was suggested, that it was not because there were no men in Israel that Deborah was called to be a Judge over God's people, to lead them forth in battle, &c. Neither was it because there was no accredited prophet in Israel, that Huldah the prophetess was consulted in the times of Jeremiah. These, with similar intimations, were given, accompanied by such light and power, that instead of an inclination to shrink from her, I felt a sweet sympathy of soul, and felt that it was not in my heart to increase, by my want of unity, a burden which the Lord had laid upon his handmaiden.

I have since enjoyed sweet intercourse with this chosen vessel, and I fear that the limited exercise of her gift may intimate that we are somewhat wanting in primitive simplicity. Though I have never had the opportunity to hear her since, yet some deeply pious and intellectual persons who have heard her, say that her talents for the ministry are of a superior order. What a remarkable man was Mr. Wesley—though so highly and variously gifted, yet how ready to bring into holy service any instrumentality ordained of the Spirit. It is certainly a gift to be coveted, to possess a spirit wholly unrestrained by the fear of man.

—“How wealthy is he who feels and knows that God is his! I do not know anything grander than any man can say than that which Isaiah said, “O Lord, *Thou art my God!*” The richest man is only a life-tenant; he has no right to say of his houses and lands, “They are *mine!*” If you cannot say that the eternal God is yours, you are poor, though you may be a millionaire. You are on the way to bankruptcy, though you may be on the high road to commercial success.”—*Joseph Cook.*

“The Lord strong and mighty; the Lord mighty in battle.”

♦♦♦

AN INSPIRING TRUTH.

MRS. L. A. BAILEY.

I HAVE been comforted by this text “The Lord strong and mighty; the Lord mighty in battle.” It passed so constantly through my mind, like electric flashes, that I felt it was given me of the Lord.

What have I to fear “when the enemy cometh in like a flood,” if I have the Lord *strong and mighty*—by me and in me? He is mighty in battle—He will overcome all my hindrances to a holy life—*visible*, as well as those terrible *invisible* enemies of God and man. The everlasting gates must be lifted up when He draws near with His host of followers.—those whom he has brought out of great tribulation, and made pure and white in His precious blood. The everlasting doors shall be lifted up, and the glorious train will “sweep through the gates” of light, more than conquerors through Him that loved them. O, how it rests my soul to lean on one so perfect, and so mighty! For several months I have been contemplating God’s *perfect nature*. Now I am contemplating His great power. “Able to do abundantly above all we can ask or think.” I cannot take these words and understand them in their full meaning, and I am glad I cannot, because there is for us a continual, wonderful unfolding that will go on to all eternity, from glory to glory, but always ascending on a higher plane of light and joy. It only wants *clear faith* in these things, to keep us quiet and happy under all circumstances—the sorrows of life enduring but a moment—the joys awaiting, eternal.

"If any man will do His will He shall know the doctrine."

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"Holy Spirit, Truth divine !
Dawn upon this soul of mine ;
Word of God, and inward Light !
Wake my spirit, clear my sight."

—"The Church having no light of herself, doth take her light of the Son of God."—
Cawdray.

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GOLDEN LESSONS IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

JESUS has established His school—the Church is that school. Every Christian is enrolled as a scholar. During His earthly sojourn He sustained the relation of Teacher. His enemies themselves being judges He was THE GREAT TEACHER, for they testified, "Never man spake like this man."

This school is amply furnished—it has every requisite to enable the diligent student to attain the highest education. If the rules be rigidly observed he may be fitted for usefulness here and for the honors of immortality hereafter. Christ has set a copy to be followed which has been testing human skill for nearly twenty centuries. Suspended upon the wall is a Map or Chart of Life, the Word of God, pure, comprehensive, immutable, eternal. Its historic, scientific, poetic, doctrinal and experimental sections embrace themes sufficient to engross both time and eternity. The disciples whom Jesus selected as His immediate companions, were the first pupils in this school. For years they were very dull scholars, failing to apprehend the peculiar beauty and perfection of the copy, and the excellence of the Chart of Life. But, after awhile,

an inspiration came upon them, their eyes which had been "holden" were opened—their ears which had been dull were attentive to the voice of instruction, and their understanding, divinely quickened, seized with avidity the utterances of truth. They graduated with the highest honors, and were introduced to noble spheres. In fact, they became "masters in Israel," laying a hand of power upon their generation, and transmitting to succeeding generations a life-influence which has touched every nation of the world. The Great Teacher had often to chide them in their early school-days, saying, O so tenderly! "Do ye not understand? How long shall I suffer you?" But, when at length they measured up to their educational advantages, and became proficient in the various branches, how Christ saw the travail of His soul and was satisfied! The Acts of the Apostles glowingly record the results of their education.

Beloved, are you a dull scholar, making but little progress, ashamed that after years of study your knowledge is so limited, and the tokens of your strength so unsatisfactory? Take courage! The Great Teacher will not upbraid you—

"He never breaks the bruised reed,
Nor scorns the meanest name!"

He duly appreciates your situation, understands your limited capacity, compassionates your weakness, and has inexhaustible resources of patience. He can adapt himself to the feeble powers of a child as well as to the man of gigantic intellect.

And then we are under brighter auspices than the first disciples. Jesus having returned to His native heaven, has introduced another Teacher, who is now conducting the processes of spiritual education in this school of the

Church, the blessed HOLY SPIRIT. He is not a subordinate or assistant, but co-equal with the Founder of the institution—co-equal in knowledge, wisdom, love, compassion. It was after His introduction, in the fulness of New Testament glory, at Pentecost, that the disciples rose to such intellectual and spiritual eminence. So now we are doubly advantaged. We have the perfect Copy set by the *first* Great Teacher, the Chart of Life, and the monuments of His personal skill in the developed life of His disciples. And then we have the immediate and glorious instructions of the *second* Great Teacher, emphasizing the first, and adding thereto the new and mighty processes of the latter day. Primitive Church triumphs, martyr achievements, and the illustrious marches of Christian hosts in these modern days, attest the effectiveness of Christian education and development.

Entire holiness gives its possessor great advantages in pursuing his studies in the School of Christ. True, the justified believer, continuing to walk in the light, steadily, continuously grows. But, remaining carnality hinders that growth. Its removal in the work of entire holiness gives a wider compass of vision, and invigorates the whole range of intellectual faculties. Hence, Christ, and His Church, and the world, reasonably expect rapid and marked progress to be made, so that the profiting shall appear unto all men. Let us, then, keep our eye steadily on our divine copy, study profoundly the Chart of Life, and avail ourselves eagerly of all our school privileges. Reader, be thou a lowly, diligent, persevering student in the New Testament School. We trust that in directing your attention to some of the "Golden Lessons in the School of Christ," in subsequent numbers, that it will be mutually edifying.

"O magnify the Lord with me, and let us exalt His name together."—*Psa.* 34: 3.

—♦♦♦—
 "Jesus, may all confess Thy name,
 Thy wondrous love adore,
 And, seeking Thee, themselves inflame
 To seek Thee more and more."

—♦♦♦—
 "None of God's children are born dumb."—*Leighton.*

THE PROFESSION OF HOLINESS

REV. N. BURNS.

(*Second Paper.*)

SHOULD we be as positive and definite in our witness concerning the blessing of holiness during the times of "trial of faith," when joy does not abound as when our cup runs over with spiritual rapture?

We think that witnessing should always be truthful—telling the whole truth and nothing but the truth. But whilst one is consciously consecrated to God, and takes God's Word as a sufficient warrant of acceptance, clear, positive testimony is God-honoring, for it is simply proclaiming our faith in the Word of the Lord. As to our sensations of joy or depression, independent statements can be made as the sanctified judgment may dictate. We remark here, that the experience of God's people who have moved in these higher walks of Christian life certainly show that the result of strong, clear testimony, whatever be the passing frames of mind, is most satisfactory to the witness-bearer. An example of this which we saw in *The Guide* will bear repetition. The late Dr. Bangs, when at a social gathering, was once asked by a lady if he enjoyed the blessing of holiness. The question took him by surprise, for his mind had been drawn off, by intense business application,

from special attention to his religious experience. He hastily took stock of his religious state, thus: "I consciously consecrate myself to God. He by His Word says He accepts the offering, according to my faith it is done unto me." Then he turned to the lady and replied, "Yes." He tells us that one of the richest baptisms of his life immediately followed this intelligent profession of faith. To those who grasp the idea that witnessing to sanctifying grace exalts God rather than self, there are no misgivings in witnessing a good that is a clear, definite confession.

But will those who have not experienced this grace so understand our witness? As a matter of fact, those who have not the experience will not fully understand our witness, no matter how it is given, for these things are spiritually discerned; therefore, the presumed or known opinions of others should not be taken into account in our performance of this duty. We must obey God and leave the consequences with Him.

What should we call this blessing in relating our experience? Should it be invariably indicated by one name: some names by which it has been designated have been so abused that they are now misleading?

Our opinion is that we can never please hair-splitters. In most instances objectors to certain names are opposed in heart to the thing itself, and therefore, no matter how we alter our phraseology, their opposition will remain. "The blessing of holiness" is the expression most widely recognized, at the present time, as the simplest form of words which indicate the experience, and we think will become more and more the recognized name. Let a person in our assembly of Christians say

that he enjoys the blessing of holiness and he will be understood by all, with just possibly an exceptional case or two, as witnessing not only to justification but also to entire sanctification. Now, if the object be to be clear in our testimony, what need of further multiplying words? Nevertheless, other expressions are understood as synonymous—as, "entire sanctification," "the blessing of perfect love," "Christian perfection," "the higher life," "the rest of faith," &c. So long as words are not used to darken speech, it matters little which are used. Let us not feel ourselves tied down to any one form, nor judge another unkindly because of any peculiarity concerning words.

Some good meaning persons seize upon an expression, or expressions, which they find in the commonly used translation of the Bible, and proclaim themselves Scriptural because they confine themselves to these terms. All very well, if they stop here. But, unfortunately, they are apt to denounce others as wrong who do not follow them. This savors of narrowness, if not of bigotry, and should be guarded against most zealously lest it run into uncharitableness, and so insidiously undermine spiritual life itself.

FAITH AND LOVE.—Some naturalists desired to obtain the wild-flowers that grew on the side of a dangerous gorge in the Scotch Highlands. They offered a boy a liberal sum to descend by a rope, and get them. He looked at the money, thought of the danger, and replied, "*I will, if my father will hold the rope!*" With unshrinking nerves, he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the wild-flowers. Christian, need you fear, while your FATHER holds the rope? He will surely preserve His child.

THE WORLD'S MISSIONARY.

BY REV. E. H. STOKES, D.D.

[Rev. Dr. Stokes, stirred in spirit by looking at the portrait of Rev. Wm. Taylor, was led to furnish the following thrilling lines. We hope they will move many hearts to respond to the call for offerings for the work.—Ed.]

Sin with resistless might,
Reigned through the fearful night,
Where superstition stretched her gloomy pall,
Where error hale and strong,
Stood at the anvil long,
Forging her massive chains for binding all.

And all were bound in sin,
Fettered without, within,
Held with a grip no power could disengage;
The grip grew stronger still,
Freedom lost heart and will,
And darkness denser grew from age to age.

Goodness so long had slept
That Mercy sat and wept,
And Love with throbbing heart cried, "Who will
go?"

"Who will the fetters break?"

"Who wrong's foundations shake?"

"Who, who will rescue from impending woe?"

Taylor, without a fear,
Quickly responded, "Here!
"Send me, though weak, in God is strength
complete;
"My parish is the world!
"Truth's banner wide unfurled,
"Shall never trail in dust or know defeat."

With bugle blast nor drum,
As earthly heroes come,
He goes not forth amid the sin and strife;
But self-hood all subdued,
Strong in faith's fortitude,
He goes to conquer for the Lord of Life.

Down the Pacific's slope,
Buoyed by immortal hope,
Through California's rich but rough domain;
Through San Francisco's slum,
Through gambling hells, and rum,
Divine apostle swept like living flame.

To resurrect the dead,
Over the seas he sped,
Impelled by heart of fire and nerves of steel;
Under Australian skies,
He bade the sleepers rise,
And crushed sin's head beneath the victor's heel.

To Afric's burning clime,
With giant tread sublime,
Where blood of human victims soak the soil,
He brought the Gospel light,
Which flashing on their night,
The wild, untutored Kaffirs came to God.

They came by Christ who saves,
They came, kings, chiefs and slaves
They came by tribes and nations in a day;
They came with songs and psalms,
They came with victor's palms,
And cast their sins and idols all away.

Down the Brazilian coast,
One man, himself a host,
Sailed, prayed, and landed, God's Ambassador
Then through the continent,
On works divine intent,
Planted life's seeds to blossom ever more.

In Europe, proud and old,
Where the oft tale was told,
He called the slumbering people to repent;
Through the West Indian isles,
Where earth in beauty smiles,
He claimed all hearts for the Omnipotent.

And hearts responded there,
Hearts yielded everywhere,
Yielded to God in faith's supreme control;
And all through Mammon's mart,
In palaces of Art,
Yielded to Him the homage of the soul.

In India, wide and vast,
Where high and lowly caste,
Like granite walls dividing man from man;
Yet Parsees hear the call,
Priests, literati, all,
And Hindoos join with the Mahomedan.

From Ceylon to Bombay,
Indus and Calcutta,
From Bay of Bengal to Arabian Sea,
Faith sends the tidings forth,
And from the South and North,
The swarthy natives bend the suppliant knee.

Taylor! what work is thine!
How high the grand design,—
In love of John, and in the faith of Paul,
Through the Redeemer's blood,
To girdle earth for God,
Till Church of Jesus overshadows all.

"As cold waters to a thirsty soul, so is good news from a far country."—
Prov. 25: 25.

—♦♦♦—
"No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Savior of mankind."

—"The love of Christ would keep all
created tongues of men and angels in exer-
cise, and busy day and night to speak of it."

—♦♦♦—
AN AUSTRALIAN TESTIMONY.

BY S. T.

GRATITUDE to my Savior leads me to bear testimony to the fact that Christ has not only power on earth to forgive sin, but to destroy its dominion utterly. From a child I had a tender conscience, and love for the Bible, and it was not a sealed book. About twenty-one years ago the Lord blessed me with a sense of His pardoning love. Why I did not receive it sooner is a mystery to me, for I sought it, so far as I knew, with my whole heart, except that faith was not exercised. I received this gift at the close of a glorious revival, and after having passed through a painful experience, I was made exceedingly happy.

I thought all my troubles were ended, but, to my dismay, soon discovered that the "*roots of bitterness*" were not all destroyed. This led me to see the need of a deeper work of grace, even entire sanctification, which I believed to be a work distinct from justification. My views, however, at that time were not sufficiently clear to apprehend its freeness, and my need for every-day life. I settled down, therefore, into a state of half-bondage, regarding the blessing as beyond my reach, until a few years ago, when my convictions were revived. The Spirit showed me clearly the depth of

my depravity, and my remedy as being in Christ alone.

At that juncture some numbers of The Guide were loaned to me. My attention was riveted by the experiences which I read therein. I determined then, by the help of God, to obtain the blessing. O, how I hungered for it! I sought it as for hidden treasure. I learned from the testimonies read that it was obtainable by faith, and that the promise is, "Ye shall find me when ye shall seek for me with your whole heart," which was soon verified in my own case. In connection with one of the experiences it was said, "Do not wait another moment, or read another word, until you believe." I looked up to heaven, saying, Why not now, Lord? Just then a wonderful peace flowed into my heart, and I felt that the faithful Lord had answered my prayers, and granted the desire of my heart. At first the light was feeble, but I clung to Christ tenaciously, and looked for a promise. This was given: "Blessed is that servant whom his Lord when He cometh shall find so doing." O, what a delightful oneness with Christ and the Holy Spirit I then realized! My relation was changed from a servant to that of a child. The Spirit became a constant guest instead of a transient visitor. The Bible was read in a new light, and was more precious than ever.

The peace and assurance then received remain with me until the present. I have been tested in ways that I cannot tell to any one. I am now walking by faith. I have consciously given myself to God, and am consciously accepted.

In conclusion, I would say that those who would obtain this blessed rest must come as empty vessels to be filled, the will being fully surrendered, and all laid at the feet of Jesus.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the 'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

OUR IGNORANCE.

FEB. 5.—"We know not what shall be on the morrow."—James. iv: 14.

Imagination often stretches its wings across the future; we try to conjure up visions of what shall be, but as often does reflection find imagination, weary of wing, coming back and confessing we know not what shall be on the morrow. We may *think* of the future, and this faculty probably is greater than any other denizens of earth's powers, but when we have thought our utmost, we cannot *know* the future.

And this utter ignorance of what is before us, surrounds life with a great deal of awe. It is impossible for it to be commonplace so long as almost endless possibilities are before us. The life which has least of poetry or romance may the next hour be lifted out of all commonplace, and made to glow in the brightness of some glorious surprise. This fact makes the dread of the unknown, to be overwhelmed by the desire for what is new. Each new day may bring new surprise, certainly will bring new mercy, and new oppor-

tunities for doing bravely in the holy service of God.

OUR KNOWLEDGE.

FEB. 12.—"As thy days, so shall thy strength be."—Deut. xxxiii: 25.

It is very true that we do not know what events may happen in the future, but it is most consolatory also to know that whatever may happen we *shall* have strength to go through all. We need have no gloomy forebodings, if we have firm faith in Christ. It has always seemed to us a strikingly daring assertion of Charles Wesley's in one of his hymns, where he makes the Christian sing—

"And laugh at danger near."

Laugh at danger! It is startling. But when God's promise is that whatever may be our lot we shall have strength to go through it, that as our days so shall our strength be, it is not so startling after all. What can danger do for me, but call forth my confidence in God, who will not suffer any one to fail who truly trusts in Him! I do not know what may happen in the future, but I do know that God is faithful; I do know that He has all power needed to help me to the uttermost; I do know that I have been kept by His power in the past; and I am assured that in the strength He supplies I shall continue to be a conqueror over difficulty, danger, temptation, sin, and Satan. I do not know much, but what I do know gives me such heart-cheer that I rejoice with joy unspeakable and full of glory.

GOD, THE BURDEN-BEARER.

FEB. 19.—"Thou art my help and my deliverer."—Psa. xl: 17.

How often do God's people bring a burden on themselves by anticipating trials. They look forward and a faithless imagination brings sad pictures

from coming days. As possible calamity looms on the vision, the cry goes up, "How shall I ever bear this burden?" But why anticipate what may never come? Why take thought for the morrow when God has expressly forbidden it? But another thought surely may find a place in your heart. Why should you bear the burden, even if it comes? Has not God promised to be your helper and your deliverer? Whatever trouble comes, be assured you will not bear it alone. If the cross is laid on your shoulders, He who once sank beneath the load of His own cross, will take the heavy end of yours.

And indeed it is true all through life, the shadows of troubles are mostly heavier than the troubles themselves. They who will take thought for the morrow, who will not leave the cares of the morrow to God, must bear the burden of their disobedience; but if we will let God help us, He will assuredly deliver us when the hour of trial comes. "Thou art my help and my deliverer."

GOD NEVER WITHOUT A WITNESS.

FEB. 26.—"The Lord knoweth them that are His."—2 Tim. ii : 19.

There has never been a period when God has not had some faithful witness on earth. It has sometimes appeared as though the faithful were cut off from the earth, but in the worst times of persecution the Lord has had His hidden ones. Elijah driven by the persecution of Jezebel, imagined himself alone in the true faith of God, but seven thousand were equally faithful. And in later times, when floods of worldliness seemed to drown all godliness, and the Church as well as the world appeared given over to eat and drink and die, God has had in dens, and caves, and secret places, many a lowly follower, who have sighed and cried by reason of

abounding iniquity. The "royal priesthood" has never ceased. The followers of the Lamb have had an unbroken succession. Like the bush which Moses saw; the flames burned, but the bush was green; it kept on burning, nor ceased for an hour. It was a "great sight." But the sight of the Church preserved for centuries is greater. And whether we are acquainted with God's followers or not, He knows them—knows where they are, knows their circumstances, marks their faithfulness, treasures up the record of all their lives—and in the coming day, when He shall be revealed in splendor, will call to eternal honor all who have served Him on earth.

IN THY LIKENESS.

HARRIET MABEL SPALDING.

When shall I, Lord, in Thy blest likeness wake,
Shaped to an image fair, for Thy sweet sake?
With robes of white by no earth-dust defiled,
Made pure through grief and sinless as a child?

When shall I lave my tired and way-worn feet,
That I may walk the bright and golden street?
No memories arise, no thought of pain or sin
To mar my heart's best peace that reigns within?

A little less of earth, my spirit cries,
More faith in Thee, more patient sacrifice,
More hope of mercy, offered full and free,
A lesser love of self and more of Thee.

Then, soon the heavenly portals I shall gain,
Freed from all taint of grief, or pulse of pain;
Give me that strength, whereby I conquering win
Forgive, I pray, and bid me enter in.

Then shall I, Lord, in Thy blest likeness wake,
Ransomed and glorified for Thy dear sake;
All life is vain, save that which Thou canst give;
My heart, obey, know thou the truth, and live!

—"If you desire to see the dead heart put forth the energies of spiritual life, and the dark heart illumined by the fair colors of spiritual grace, throw wide open the passage of communication between Christ and it."—*Dr. Gould.*

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

Mal. 3: 16.

"And if our fellowship below

In Jesus be so sweet,

What height of rapture shall we know

When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing, after which requests were read from New Jersey, Pennsylvania, Illinois, Iowa, Michigan, Kansas, Texas, Canada, and elsewhere, and Rev. Geo. Hughes, followed by Dr. Palmer, led in importunate prayer, and the blessed Holy Spirit blessed the opening of the meeting.

Mrs. Palmer read for the lesson, portions of the 6th chap. 2nd Corinthians: "We then as workers together with Him, beseech you also that ye receive not the grace of God in vain." Are we conscious of the awful responsibility resting upon us? He bare our sins, that "we being dead to sin, should live unto righteousness." Shall we then receive this grace *in vain*? Let us resolve this New Year to accept this grace: a present not accepted is rejected, and the offerer, who has sacrificed much to procure it for you, is dishonored, and the rejecter's loss cannot be estimated. Praise the Lord that we live in this day of salvation! What does *salvation* mean? Saved from what? Not only from the condemnation and guilt of sin, but from the pollution and love of sin. How shall we escape, if we *neglect* SO GREAT salvation! We are told in the 27th verse to "come out and be separate," The most ignorant and simple cannot misunderstand these words. Let us with united heart say,

"Give me clear light, that I may know what sin is, and not touch the unclean thing." We yesterday received our friends: to-day is the Lord's reception day. He has invited His people to be present, and is Himself *present* to entertain them. She had once heard a sister say that she was tempted because the Bible said so much about sons, and so little about daughters; but when she found the daughters (verse 18th) were mentioned too, she was comforted. In the blessed promise, Joel 2: 28-29, daughters were not forgotten. How often we overlook in the Bible, that which at other times we need for our comfort. Let us listen to the exhortation: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." To be a perfect Christian means simply what the *Lord wants you to be*. The Lord has made us to love Him with all our heart, and glorify Him with all our powers. The more she knew of God the better she loved Him, and she expected to go on knowing more of Him every day as long as she lived, and then on through the ages of a blessed eternity.

THE POWER IS IN JESUS.

Dr. Palmer said that the thought came with power to his soul, that this was Jesus' reception day. He wants to tell all hearts of His love and call us beloved, and come and dwell with us. The words that came to him the first hour of the New Year were those of Jesus, "All power is given unto me in heaven and in earth." We believe that if we were in heaven, Jesus would keep us there; but if we are kept at all it must be by the moment, and by almighty power, and Jesus has just as much power here, and has entered into heaven that we may receive this power to do the will of God. Every one of God's children may expect a special endowment for special work. This may be our last year, and our ordination is given for the special purpose that we may win souls to Christ. Jesus had taken him into His arms of love, and called him His beloved, and comforted him with the comforts of His love.

EVERLASTING.

Sister Bottome said that she was startled at hearing at the Tabernacle that she was dead, (some persons mistaking the announcement of sister Bartine's death as sister Bottome's), and all the way there she had been thinking of everlasting life. During Christmas festivities she had been twining splendid evergreens: out of the "Everlasting Father," "Everlasting love," "Everlasting arms," "Everlasting strength," "Everlasting joy," "Everlasting light," &c., she had made a wreath of evergreens. Just as she came out of her door she was handed a card, and she was startled as she saw a head wreathed with the mistletoe, and immediately her evergreens came before her, and she thought how she had enjoyed them all—but, was she crowned? Many read about the everlastings and say they are lovely, but do they crown themselves with them? We can never crown ourselves with them until we say, "*I have everlasting love, I have everlasting consolation,*" &c. And she kept saying all the way as she came, "I am crowned!" She was thankful that she was alive, and she never expected to die—she had "*everlasting life*"—for he that believeth on the Son hath everlasting life. She was glad she was alive because in the first moments of 1882 this passage came to her, "What could have been done more to my vineyard that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" Now, grapes are very sweet and refreshing; even the sick take them and are refreshed. Wild grapes are bitter and hard and sour. What God wants of you and me—yes, and other people want it too—is *sweetness*, and the sweetest thing is *love*. Loving God with all the heart, and your neighbor as yourself, is refreshing fruit. God wants the refreshing fruit of human love. There is much to make people feel and act bitter, unless the power of the Holy Ghost is constantly with them. She proposed, God being her helper, the coming year to be a sweet woman down deep in her soul, and a sweet mother in her family. She gave herself utterly to God and took Him for her everlasting love.

HONOR THE HOLY GHOST.

Rev. Brother Belden, who is paralyzed, touched all hearts with sympathy as he was assisted to stand, and in great feebleness of body still held up the standard. He told us how, in looking over his past life, he had been refreshed himself and been a blessing to others, by preaching about the Holy Ghost and honoring Him. He united with others in renewed consecration, and desired to be simple-hearted, devoted and submissive.

AT THE FEET OF JESUS.

Sister Searles said she was like the disciples on the Mount with Jesus, she couldn't see anybody but Him. She had, through the help of God, been sweet all the year. She knew what it was to be a sour Christian, but she had been led out of prison years ago. Whenever there is anything that conflicts with her feelings, she sits at the feet of Jesus till it passes over. "To live is Christ, to die is gain." God gave her grace for every moment and she loved Him more than ever.

A RESTING PLACE.

Sister — was deeply impressed with the changes that are going on all around us. She didn't like the changes, and was glad that she had found one place where she could rest—and she could say,

"*Forever here my rest shall be,
Close to Thy bleeding side.*"

Rev. Brother Freshman was glad as a son of Abraham, that he could say that he had entered the fold of Christ. There were 80,000 of his people in New York City, and he desired that prayers should be offered for them. He didn't see why he should not be a sweet man as well as the sister a "sweet woman." He wanted to be all the Lord's and a mighty instrument in his day and generation.

NOT I, BUT CHRIST.

Sister S — knew what it was to be sour and bitter, but when the blessed Spirit came and cleansed her, He took out all the bitterness. She felt that she must honor the blood that cleansed her. There was no

envy or jealousy in her heart, but she delighted in the prosperity of others. A friend said to her "We have to keep these things under." She told her she had nothing to keep under, they were *all out* of the way. She knew when she was angry, and why not know when she loved? She floated on a boundless ocean of love. She had not great powers and abilities, but a heart filled with love to God; and as far as she understood it, she loved her neighbor as herself. It was not what she had done, but what God was doing in her. There had been hard work going on to make her thus—moulding and chipping, and there was wonderful work still going on, and it was brought about by hard knocks; and she desired to keep still and let the Master mould her as a vessel of honor or dishonor, as He pleased. When she gave herself to God, the question came whether she was willing to let her friends all go and be trodden, if need be, under foot of men, and she said, "Yes, Lord, if I may have Thee as my constant companion;" and she was simple enough to believe that all her friends were going to be taken, and she buried her husband and her children and her all, but He gave them all back to her but one child, whom He took to show her her sincerity; and while He was afflicting, He was pouring oil on the wound He made with His own hand. There is nothing like being all the Lord's. He doesn't want us to be great, but He wants us to serve Him by taking care of the little things.

THY WORD IS TRUTH.

Sister C—. In listening to the testimony of the sister, she felt that she had been giving the Gospel in a nutshell: pardoning grace, cleansing grace and keeping grace, and yet she did not forget that the work was not done—the chisel was still being applied, and the decorating and beautifying still going on. As they were singing of Jesus' pierced hands, she thought, how often have the hands that have been stretched forth to save the world been nailed to the cross of suffering, because of the failure to accept Him and of abiding in the truth, which alone grafts us into His life? There are times, when hedged in with difficulties,

that no other name seems to express so much to her as "Wonderful." When in perplexity, He is Counsellor, and He is the Mighty God, the Everlasting Father and Prince of Peace. The Lord had led her out and she was in the King's palace car, and at every turn on the road there was a glad surprise for her and new beauties of landscape. Let us start with renewed earnestness to serve God, and let us put away the lion and the bear, and come with the deer or the oxen, which is ready ever for sacrifice or service.

Sister Brown said that these words had come to her—

'Eternal sweetness sits enthroned
Upon the Savior's brow.'

When she asked the Lord for a motto at the beginning of the year, He gave her this, "Thou art mine, I have called thee by thy name." It was perfectly incomprehensible how Jesus should love her, but He did, and told her so, and called her by her name, and she never could tell how rich she was.

There were very many other testimonies, and one universal consecration to God and desire that the New Year may be one of sweet fruitage.



GRACE IN AFFLICTION.—Sister D. C. Ayars, of Moawegna, Ill., says: "Looking over the January Guide, and especially the testimonies of those who have found rest in Jesus, I wish to tell you what help and comfort He is to me. I have passed through great trials within a few years. Three years ago I saw my childhood's home reduced to ashes, mementoes of dear ones gone before, books and treasures that can never be replaced, all destroyed, and my dear father badly injured. Then I felt rebellious, I thought God was unjust. In a few short months my father was taken to his home above. Then I felt forsaken, indeed. I have since drained the bitter cup to its dregs. A year ago my darling mother was taken. Then for the first time I bowed beneath the chastening rod. Now I can say, 'Thy will be done!' How safe I feel, knowing that Jesus is leading me! I am striving to live near Him every day."

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

THE BLESSED DOCTRINE.

S. M. PALMER.

I cannot tell how many times during the past year this weighty sentence has passed through my mind; always causing a glow of satisfaction, delight, and rapture.

What though many question, some deny, and others even ridicule the idea? If you have passed through a garden of roses, can any subtle reasoning persuade you that you have not inhaled the most delightful aroma? Aye, exactly so about this matter of holiness—"we know whereof we affirm, and know whom we have believed."

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

One may, and doubtless most do stumble somewhat at the word "perfect;" but all who have drank of this stream, eaten of this bread, basked in this intensely glowing sunshine, will keep shouting, all argument and reasoning to the contrary notwithstanding, with the glorious Wesley, "*The blessed doctrine of Christian Perfection!*"

"We know whereof we affirm, though we thus speak." Will you argue one out of years of conscious daily experience? What else are all the doubters trying to do?

These thoughts were suggested as I read the December number of *The Guide*. Dr. Clarke says, that, "though Satan may not often be permitted to touch our bodies, as in Job's case, he may at any time suggest injurious and troublesome thoughts to our minds." No attainment in this life is beyond any of his fiery darts. So constant testimony, exhortation, and instruction, are

necessary even for God's holiest saints. And they too are the most teachable, and really enjoy correction the most. Here indeed is reproof "an excellent oil."

I may be speaking to some who have "let slip" this "blessed" experience. If so, and specious friends (?) have almost persuaded you out of your former belief and experience, allow me to refer you to some of your choicest seasons of rapturous communion with the King of kings. Just reflect what richness in the love shed abroad at those times in your heart. Call to mind the exceeding joy of those occasions; remember the strange courage and boldness you then possessed. You may also recall how you sought even for the lowest place;—you felt so rich in God that you almost coveted to be deaf to all but the one ravishing voice. Remember often the days when the candle of the Lord shone so brightly on your head, and return, O return to your former experience, your former warmth of devotion and loyalty of obedience.

Let every one keep waving the banner of holiness. It is inspiring, attractive, encouraging, and winning. There are hungry souls all through the land who hail this flag, and arise at the shout of "the blessed doctrine of Christian Perfection."

"What power shall dim its ray,
Dropped burning from above!
Eternal life shall ne'er decay,
God is the light of love.
And when its source of life is o'er,
And only then, 'twill shine no more.

—*Madame Guyon in Prison.*

FROM BULGARIA.

DEAR DR. PALMER:—Your excellent periodical has been a regular visitor at our home during the past year, and has been received with thankfulness and read with interest. We have both made a public profession, in our own country, of the precious experience you teach, but we feel very keenly the lack of warm spiritual sympathy that is never lacking at home. Although the multitudes are not in sympathy with us, still, we know "whom we have believed," and our only hope for the final success of the Gospel in

this benighted land, is in the clear and joyous experience of that power which saves to the uttermost. I try to preach full salvation, but I feel painfully fettered by the lack of full appreciation of the idea of holiness on the part of those whose lives have been so far wasted on blind, empty formalities. It will doubtless be some time before we can witness such revivals as attend the preaching of the Word in America. A vast deal of rubbish has to be removed in a country where the most ungodly of men still call themselves Christians. Pray that the baptism of power may come down on this mission. Sincerely yours,

D. C. CHALLES and WIFE.

Loftcha, Dec. 21, 1881.

FROM A VETERAN IN KANSAS.

[The following extracts are made from a deeply interesting letter from Rev. Daniel Lee, calling up remembrances dating back a quarter of a century—we wish we had space to insert it all—we may refer to it again.—ED.]

MY DEAR DR. PALMER:—Perhaps you have lost all trace of me since I last saw you, twenty-six years ago. I was then living in dear old Wilbraham, Mass., the home of that grand and honored mother in Israel, the Wesleyan Academy, whose descendants are counted by thousands, now abroad everywhere, blessing the world, or glorified in heaven! Fisk, Gilbert Haven, and others. We shall never see their like again.

The first day of July last I was seventy-five years old, being born in 1806. My birthplace was Stanstead, Canada East. I was won to Christ in 1825, under the labors of Richard V. Pope, a Wesleyan missionary from England. He died in Quebec in 1832, of the Asiatic cholera. There were four brothers, and all were preachers. One of them labored in Nova Scotia. My uncle, Jason Lee, was converted, I think, the same year. He was three years my elder—the youngest of sixteen in one family, nine sons and seven daughters. His father died aged about fifty years. He had embraced religion long before, under the labors of Methodist preachers.

My first efforts at preaching were in my native town. Then in the school houses in

the vicinity of Wilbraham, while a student. Then in the New Hampshire Conference, 1831 to 1833. Then in Oregon down to 1843. And again in my Conference, six years, to 1849. Since that time, thirty-two years, I have been a superannuate. All these years, as I have had opportunity and ability, I have continued to preach and hold other religious services. In the five years of my residence here I have been called to some thirty-five funerals.

My eyesight is good, my hand steady, taste unimpaired, digestion perfect, sleep refreshing; can walk out and in several miles on the Sabbath and preach. I can work easily—work does not seem a task. I am a wonder to my self. Mrs. Lee, on the contrary, feels the weight of years oft-times a burden. But after all, healthy or infirm, we are nearing the end. We shall soon leave our tents and enter our house, the gift of grace—to dwell therein, through grace, forever. Amen.

“What hath God wrought!” How wide the contrast between the present western world and that of 1834, when I crossed the desert with my fellow pioneers to Oregon. Now the whole vast domain is sprinkled with towns and cities. The desert now teems with life. Then eighteen months were required to obtain an answer to a letter written to New York from Oregon. Now a few days only suffices. By telegraph, New York and San Francisco sit down and converse together as next door neighbors. Agriculture has made a new creation of the surface, and mining has honeycombed the mountains and forced them to give up their hidden treasures; and the tramp of the iron horse is echoing along every valley and mountain-side.

But, better than this, in these years what giant strides have been made to the final conquest of the world to Christ! China, Japan, Mexico, and Italy have been captured. The Macedonian cry from many lands, “Come over and help us!” is meeting a quick response from the Churches, and the men and women of God are answering the call—“Here am I, send me!” Our Divine Lord seems about taking possession of His inheritance. Even so, come, blessed Lord!

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!

Forever be Thy name adored;

I blush in all things to abound;

The servant is above his Lord."

—Charles Wesley

—Mrs. A. M. Hemstreet, Peck, Mich.: "Feeling it both a privilege and duty to witness for Jesus, I cannot do it better than in the words of Mr. Wesley's hymn—

"I thank Thee, uncreated Sun,
That Thy bright beams on me hath shined;
I thank Thee, who hast overthrown
My foes, and healed my wounded mind;
I thank Thee whose enlivening voice
Bids my freed heart in Thee rejoice."

—Mrs. E. G. Reddy, Syracuse, N. Y.: "I would like to testify of God's love to me in the gift of His Son. I read (and believe) 'the gift of God is eternal life through Jesus Christ our Lord.' 'We have peace with God through our Lord Jesus Christ.' We also 'joy in God, through our Lord Jesus Christ'—and 'reckon ourselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.' 'Who shall separate us from the love of Christ? Shall tribulation, or distress, &c.? We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' *Given* to them that *obey* Him. None of the powers mentioned, 'nor any other creature,' shall be able to separate us from the love of God in Christ Jesus our Lord."

—Z. Scribner, Mondovi, Wis.: "I have a blessed assurance that Jesus is mine and I am His. I am waiting by the river, watching on the shore, for the boatman to come and bear me safely over. I am aged and alone, yet not alone, for Jesus deigns to dwell with me here."

—Susan Sabin, Bristol, Wis.: "Years gone by I gave my all to my Heavenly Father, and I am still His. It will not be long before I shall hear Him say, '*Come home!*' as I am 84 years old. I can truly say, I am His, and He is mine. Glory be to God in the highest!"

—M. J. Terry, Port Jefferson, N. Y.: "The glorious light of the Gospel of Christ is shining so sweetly on my soul that all is joy and peace. I am walking in Beulah-land. The language of my heart is, daily, *Praise the Lord!*"

—Frederic Priestly, and Ann, his wife, Pleasant Hill, Ill., unitedly testify that the blood of Jesus Christ His Son cleanseth us from all sin. All glory to His name!

—J. Johnson, Jeffersonville, Ind.: "I was converted forty-seven years ago, sanctified ten years ago. That is the record of my religious life. Thirty-seven years I lived in a land of sunshine and shade, the latter predominating. But for ten years I have been luxuriating in a land of perpetual sunshine. Quoting the words of a good German brother, 'I have been drinking at a fountain that does not go dry in summer, or freeze over in winter.' Even the chastening hand laid somewhat heavily upon me of late, does not, in the least, drive away the sunbeams. Its purpose I shall know sometime—enough now to know that He doeth all things well."

—Mrs. C. R. Brooks, Wabash, Ind.: "I had been thinking for years that I would like to be a Christian. In the spring of 1851 I sat sewing, and revolving in my mind the question whether I could be a Bible Christian, having never had a religious training. At that time God, in His mercy, sent the Spirit's 'still, small voice' to my heart. Satan had disturbed my mind about certain professors who did not act consistently. The Spirit said, 'Set them a better example, come into the Church, and take the yoke of Christ upon you.' I was so surprised that God knew my thoughts, I rose up and said, 'Lord, I will obey the Gospel and start for heaven.' I thank and praise His name that I am this day living for heaven, and His grace is sufficient for me. When I was sanctified I realized that His strength was made perfect in weakness."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 10.

"Sweet is the smile of Home; the mutual look
Where hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

—John Kette.

BIBLE HOME-LIFE.

Our aim is, through the medium of The Guide, to do good of every possible sort. We desire, more than ever, to come into familiar intercourse with our readers in their homes—and for this purpose have opened this department, "OUR HOME CIRCLE." We would touch the tender chords which vibrate in the thousands of homes to which we make our monthly visits. "To how many families do you find entrance?" some may inquire. Well, that is hard to determine with precision, for the magazine is made to itinerate, and in other cases, after being read, is mailed to distant friends. But, this we may say, if the families, over whose thresholds we pass each thirty days, were gathered together, they would make a *vast congregation*, not less, we think, than 20,000! What a work is therefore on our hands! What a diversity of character, and interests! What solemn destinies awaiting these households! The Lord help us to speak to them wisely, lovingly, effectively!

The Bible introduces to our attention beautiful home-scenes, furnishing matter for study. Suppose we look at a primitive household, one of patriarchal times—

THE ABRAHAMIC HOME.

Abraham has been denominated "the father of the faithful," and "*the friend of God*." A peculiar record is made in regard to his *home-rule*: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."—Gen. 18: 19. So then, it appears, he was, as a servant of the living God, a commander in his household, commanding his children, and not being com-

manded by them. And his command had a definite aim—so that his household should "*keep the way of the Lord*." It was a positively religious *home-rule*. His family government was so well-defined that God himself could trust it. There was real principle underlying his action—a conscientious regard of covenant relations with Jehovah—and wise reference to succeeding generations, providing for the future, that his household *after him* should fear the Lord. We will develop this home-rule more fully hereafter.

SAVING A HUSBAND.

A Christian wife was deeply concerned for her husband's salvation. She held him up daily before the Lord in earnest prayer. One morning she became doubly importunate in her closet-prayer. In the fulness of her heart, she cried, "Lord, let him be saved to-day—to-day!" She went about her household employ. Frequently during the day, Satan assaulted her, saying, "You know your husband is a worldly man, not at all concerned about religion, and you have done a foolish thing in thus setting a time." Her answer was, "I have opened my mouth unto the Lord and will not go back." That night her husband came home, and, breaking down like a child, asked his wife to pray for him, and was happily converted.

HOME SUGGESTIONS FOR FEBRUARY.

1. BIBLE LESSON.—Read during the month parts of Old Testament history, specially relating to Abraham as a wise ruler of his household.
2. PRAYER-TOPIC.—At the home-altar, daily, invoke a special endowment of divine wisdom and strength for home-rule.
3. HYMNS FOR HOME-WORSHIP—96, 101, 102, 103—Methodist Hymnal.
4. HOME EXERCISES.—1. Arrange for some winter-evening conversations about Abraham, as a family governor. 2. Establish a *Home Benevolent Union*, looking to economy in expenditures, and the saving of money for benevolent work. Consider whether it would not glorify God to have a *Missionary Box* on the mantel for the deposits of the several members of the household. 3. Write us, giving interesting facts relating to the conversion of friends, support under affliction and bereavement, special deliverances, &c.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

CHILDREN SHOULD HAVE FAITH IN GOD.

DEAR CHILDREN:—If you should doubt the word of your father or mother, or think you would not receive any nice presents from them, it would grieve them to find that you had no confidence in their word or in their love for you. It is always pleasing to parents to find that their children think they speak the truth, and that they love them so much as to supply all their wants, and to do all in their power to make them happy.

And God desires that we should so think of Him and trust in Him as our loving Father, who delights to do us good and whose promise never fails.

A dear little boy whose parents and grandma had taught him that God hears good children's prayers, and answers them, and that He sends Kriskingle with toys and nice things at Christmas time, went upstairs the day before Christmas and knelt in prayer. He said, "Dear Jesus, please to send me a Christmas tree, and ever-so-many nice things on it." Soon after, he opened the door into another room, and there stood a beautiful tree! He clapped his hands for joy—dropped down on his knees, and said, "Dear Jesus, the tree has come, and now I know all the other things will come. And so they did come. Beautiful toys, lovely picture books and candies, and all the good things that he had desired. So the dear boy was rewarded for his faith in God. He is in the habit of praying every day for every thing he wants, and he always expects to receive what He asks for. When his prayers are answered he speaks of it as just what he was looking for, and then thanks Jesus for it. This is pleasing to God.

I need not tell you that he is a very happy boy, and always seems bright and glad. Every one who loves God, and trusts in Him, is happy. Those who forget Him, and don't pray to Him, are not happy. They who have not God for their Father are miserable. This world looks dark to them, and the other world looks darker still. They seem to enjoy sinful pleasures, but they only

look bright for a moment—when they think of death and of the great God, they are afraid, and all their enjoyments pass away.

Dear children, I hope your nice Christmas gifts made you think more of the dear Savior who was God's Christmas gift to us, and whose birth we celebrate on the day which makes your hearts so happy. I wish I could know that you all love and serve and trust the great Father and God who gave us His beloved Son, that we might receive and enjoy all the blessings of this life, and of His love and saving grace here and of the world of light and bliss hereafter.

Praying that these blessings may be yours. I wish you all a very Happy New Year.

A GOOD WORD.—Our excellent correspondent, Mrs. Lizzie Fenner Baker, writes: "Georgie wants me to tell you how he loves the little stories in The Guide. Last Sabbath he was reading them all by himself, and was particularly pleased with one in the September number, by sister Mary D. James, about the thunder storm. He brought it to his papa that he might hear it, Georgie says, "Mamma, please tell Mrs. Palmer I want to belong to the Try Company—tell her I gave my heart to Jesus, two years ago, when only six years old." I told him I would write you about it. Please pray for the dear little boy; he is really *devoted*, and I cannot but think God has some future work for him."

WORK FOR THE TRY COMPANY.

A YOUNG CANVASSER.—Fanny Gates, of Schenectaday, N. Y., writes: "I told mamma that, as she had no time to canvass for subscribers to The Guide, I would. I am eleven years old, and I love the Lord, but I don't think I serve Him very well. Please send me another blank for subscribers, for a good many have promised to take The Guide late in the season."

The Lord bless our dear young sister, Fanny! Who else would like to try to help us in this way? Let such write us, and we will tell them how to go about it.—ED.

EXERCISES FOR FEBRUARY.—1st. Commit to memory 13th chapter of 1st Corinthians.

2nd. Commit to memory, hymn 196 in the Methodist Hymnal.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared

Blest, unutterably blest ;

Jesus is their great reward,

Jesus is their endless rest."

END OF A USEFUL LIFE.

Mrs. Elizabeth West Robinson Hard, widow of the late Rev. Amos Hard, died at Painted Post, N. Y., Dec. 20, 1881, aged 70 years. She was born in Lancaster, Erie Co., N. Y., Aug. 4, 1811. While she was quite young, her parents, with ten children, settled in Michigan, at Pontiac, where, amid the malaria of those early times, the heads of the family were soon removed by death, and the bereaved group began the struggle for independent life. For ten years Elizabeth was a teacher of select and public schools. Her thirst for knowledge, and desire to prepare herself for greater usefulness, led her to the Genesee Wesleyan Seminary, at Lima, N. Y. At that time there was in attendance at that institution an ardent young minister, whose father left him an orphan in his fifth year, and whose Christian mother, in her extreme poverty had soon been obliged to send this boy from Vermont to Western New to be in the care of his eldest sister. At the close of an apprenticeship he had declined entrance into a profitable trade, as, having been recently converted, he felt the Divine call to preach the Gospel. In a prayer meeting at Lima, though he had not seen the face of Miss Robinson, he heard her voice in public prayer, and in after years he reported that he said to himself, "She shall often kneel by my side in prayer." These young people became acquainted—winning and wedding followed. Forty years of mutual helpfulness and ceaseless endeavor for the Church followed. Glorious revivals attended their efforts. Mrs. Hard was ever ready to visit from house to house, to talk religion and sing and pray with families, to testify and exhort in social meetings, to guide seek-

ers of salvation to the Savior of souls. In revival meetings her remarkable ability in prayer and song gave great assistance to her husband. Few equalled her in these exercises. Corning was once suddenly and unexpectedly announced at an Annual Conference as the next field of the spiritual labors of Rev. and Mrs. Hard. A great revival was enjoyed. This success continued elsewhere, until at Brockport, the husband's health failing, the wife took her boys, (Clark now pastor of St. Mark's M. E. Church in Buffalo, being a babe,) and the toiling mother welcomed back from the West her companion, whose health had been improved by traveling. But physical labor was necessary, and for twelve years, on a small farm at Hulberton, Orleans County, N. Y., this little family struggled for health and profit. Here many visitors found large blessings at the family meetings. Thence the husband went forth winters in revival meetings. Here the patient wife taught her sons, cheered her neighbors, and exerted large influence near and far. She took boarders to help her loved ones to an education, and gave other poor student-ministers a home, at a nominal price, to aid them along toward usefulness. In this Christian home many students gave their hearts to God at the family altar, or were led onward into richer experience. Creeping paralysis had made life an increasing physical burden to Mrs. Hard for the past eight years. But her mind retained its brightness, her spirit its elasticity, her will its energy. Christ and heaven, her reunion with her husband, and freedom from her pain, caused her to long unceasingly for freedom from the prison house of the flesh. During the recent years, she had often made long visits to the homes of her sons, where her presence was a benediction; but she retained her own home, wishing to breathe her last in a place made so sadly sacred to her. During the two months of the sickness, her sons, who have often come from their charges, have been with their beloved mother, it being her wish that, as she passed away, the elder should stand on one side of the bed and the younger on the other side. Here they knelt as the mother's form became cold in death. The love that was

stronger than death was manifested when, a few days ago, she said: "Lift up my eyelids so that I can see. Take down his picture and place it before me." Gazing on it lovingly, she whispered: "My husband, forever!" The Divine love which caused her to be so confident of the eternal fruition of her hope was frequently made known, as in her extreme weakness she sighed: "Jesus, let me down gently." "Three-score years and ten" successful; a blessing to herself, to her family, to multitudes. Hers was practical well-doing. She served God in her "generation according to the will of God." She rests. The several speakers, in their addresses at the funeral, had an illustrated text from which to teach the rewards of prayer and perseverance, of love and labor, of trust and toil. C. P. HARD.

MRS. CAROLINE GARRISON,

Of Brooklyn, N. Y.; passed away to the home of the blest, from the residence of her father, Mr. J. Field, Ocean Grove, N. J., Nov. 15th, 1881, aged 48 years. Twenty years previous she was converted, and six months after received the gracious baptism of the Holy Spirit, which brought her into close intimacy with Jesus, and made her life radiant with the beauty of holiness. Her faith in God never wavered. Her knowledge of the Bible, and her clear perception of spiritual things, were remarkable. Her superior ability for usefulness brought her early into active work in the Church. She was appointed leader of a class, and for several years filled that office most acceptably. Her great kindness and large benevolence to the sick and poor were subjects of observation to her neighbors and friends, and she was truly a model in good works.

On the Sabbath previous to her last illness she was walking with a friend, and speaking of the sanctity of the Lord's day, and her delight in its hallowed privileges. Alluding to a conversation she just had with a lady on the street, she said, "Her talk was all about dress and the fashions; and I felt so grieved, and thought to myself, I'm so glad that my heart is not set upon these frivolous things! My citizenship is in heaven." She

knew not how very soon she was really to enter through the gates into that glorious city! Only two days passed till she was prostrated by severe illness, and death was approaching.

In the extremity of her intense sufferings, the language of praise was continually in her mouth. The following were some of her exultant expressions: "Though my heart and my flesh fail, God is the strength of my heart and my portion forever." "I am praising Him with all my redeemed powers!" "There is no death but life—I am going to live—not die!" "Nothing worthy in me—Jesus is worthy—and He is the 'Resurrection and the Life!'" "Do you see Jesus? He is in my heart!"

"I know His name and enter in!"

"His name is my passport to glory." "I've no desire to live, no wish to stay or to go!" "There has been a good understanding between Jesus and me for many years, and now I have only to present His name and enter in." "It is only 'the valley of the shadow of death' I must pass through—*there is no death there!* No river to cross! It is *life* all around!" "My work is done! O, what peace I feel in my heart!" "How faithful Jesus has been to me! What could I do without Him now?" "Jesus has accepted me, I am resting in His arms." "O, what peace! How Jesus loves me! He is the Bridegroom of my soul!" "No sting in death—it is taken away!" "My soul's anchor is cast deep within the vail." "I have the white stone." Nothing to do but rest in Jesus." "O, what wonderful things are in store for me!—wonderful things soon to burst on my vision!" "My Holy Spirit, Heavenly Dove!"

"Covered is my unrighteousness,
Nor spot of guilt remains on me."

To her sister she said: "Maggie, you don't know how near you are to the redeemed company—you cannot see as I see." Thus she exulted in holy triumph, till her lips were sealed in death.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

MARY D. JAMES.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

A REVIVAL CONFERENCE.

"Blow ye the trumpet in ZION, sanctify a fast, call a solemn assembly, gather the people, sanctify the people, assemble the elders!" Such is the command of God in time of need. Such a meeting has been held by our beloved Bishop Peck, designated by him, "A Revival Conference—a family matter—a Methodist meeting, where we intended to deal honestly and thoroughly with ourselves." He further states: "The people at once saw that this was no ordinary entertainment; that fearful dangers were gathering about us, and that we must get down in the dust. I think God gave us light of extraordinary clearness, such as is granted only to singleness of eye. We were awed, humbled, and filled with sorrow for our unfaithfulness."

One, among other startling and significant questions was, "What shall give power to the Methodist Episcopal Church, to assert its ancient claims to conquest?" "In a word, a revival—a great, thorough, wide-spreading revival. This was the want felt everywhere. They felt that we must get down in the dust. The very word *consecration* seemed invested with a new meaning; and it seemed at length, as if we must all be entirely consecrated—first, to God for ourselves—and then to the work of revival, to labor for the salvation of souls."

The Conference held recently in Detroit, Michigan, had this peculiarity, that it was devoted entirely to the work of revival. The Bishop asks, "Can we not, at convenient centres, assemble for one purpose alone? I believe we can dispense, for a time, with literary recreations, and spend a few days in crying mightily to God. It seems to me that

this new form of thought demands a place in our most prayerful questionings. Like every other great movement, it has, I think, come up providentially." Let us bid it welcome, until everywhere the question shall be propounded with emphasis, "What shall give power to the Methodist Episcopal Church, to assert its ancient claims to conquest?"

THE SALVATION ARMY.—Tidings still reach us from the Salvation Army. Their work in the old world is sweeping like a fire. They are successfully reaching some of the vilest of men and women. Major Moore, with his family, has just returned from London. They were on the steamship *Bolivia*, and suffered shipwreck 1,200 miles from home. Writing to brother Hawkins, of the *Banner*, brother Moore says: "Tell my brethren that when the boats were all destroyed, the smoke-stack gone, the engineer killed, the fireman scalded, the fires put out, the ship settling on her beam ends, the saloon filled with smoke and sulphur, and the cry, 'Ship on fire!' was raised; women crying, men who had gone through the horrors of the rebellion looking very cowards, I was then, *just then*, fully sanctified, and felt *white*. God's presence was so real within me that my soul laughed for joy."

THE JEWS IN NEW YORK.—A new religious movement for the conversion of Jews of this city has been begun, under the leadership of the Rev. Jacob Freshman, a son of a converted Jewish rabbi, and himself a minister for some years of the Canadian Methodist Church. The first prayer-meeting was held last week in the upper room, at 67 East Tenth Street. As soon as possible a hall will be procured for this object. Brother Freshman desires that his work shall be under undenominational auspices, and it is hoped that all the Churches will give him substantial support and large sympathy.

HOLINESS CONVENTION IN IRELAND.—An all-day Convention on "Holiness" was held recently in Belfast, Ireland, at which papers were read and addresses delivered by ministers of the Wesleyan, New Connexion, and the Primitive bodies. There was a good attendance at the services.

Revival Miscellany.

"Wilt not Thou revive us again; that Thy people may rejoice in Thee?"—Psa. 85: 6.

The great work committed to each member of the Church by her ascended Lord, reads, "Go ye into all the world and preach the Gospel to every creature." May we not with deep concern ask, "What have you done in regard to this demand of Him who bought you with His own precious blood?" He hath left the startling announcement on record, "He that is not for me is against me, and he that gathereth not with me, scattereth."

The news from the great harvest fields gives positive evidence, that he that reapeth receiveth wages; and a goodly number are with joy gathering sheaves to be garnered at the great harvest-home. But we have reason to fear, that there is yet a great want of earnestness and energy on the part of many who have faithfully promised the Master to hold on "till He come," or the question would not have been asked by Bishop Peck, of the Methodist Episcopal Church, to call the attention of the laborers in all our vast domain to the problem, 'What shall give power to the Methodist Episcopal Church to assert its ancient claims to conquest?'

We have reason to praise the Lord that in different parts of the work, the song of triumph is reverberating through all the arches of heaven, that victory is perching upon the banners of Zion—and that she is finding out the truth, that she has strength if she will but obey the command and put it on. One of our exchanges says: "The most cheering news of the day are the reports of revivals of religion that are coming in from our evangelical workers."

NEW YORK.—St. James M. E. Church, Harlem, Rev. Dr. J. M. King, pastor, is enjoying revival influences—some remarkable conversions. Dr. Chadwick, of Simpson M. E. Church, Brooklyn, reports some remarkable conversions. Rev. I. Simmons, of Jane Street M. E. Church, Brooklyn, is having prosperity. Sisters Cassie and

Lois Smith are aiding in special services. At Grahamsville, Rev. O. P. Matthews, pastor, about 40 converted recently. At Port Jefferson, L. I., W. L. Holmes, pastor, a deep awakening, 30 converts reported. At Stottville, Stockport Charge, S. J. McCutcheon, pastor, as the fruit of several weeks' special services, 44 probationers received.

NEW JERSEY.—Hackettstown, Dr. E. W. Burr, pastor, 40 have professed conversion. Wantage, Rev. W. R. Keifer, pastor, is having a gracious revival, 40 have been converted. The revival in Paterson Avenue M. E. Church, Paterson, Rev. J. A. Gutteridge, pastor, continues. Thus far about 60 converts—interest increasing among all classes. Horace Waters, and others, aiding. At Bloomsbury, Rev. S. D. Decker, pastor, quite a number have recently found Christ.

PENNSYLVANIA.—Asbury M. E. Church, Philadelphia, Rev. S. Lindemuth, pastor, has had 70 converted. Pittston, Rev. O. W. Scott, pastor, 23 lately received.

MARYLAND.—In nearly all the M. E. Churches in Baltimore a gracious religious influence prevails. Conversions reported as follows: Harford Avenue, Rev. J. J. G. Webster, pastor, 80—work progressing. Monroe St., Rev. L. H. Pearce, 30 probationers received in two weeks, seekers increasing. Caroline St., Dr. France, a number have been saved. Chester St., Rev. H. Nice, 80. Woodberry, Rev. J. E. Amos, 35. William St., Rev. R. W. Black, 15.

INDIANA.—In Asbury University, Greencastle, an extraordinary revival, 175 already converted. December 25th was a jubilee day in Roberts' Park Church, Indianapolis. Of the 440 probationers received in the revival of last Spring, 327 were received, and 50 more will be admitted. Hamilton, Rev. J. G. Slusser, 37 accessions. Acton, Rev. R. L. Kinnear, has added 70 probationers.

KENTUCKY.—College Hill, Rev. F. Grider, 30 conversions, among them a German Catholic. At La Grange, Rev. Z. Ross, the Holy Spirit has been poured out—40 additions.

ILLINOIS.—The 3d Presbyterian Church, Chicago, Rev. Dr. Kettredge, is having an outpouring of the Spirit. On a late Sabbath, 98 were received on confession of faith. The Church has 1,800 members.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,

Touched with softest sympathy."

GOOD NEWS!—City Road Chapel, London, the cradle of Wesleyan Methodism, is being rocked by the Almighty Spirit—200 conversions at the last date! Let the people say, *glory!*

STAND FAST!

A BRIEF but significant Bible injunction! Each word is invested with eternal emphasis. **STAND!** Christianity furnishes us with a standing place—clear, strong, joyous, triumphant. Hear the apostle! "By whom also (the Lord Jesus Christ) we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." So then, there is a *standing place*, to which we have access, and where we may "rejoice in hope of the glory of God." This is the Rock that cannot move, the ROCK OF AGES! Myriads of redeemed ones, as they have stood thereupon, have said, "I feel *The Rock!*" All who know the joy of this access may sing, exultingly,

"Now I have found the ground wherein
Sure my soul's anchor may remain."

Entire holiness gives an abundant entrance to this *standing place*. Fulness of consecration, and fulness of appropriating faith, put us on the rocky foundations. And having found access, what then?

2. **STAND FAST.** The two words in conjunction, emphasized by the Eternal Spirit, are mighty. To the fully saved, this is our February message—all along the line, give heed, **STAND FAST!**

If there is any poor soul that is to be pined it is the unstable professor. "Unstable as water thou shalt not excel." Such are like the weathervane, subject to every wind—now North, now South, now East, now West! We would have our readers like the saints in the Church at Pergamos, of whom the Spirit writes: "Thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." And, see their unpropitious circumstances—"I know," says the record, "where thou dwellest, *even where Satan's seat is.*" A hard dwelling place, indeed! Some of you, beloved, think you have a hard dwelling place—no sympathy on the part of ministry or membership. Well, it certainly is not as bad with you as to live at Pergamos—the very *seat of Satan himself.*"

And what did they do? They *held fast*—they held fast the name of Christ, and did not deny the faith. But there were some unstable ones at Pergamos, going after strange doctrine, even the doctrine of Balaam.

O, brethren, we have in our day all manner of societies, too many—we would have a **STAND FAST SOCIETY**. Nay, we need no new organization—let the Church herself be a Stand Fast Society, each member on that line, like the faithful at Pergamos, holding fast to the name of Christ, and to the doctrine. Hold to the name of Christ, rather than to creed, or ecclesiastical system, or denominationalism. Christ, only Christ, always Christ—that is the mighty, conquering word! Be not seduced from Gospel simplicity by men or devils. "Dare to be a Daniel." Let no wind of doctrine, or the insinuating voices which are everywhere crying, "*The Times, The Times!*" and connecting therewith special pleas against Bible straitness—swerve you from the narrow road. Stand Fast, **STAND FAST!** "The Lord is at hand!"

A BLESSED WORK.—The French Circuits, Guernsey, are being gloriously visited. Nearly 500 probationers have been received, embracing all classes, young and old.

THE ISLANDS MOVING CHRIST-WARD.—A powerful revival, greater than any since 1838, is in progress at Honolulu, and other places in the Hawaiian Islands.

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"RELEGATED."

At the last session of the Cincinnati Conference, resolutions were adopted favoring the *relegation* of the advocacy of holiness, as far as practicable, "to the general ministry and the recognized agencies." To "relegate," according to Webster, means "to send or transfer." If the act of relegation is performed, who is to do it? Are the voluntary Holiness Associations to disband, the unrecognized Holiness periodicals to go out of existence, and all be transferred to the official, and "recognized agencies of the Church?" Remember, brethren, the work of propagating the Bible doctrine of Holiness is already laid upon the general ministry, Bishops as well, and upon all our "recognized agencies," by Disciplinary provision and ordination vows. If there is not weight of authority enough in ministerial vows, solemnly assumed before heaven, to hold men to the line of duty, acts of relegation, by Conference resolution, or otherwise, will not.

But the resolutions seem to lose sight of the fact that the Church has a *laity* as well as a ministry, and the laity must have exercise—the daughters as well as the sons. We are living in the latter day, when the Spirit is poured out copiously, and it is the wisdom of the Church to utilize every effective force, official or unofficial. Mrs. Phoebe Palmer taught us that we are under "the promise of the Father." In the days of Moses there were those who desired all prophecy to be official, but with a breadth of view becoming the occasion, he said, "Would God all the Lord's people were prophets!" It may be well to stir up each others' minds by way of remembrance, Bishops as well, by resolution or letter, if by any means the blessed cause may be advanced. Let Jesus ride on, conquering the nations, by "recognized" or unrecognized agencies—by the well-directed blows of a united and empowered ministry and laity—sons and daughters.

A BLESSED SABBATH.

On Saturday evening, January 21st, the associate editor took the train at Jersey City, en route for Camden, N. J., to spend the Sabbath in the Broadway Church, one of his former pastorates.

The Sabbath dawned beautifully. The congregations at Broadway were very large, both morning and evening, and we enjoyed the rich privilege of dispensing the Word of life to them twice. The pastor, Rev. M. Relyea, has received, lately, about 150 probationers.

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FRUIT ALREADY APPEARING.

The superb portrait of The World's Missionary, Rev. William Taylor, and the appeal for his work, is producing fruit.

Here is some of the first fruit! A sister in Jacksonville writes: "The words and looks of this consecrated man of God have stirred my inmost soul to a deeper consecration. I do, therefore, this day resolve to place a missionary box for Rev. William Taylor's mission, on my mantel. The Lord helping me, not one cent of the Lord's money shall be needlessly spent for looks or ornament, but I can and will drop it into this treasury. May the Lord continue to bless The Guide to Holiness."

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HEBREW CHRISTIAN WORK.

At the invitation of Rev. Chas. F. Deems, D.D., a meeting was held at his house a few evenings ago, of gentlemen interested in Christian work among the Hebrews of this city, and the following paper was drawn up:

"Rev. Jacob Freshman, a Hebrew Christian, is known to us as a faithful preacher of the Gospel, and an ardent missionary among the Jews. We feel the need of such a missionary in this city, where 80,000 Jews reside, and with our own personal support, commend Mr. Freshman to our brethren for this work, having confidence that he is called of God to enter upon this important field. Signed,

"Rev. Drs. Howard Crosby, Charles F. Deems, J. M. Buckley, W. Ormiston, W. M. Taylor, Wm. T. Sabine, J. A. M. Chapman."

Remember this work in prayer.

GATHERINGS.

SOMEBODY has arranged the following form of personal dedication for 1882:

I take God the Father to be my God. 1 Thess. 1:9.
I take God the Son to be my Savior. Acts 5: 31.
I take God the Holy Ghost to be my Sanctifier. 1 Peter,
1: 2.

I take the Word of God to be my rule. 2 Tim. 3: 16-17
I take the people of God to be my people. Ruth 1: 1-17
I likewise dedicate my whole self to the Lord. Rom. 14
7-8.

And I do this *deliberately*. Joshua 24: 15.

Sincerely. 2 Cor. 1: 12.

Freely. Psalm 110: 3.

And *forever*. Rom. 8: 35-39.

Reader, have you done this?

PREPARE YE THE WAY!—Our dear brother, Rev. William Taylor, expected to sail for South America Jan. 19th, to open new fields. But we have just learned as we go to press that he is coming East to find some new workers.

WAUGH M. E. Church, Washington, D. C., Rev. Wilfred Downs, pastor, writes as follows: "This Church is in a prosperous condition. The work of the Lord, which broke out on Nov. 6th, continued uninterruptedly unto the holidays. As the result, 221 souls were saved, and a number sanctified. Sisters Jennie Smith and Addie Sherman were unexpectedly with us the first two weeks of this work, and then brother John F. Nagle, one of our most earnest local preachers, providentially came to the pastor's help, and rendered efficient service for five weeks. As one of the results of this 'Pentecostal' meeting, we have covered our Church indebtedness of \$6,000, and already paid \$1,000 in cash. To God be all the glory." [They have sent us a number of new subscribers for The Guide.—ED.]

TOBACCO.—Mr. Moody in one of his "Talks," says: "I think also that it is best for a reformed man to give up tobacco. I would let that go with whiskey. It is clearly taught that these bodies are temples for the Holy Ghost, and we ought to be careful to keep them pure. I do not think it is becoming for a son of the Most High to be using that filthy weed, and I have an idea that many a man that uses tobacco is led thereby into drinking. I think it belongs to the old nature, and I would let it go. How is it with men who have no work using tobacco? I don't see how they can afford it: put it on that ground. I do not think it keeps the body in a healthy state. I think we ought to be very careful about the body, because it is so identified with the soul."

NOTES.

—We have been overcrowded with work during the holidays. Be sure many letters unanswered. Be patient—all will come right shortly.

If persons send us postage currency, let be in one and two-cent stamp.

If remittances are made by check, let them be payable in New York. To collect checks payable at a distance involves trouble and expense.

THE GUIDE'S MISSIONARY UNION.

[We commend the following letter of Rev. C. P. Hurd, who knows of what he affirms by personal experience, to the prayerful consideration of all our readers.—ED.]

Only those who have been in foreign lands can know how gratefully missionary families will think of those whose names appear in the column of acknowledgments. Not only because of want of money, while the demands for buildings, Bibles, teachers, are heart-burdening—but because these donations mean thought, sympathy, love, prayer, will the eyes that are far away look with tears and sunshine on these beautiful names. Frequently, when orders have been sent home-ward for papers or magazines, the letter has failed to reach its destination, and the applicant has been left for weary months to wonder and at last to disappointment. Here is a literary bureau of the best kind, a co-operative association most worthy. Let us say frankly, that those who have put native land and home comforts behind them, to go to the ends of the earth, feel that the home-workers, amid the crowded luxuries of the parlor and dining-room, and beside the study-table piled with the fifth edition of the daily paper, are not making too great sacrifice if they combine to keep strengthening the hearts at the front by the latest and sweetest utterances of the best Christian writers.

The Guide may lead missionaries and converts into that experience which shall cause the foundations of the Church in newly acquired territory to be laid most wisely with reference to the purity and permanence of the living temple.

ACKNOWLEDGMENTS.

The list quite incomplete—more hereafter.

FOR MISSIONARY UNION:

M. A. Janney, West Point, Neb.,	-	-	\$1.00
Mrs. H. Marshall, St. John, Mich.,	-	-	.50
B. A. Phillips, Speonk, N. Y.,	-	-	1.00
Kate Muzzah, Pattersonville, La.,	-	-	1.00
Mrs. F. R. Southmayd, New Orleans, La.,	-	-	1.00

FOR REV. WM. TAYLOR'S MISSION.

Margaret Simmons, Kilgore, Ohio,	-	-	1.00
T. W. Bracken, Dansin, Ill.,	-	-	3.00

FOR BENEVOLENT FUND.

Mrs. McVittie, Detroit, Mich.,	-	-	.75
Mrs. Maxten, London, England,	-	-	.73
Julia A. Palmer, Haven, Kan.,	-	-	1.00

WORK FOR THE MONTH.

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work."—John 4:34.

"Lo, I come with joy to do
The Master's blessed will."

I. CLOSET WORK.

SCRIPTURE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 443; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 16; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 145; 21.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9-10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Psa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 18.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8-9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 31; 12. Psa. 32; 7.
28. 1 Tim. 2; 22. Micah. 7; 19. Psa. 91; 2.

TOPICS FOR BIBLE STUDY.

First Week.—LOVE WITHOUT DISSIMULATION—Rom. 12: 9. Love in purity, without deceit, or admixture. Study Bible precepts and examples.

Second Week.—KINDLY AFFECTIONED—Rom. 12: 10. A peculiar Christian quality—how obtained—how exercised—its fruits. Examine the subject in its Bible connections.

Third Week.—UNSELFISH PREFERENCE—Rom. 12: 10. Peculiar self-abnegation when honors are to be distributed. Note its relation to entire holiness.

Fourth Week.—CHRISTIAN BUSINESS RELATIONS—Rom. 12: 11. Observe Bible condemnations of slothfulness—then its counsels, and examples of proper business conduct.

SPECIAL REQUESTS FOR PRAYER.

GOOD TIDINGS FROM FOREST CITY, IOWA.—"In the early part of the summer I sent into the Working and Praying Union a request for prayer in our behalf, and as I am fully convinced now that the gracious Father heard and is daily answering, I feel that I want to tell the glad tidings, 'that we may be comforted together.' But a short time elapsed after writing you, ere we did receive financial aid, and I am gaining slowly in health, praise to God. By consecrating myself wholly to Him, and asking in faith to be restored to health, if it was His will, I feel has been the cause. It is daily my desire, my greatest aim in life now is, 'to be conformed to the image of

Christ." I crave your prayers that I may continue to grow in grace.
MRS. L. H. SECOR.

PRAYER BEING ANSWERED.—Brother C. H. S. writes: "I sent a request for prayer to the Tuesday Meeting a few weeks ago, and I felt your prayer. I am trying to do all I can in the cause of holiness. I am in a good deal of temptation now, but am trusting in Jesus. Won't you pray that I may have grace to sustain me, and that my path of duty may be so plain to me that I cannot mistake the way, and that I may have strength of body to do the will of my Master in all things?"

E—— L——, Mass.: For the sanctification of a husband and pastor—also for an invalid mother, that she may receive the truth as it is in Jesus. D——, Kan.: For a revival of God's work—rage for dancing interfering. Colorado: For the conversion of a son. N——, Conn.: For the revival of God's work. G——, Vt: For the salvation of two unconverted sons. N——, N. Y.: For the salvation of a dissipated son, a hard case. L——, England: For the reclaiming of a backslidden brother.

A CLOSET HYMN.

My Lord, how full of sweet content,
I pass my years of banishment!
Where'er I dwell, I dwell with Thee,
In heaven, in earth, or on the sea.
To me remains nor place nor time;
My country is in every clime:
I can be calm and free from care
On any shore, since God is there.
While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy, to go or stay.
Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

—Madame Guyon.

II.—OUT-DOOR WORK.

1. Make a new effort to obtain funds for a HOLINESS LIBRARY to circulate in your community.

2. If books are being secured to replenish your Sabbath-school Library, endeavor to have some Holiness works included.

3. Call on some member of a sister denomination this month, and have a conversation on personal religion. We are *one in Christ*.

4. Visit the worst family in your vicinity, pray with them, and invite them to Christ.

5. Call on some lonely and poor widow and give her some proof of your Christian love.

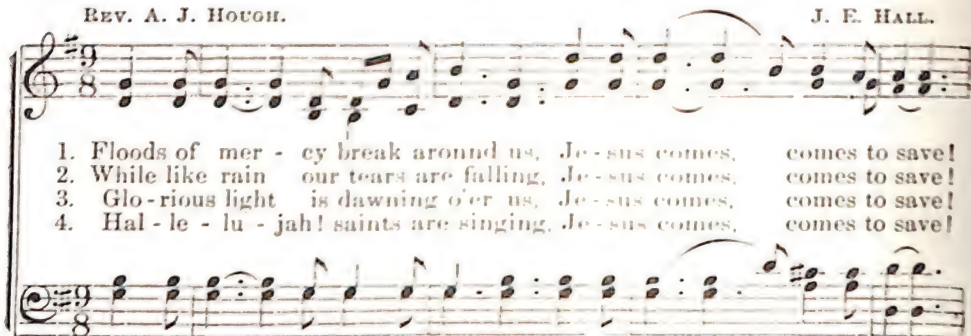
3. If any one in your midst is particularly inclined to oppose holiness doctrine and work, ask God for a special endowment of wisdom, and judiciously work, in love, to win that opposer to the truth as it is in Jesus.

28. JESUS COMES TO SAVE.

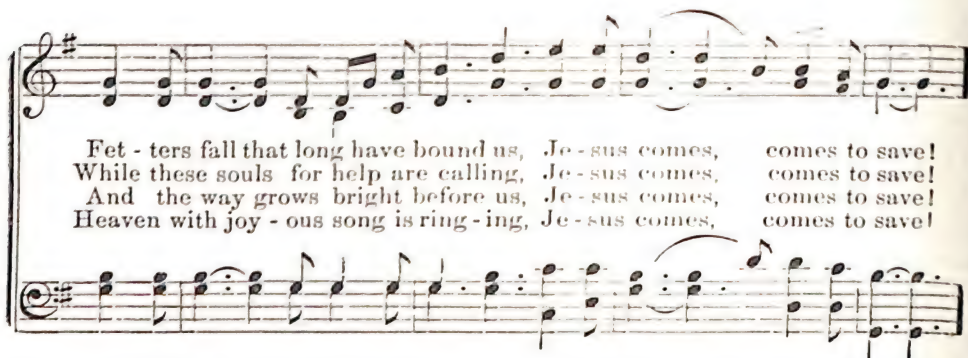
Acts 2: 2.

REV. A. J. HOUGH.

J. E. HALL.



1. Floods of mer - cy break around us, Je - sus comes, comes to save!
 2. While like rain our tears are falling, Je - sus comes, comes to save!
 3. Glo - rious light is dawning o'er us, Je - sus comes, comes to save!
 4. Hal - le - lu - jah! saints are singing, Je - sus comes, comes to save!

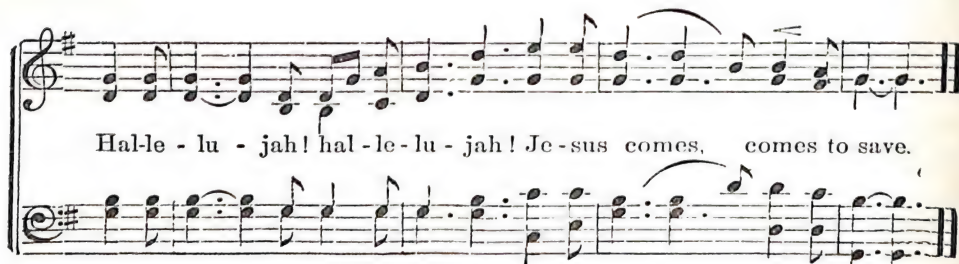


Fet - ters fall that long have bound us, Je - sus comes, comes to save!
 While these souls for help are calling, Je - sus comes, comes to save!
 And the way grows bright before us, Je - sus comes, comes to save!
 Heaven with joy - ous song is ring - ing, Je - sus comes, comes to save!

CHORUS.



Hal - le - lu - jah! joy - ful sto - ry, Je - sus comes, the King of glo - ry!



Hal - le - lu - jah! hal - le - lu - jah! Je - sus comes, comes to save.

30.

From "Gems of Gospel Song," (by permission.) Published by R. E. HUDSON, 107 Arch St
 Alliance, Ohio. Manilla Covers, 30 cts. each, \$3 00 per dozen. Board Covers,
 35 cts. each, \$3.50 per dozen - post paid.



MARCH, 1882.

THE WORD FOR THE MONTH.—“And behold, I come quickly; and my reward is with me, to give every man as his work shall be.”—Rev. 22: 12.

Jesus Comes!

BY MRS. PHOEBE PALMER.

Watch, ye saints, with eyelids waking
Lo! the powers of heaven are shaking,
Keep your lamps all trimmed and burning,
Ready for your Lord's returning,

Lo! He comes,
He comes all glorious,
Jesus comes to reign victorious,
Jesus comes!

Lo! the promise of your Saviour,
Pardoned sin and purchased favor,
Blood-washed robes and crowns of glory;
Haste to tell Redemption's story!

Lo! He comes.

Kingdoms at their base are crumbling,
Hark! His chariot wheels are rumbling,
Tell, O, tell of Grace abounding,
While the seventh trump is sounding,

Lo! He comes.

Nations wane, though proud and stately,
Christ His kingdom hasteneth greatly.
Earth her latest pangs is summing,
Shout, ye saints, your Lord is coming,

Lo! He comes.

Lamb of God!—Thou meek and lowly,
Judah's Lion!—High and Holy,
Lo! Thy “Bride comes forth to meet thee,”
All in blood-washed robes to greet thee,

Lo! He comes.

Sinners, come, while Christ is pleading,
Now for you He's interceding;
Haste, ere grace and time diminished
Shall proclaim the mystery finished,

Lo! He comes,

He comes all glorious,
Jesus comes to reign victorious,
Jesus comes!

THE GIFT OF THE HOLY GHOST.

REV. W. H. POOLE, LL.D.

(Extract from a Paper read at the Revival Conference recently held in Detroit, Michigan, Bishop Peck presiding. The whole to be issued soon in a neat Tract, by our Publishing House.)



AM to answer the question,
How may it be obtained?

1. Become fully sensible of its importance to you, personally, as a necessary qualification for your work.

The children of this world would not act so unwisely as to enter upon a business or profession, and then, after several failures, go and seek the prime qualification to practice it in order to success.

It is on this very point, first of all, that we make so many great mistakes. Men are anxious to preach the Gospel, and the Church, seeing that they possess an average or a superior measure of talent, push them forward into the ministry, as the fields are white unto the harvest. Thus commissioned they enter upon their life-work without the great qualification, "the gift of the Spirit." Who can wonder that preaching the Gospel so often sinks into a mere professional routine, the man, as a minister, is a failure, and the Church becomes more like a hospital than an army, and instead of growing up a race of men, thoroughly furnished unto all good works, we are developing a kind of sickly, feeble manhood in spiritual things, or, as in some cases, perpetuating a spiritual babyhood in the Church of God.

2. Have clear and definite views of your relation to God through Jesus Christ, as a justified soul, and of the unspeakable privilege offered to you in the promised gift. If in doubt as to

your acceptance with God, or under conviction of partial backsliding, you are not in the right relation to obtain the gift of power.

3. Remember that the measure of the privilege is the measure of the responsibility. If we *may* attain it we are in duty bound to do so.

Make a full and unreserved consecration of yourself to God, and to His service, with the definite understanding that the sole object of your life shall be the promotion of the Divine glory.

"Oh! wrestle on, ye heralds of the Cross,
The altar coal upon your lips and heart,
Nor feel it sacrifice, nor deem it loss
To give up all, and Jesus will impart
Such honor to your manhood, and such power
As angels vainly covet. Be your aim
A ceaseless consecration, and each hour
Shall add fresh glory to the Master's name."

5. In fasting, humiliation and prayer, "tarry" in your Jerusalem with firm trust that God accepts all that you surrender to Him, and that His blood now cleanses you from all sin, and that He who makes you clean will give you the Holy Spirit of promise. Having received the Spirit, go out in His name, and as His very humble representative, persuade men to be reconciled to God. Your power in His hands depends entirely upon the vital connection you hold with Him, and with the fulness of His love and grace. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," of His fulness we may all receive, and grace for grace. This may be illustrated by a fact in our school-day life. There was in the lecture room an electric machine fully charged. Its nature was to communicate its own fulness to all who came into actual contact and immediate connection with it. There were two wires stretching out from its two poles, and

by taking hold of the wires in each hand, or by a simple touch of them with each hand, instantly we became filled with the fulness that battery contained, so by a simple touch we could command its power and plenitude: and more, we could communicate it to others as easily, as freely and as fully. All we had to do was to bring others by twos, tens, or by hundreds into the circle with ourselves, hand in hand, and they too, with us, became filled with the same fulness. In a certain sense we all became one with each other, and one with the electric fulness of our battery. So it is really and truly between us and the Divine Spirit. He is infinitely one with the blessed Father. In Him, as in Christ Jesus, all fulness dwells. The hands of the loving Saviour are stretched out full of the promises that present to us all the fulness of God; if we but touch Him by faith all His fulness in healing virtue, in sanctifying power flows to us, and in us, and through us in the gift of the Holy Spirit. If we only bring others to unite with us, and join hands in loving confidence and living faith in Him, they too, with us, become one with Him, and we all partake of all the fulness of His love and are made partakers of the Divine nature. The woman in the Gospel who had spent so much time and means, and was nothing better but rather grew worse, had faith to believe that if she could touch the fringe of Jesus' garment she would be healed, she came and touched and was made whole. There is wonderful power in a believing touch of Jesus. "Whosoever toucheth the altar shall be holy." Mr. Vaughan came to Rev. J. Fletcher complaining of temptations, dejections, wanderings, doubts, etc. Mr. Fletcher said to him, "Press through all temptations, dejections, wanderings, doubts

and fears, through all backwardness, coldness and unbelief, struggle, I say, till you touch Jesus, and feel healing virtue proceeding from Him, and when you know the way to Him, go and repeat the touch till you find He lives in you, by the powerful operation of His loving Spirit."

In one of England's greatest cathedrals there is a marvelous window, and the story of its origin is interesting. During the building of the cathedral, a youthful apprentice, in the absence of the master-builder, went to the refuse pile of colored glass, and amused himself by selecting out bit by bit, cutting and fitting them into mosaics, flowers, and figures, till, by and by, he found he had a creation of resplendent beauty. When the architect came home, and saw the beauty of the arrangement, he was overwhelmed with delight, and gave the work a place in the cathedral window; where, for four hundred years it has sparkled with beauty, as it reflected honor on the taste and genius of that poor, obscure lad.

O sirs, if those little bits of glass had been gifted with intelligence, how they would have come and laid themselves before the youthful artist, and said, "*Take me, O take me, and give me some humble place in that transparency that is to reflect thy honor and glory throughout the ages.* The glorious temple of God is in heaven, and is now being erected. Abel, the first martyr, formed a part of that temple, and God is taking gems, polished stones, from the islands, from the continents, from all lands, and nations, and kindreds, and tongues, and peoples—men of every class and color—from all the quarries of a deep and terrible depravity, and washing them, and fitting them to shine in an eternal transparency of redeemed humanity for ever.

"And a highway shall be there and a way, and it shall be called, The way of holiness."—Isa. 35: 6.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan."

—"I thank God for that word *whosoever*. If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but, when He says "*whosoever*," I know that includes me, the worst of all Richard Baxters."—*Baxter*.

"THE WAY OF SALVATION."

REV. WILLIAM REDDY, D.D.

"These men are the servants of the Most High God which show unto us the way of salvation."—ACTS xvi. 7.

SATAN can tell the truth whenever it suits his wicked purposes. He instigated the "damsel possessed of the spirit of divination," a Python, to utter an important truth, but with a view to bring the new religion and its advocates into disrepute. A public endorsement of a good cause, by a known bad character, is worse for that cause than open opposition. The endorsement and profession of holiness by disreputable persons, has damaged the cause incalculably. It is one of Satan's "devices."

The testimony of the Pythoness at Philippi contained a most vital truth, namely: that these men "showed unto us the way of salvation." "The way of salvation" may refer to God's method of saving men, called by the apostle, "God's righteousness,"—or it may represent the process of salvation, under the metaphor of a route of travel, from

earth to heaven: from the initiatory step, till the pilgrim crosses the threshold of the Paradisaical gate.

One thing is certain, namely: that salvation is a process, a gradation. "He which hath begun a good work in you, will perform (perfect, finish) it until the day of Jesus Christ," Phil. i: 6. It is "begun" in pardon, and in the generation in the heart of a new and a spiritual life—and it is "finished" in the resurrection—in glory when "soul and body shall His glorious image bear." "By grace ye are saved through faith." But He is "the author of eternal salvation to all them that obey Him." Present salvation through believing—eternal salvation through the obedience of faith.

Between these extreme points in the process, then, there are various degrees. The young convert enters the Freshman Class; and if he walk in Christ as he received Him, he will graduate to Christian maturity, and get his diploma as a "thoroughly furnished" candidate—"Complete in Him who is the head of all principality and power."

The "way of salvation," considered as a route of travel, has its stations along the way. From the depot, or office of *Justification*, where the traveler gets his ticket, he passes on through the suburban points of *Adoption* and *Regeneration* to the important station of *Christian Purity*, which is reached by faith; at which station the passenger takes a palace-car. Thence on through the town of "All joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost," (Rom. xv. 13)—thence through the lowlands of "*Suffer-awhile*," till he reaches the state of Christian Maturity, or, "Make you perfect, stablish, strengthen, settle you." The next station on the way beyond this, is the

city of *Hephzi-bah*, in the land of "Beulah," (Isa. lxii. 4) At this elevated summit, the New Jerusalem, the metropolis of the King's dominions, appears in view.

From this point the travelers "can look away across the sea," where "mansions" are prepared for the reception of the pilgrims. From Beulah-land, "the shining shore" is plainly in view, and songs from that shore are often wafted across the sea—"sweet to the soul and tasting strong of heaven."

Soon after leaving this summit, the announcement is made, "The next station is '*Glory*,' the end of the way!" Here the passengers are met by an escort from the heavenly city, and under their convoy they "sweep through the gates washed in the blood of the Lamb!"

Notes and Directions to Travelers.—

1. All tickets must be procured at the regular office, and have the signature of the Holy Ghost.

2. All the tickets issued are through and continuous tickets—no "lay-off" tickets given. Those who *lay off* forfeit their tickets.

3. Passengers are cautioned against standing on the platform, to gratify curiosity in looking out upon the world—"Love not the world, neither the things that are in the world."

4. Provision for dining on board the train,—best of fare,—“feast of fat things,” with “wine on the lees, well refined.” No occasion for stepping off the train for entertainment, at saloons, dancing halls, theatres, or cards; besides, trains do not stop for these by the way.

5. Conductor always on board to look after the safety and comfort of passengers. But the "Rules" must be strictly observed.

6. Train always on time.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126: 6.

"Christ, of all my hopes the ground,
Christ, the spring of all my joy,
Still in Thee may I be found,
Still for Thee my powers employ."

—"A world full of books may tell wonders of the things of God in religion, but you can never understand them exactly but by the taste of experience."

A PERSONAL TESTIMONY.

REV. WILLIAM TAYLOR.

I WAS justified by faith and obtained peace with God, on the 28th of August, 1841. I was so filled with love for God, and sympathy for poor sinners, that I went to work at once trying to bring perishing souls to Jesus, and have been on that line ever since; so that I never had any time for backsliding, and no inclination. I realized that the salvation I had experienced was a great thing—an acquittal from the penalty of death by a judicial decision of the Judge eternal, through the merit and mediation of my Advocate in His Court; a notification of it from the Throne by the Holy Spirit; and an inward application of the blood of Jesus, purging out the lusts of the flesh, and putting in the fruits of the Spirit—the grandest work the Lord ever did at one time for any poor soul. I determined from the start to be wholly the Lord's, and entered the itinerant ranks of the ministry September, 1842, about a year after I was saved; but in grappling with the complications of my spiritual warfare, I found that my faith was sadly lacking: first, through remaining ignorance of

spiritual things, and of my own mental and moral constitution. I could not distinguish clearly the difference between temptation and sin; nor between thoughts of evil, and evil thoughts; nor between heart-alienation from God, which is inadmissible, and the involuntary wandering thoughts arising from the associations of memory, the flittings of fancy, and endless waking dreams, which are unavoidable; nor between emotional sensibilities—inclinations or disinclinations—and the responsible acts of the will which make up the moral character. I was the victim of my ignorance on that line, not overcome, but terribly perplexed. Again: I did not know the line of distinction between the physical man—the appetites of the body and the affections belonging to them, and the mental appetences of my soul and their affections; and the attributes of my spirit nature allying me to God and eternity—and “the carnal man:” the one from God, the other from Satan, but badly mixed up in my experience.

I had daily victory over sin—was indeed graciously preserved from sinning by Him who had saved me, and said, “Go, and sin no more.” But I was conscious of much remaining carnal nature, which, though it seemed to saturate my whole being, did not involve guilt, for it was a sad inheritance for which I was not responsible; yet it involved me in great trouble and perplexity, and I knew it was my duty to get rid of it as soon as possible. I tried to grow “the old man” out, but I found that his nature, like bad weeds in the garden, was to grow in, and grow on, unless removed, root and branch, by violence—that he had to be crucified, dead and buried; and that the only growth admissible was to “grow in grace, and in the knowledge of our

Lord Jesus Christ:” and that I was to “grow up into Him who is the head,” and to grow on, and grow forever; that holiness, instead of fixing a limit to growth, was the preparation for a symmetrical, perpetual growing of all the graces of the Spirit.

Again: my faith was trammelled by a mixture of legalism; not as a theory, but in fact. I never trusted to anything I had done, but was continually “renewing my covenant,” and really trusting to something I was going to do. I had to realize in my utterly impotent struggle, that the work of salvation, from first to last, could be wrought only by a divine Saviour. Thus, the Holy Spirit by teaching, discipline and drill, running through a period of four years, exercised my “senses to discern good and evil,” so that I could intelligently receive and trust Christ for all that He stood pledged to do for me, and for nothing less, or more. Thus, also, self was crucified, and all hope in future works, the same as in my past works, abandoned; and thus, in the vale of utter self-abasement, my spirit found its home in Jesus—and in Him a perfect remedy for every woe, a perfect supply for every want. I was thus sanctified wholly in September, 1845, and at once commenced preaching it as the duty and privilege of all believers. In all the years since, in spite of my errors of judgment, the Lord Jesus has kept me in union with himself, and used me somewhat for the advancement of His kingdom.



—“Praise is the rent we owe to God; and, the larger the farm, the greater the rent.”—*Bowes*.

—“Too many only see Christ in a book, as we see places in a map; but, to come nigh—to enjoy Him,—this is delightful and saving.”

"O give thanks unto the Lord, for He is good; for His mercy endureth forever."—Psa. 107: 1.

"Praise with my heart, my mind, my voice,
For all Thy mercy I will give;
My soul shall still in God rejoice,
My tongue shall bless Thee while I live."

—"The Lord has many fine farms from which He receives little rent."—*Henry*.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

NOVEMBER 23rd, 1848—Thanks-giving Day.—Mercies both spiritual and temporal have been ceaselessly flowing out upon me during the past year. Our pastor took for his text, "Hitherto hath the Lord helped me." We dined at sister Eliza Cox's. Rev. Mr. and Mrs. Janes were present. Brother Janes spoke of a young man who had been an attendant on his ministry, who had lately deceased without hope in Christ. His mother, a professor of religion, had often prayed for her son; but, though moral, he yielded not his heart to the claims of the Redeemer.

After he was taken ill, he was urged to make the surrender; but he said it would intimate cowardice, as though he had been frightened into religion, should he ask it now. A day or two before his death, Mr. Janes told him, "that if anything remained to be done in view of eternity, it must be done quickly," and added, "Has not your physician told you so?" "Yes," said the dying man, "but doctors don't know everything." And thus was he deceived by the father of lies until the last. "And how does his poor mother feel?" I inquired. "O, she is trying to hope for the best, and says 'that he is the child of too many prayers to be lost.'"

Yet how vain is such a hope! The prayers of the saints, if not answered in the salvation of sinners, will only add yet greater condemnation. When the angel took the censer containing the prayers of the saints, and cast them with fire from off the altar upon the earth, the intimation to my mind is that the successive curses which fell upon the earth were consequent. To be the subject of many prayers, imposes an awful responsibility, which will either tell to the eternal well-being or the eternal misery of the soul.

I have also passed through some painful trials during a portion of the past year. With the sainted Mrs. Fry, whose memoir I have just been reading, I can say, I have known the aboundings of the unspeakable, soul-satisfying joy of the Lord, and I have been brought into straits where the depths had well-nigh swallowed me up. I have known great exaltations among my fellow mortals, also deep humiliations.

Often have I had occasion to think of the words, "Yea, a sword shall pierce through thine own soul, that the thoughts of many may be revealed." Paul speaks of being laid a sacrifice upon the service of the faith of others. I think I have had experimental apprehensions of his meaning. My heart was lifted up a few moments since, in beholding among the beatitudes, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven." Yet I must not speak of trials as though they abounded more than consolations. The Lord greatly encourages me in my labors of love.

"Casting all your care upon Him; for He careth for you."—1 Pet. 5: 7.

Thy everlasting truth,
 Father, Thy ceaseless love,
 Sees all Thy children's wants, and knows
 What best for each will prove."

—"All providences to a gracious heart are but so many fulfilments of promises."—*Beadle*.

—"All God's providences are but His touch of the strings of the great instrument of the world."—*Charnock*.

GOLDEN LESSONS

IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON FOR CARE-TAKERS.

WE ask the reader to take a lesson from the beautiful words of Jesus to the disciples on the Mount of Beatitudes—Matt. 6: 25-34—"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" &c. Please take your Bible and read the verses in connection, specified above. Looking at our translation as it stands, this broad injunction, "Take *no* thought for your life," would appear to be in conflict with other Bible injunctions, those requiring diligence in business and a proper provision for our households. But the Bible is always in harmony with itself, and a legitimate construction in every case removes any seeming antagonism.

Bible expositors tell us that, "*Take not anxious thought*," is a more accurate rendering. The evident design of Jesus

was to teach that we should not live in careful suspense.

"Prudent care," says Dr. Clarke, "is never forbidden by our Lord, but only that anxious, *distracting* solicitude, which, by dividing the mind, and *drawing it different ways*, renders it utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much on providence as not to use the very powers and faculties with which the Divine Being has endowed us, is to tempt God."

The excellent Matthew Henry remarks that what is forbidden here, is, "that disquieting, tormenting care, which hurries the mind hither and thither, and hangs it in suspense; which disturbs our joy in God, and is a damp upon our hope in Him; which breaks the sleep, and hinders our enjoyment of ourselves, of our friends, and of what God has given us. Let our souls dwell at ease in Him. This *gracious carelessness* is the same with that sleep which God gives to His beloved, in opposition to the worldling's toil."

The unreasonableness and groundlessness of this anxious solicitude on the part of a child of God is shown by the Great Teacher in the use of apt illustrations drawn from nature. He turned the eyes of the disciples to familiar scenes. First, He laid down as a foundation principle that their life, that life for the sustenance of which men have such deep concern, is of divine origin, and is a superior life, in comparison of which all the forms of animal and vegetable life in nature's realm are insignificant. And yet these forms of inferior life are supported by our Heavenly Father. He gives wings

to the birds flying in the midst of heaven, and directs them to their needed supplies. Dependent upon their Father's care, "they live the merriest lives of all creatures, they sing among the branches—some of them are fed best in the hardest weather." O, how the words of Jesus must have come home to the disciples in this connection: "*Ye are of more value than many sparrows!*"

Descending still lower in the scale of being, they were called to behold the lilies, more gorgeously arrayed than Solomon in all his glory. The root of the lily, as other bulbous roots, buried in the ground during the Winter, is in the Spring speedily brought into magnificent development. Here also is the working of a benign providence—an unseen and yet all-powerful hand, moving over this realm of life and beauty with wondrous power. How irresistible the reasoning of the Master here! If the lesser forms of life so studiously, so marvelously, so constantly engage our Heavenly Father, how much more *ye*, bound to Him by stronger and more enduring bonds! Are ye not His children, bearing His name, sharing His nature, carrying about with you the tokens of your adoption into the Royal Family? O, beloved, if we could only have this *Golden Lesson of Trust*—child-like, joyous, continuous trust, written upon our inner nature, how buoyant would be our steps, and how full of song would we be amid all life's vicissitudes!

"Martin Luther was one day walking in the fields when in great straits, with his Bible in his hands, and reading the Sermon on the Mount, was much comforted by the portion which we are now considering—"Behold the fowls," &c. Just then a little bird was hopping from spring to spray, with its sweet, chirping note, seeming to say—

"Mortals, cease from toil and sorrow,
God provideth for the morrow!"

It then came to the ground to pick up a crumb, and rising merrily, again seemed to repeat its simple song—

"Mortals, cease from toil and sorrow,
God provideth for the morrow!"

Dear, care-pressed, heavy-laden ones, bending daily beneath the weight of a thousand anxieties and perplexities—be free, O be *free!*" How, say you? Why, let your life be "hid with Christ in God,"—come into the *confidential relations* with heaven belonging to the estate of the blood-washed, the *fully saved* one,—come where you can take the promise. Take to your heart this beautiful saying of the beloved Son, "*Your Father* knoweth that ye have need of these things,"—and remember! His knowledge links with it the guarantee of an ample supply. 'Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you.'

LIFE'S PICTURES.

E. J. R.

I think sometimes our lives are pictures—
God the artist, His aim perfection;
Young, buoyant, we tread life's pathway joy-
ously.

The canvas glows with life and beauty,
But lo! God looks, and what to us seem rainbow
tints,
To Him are blotches and unsightly rents.

He touches lightly here and there,
Or, mayhap, with a master hand He sweeps i
all away,
And leaves us weak, trembling, ready to be
molded to His will.

Again the picture grows apace,
And now how wondrous beautiful and fair.
Because our Father makes it like Himself.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6: 12.

"Jesus, Thy Word, with friendly aid,
Restores our wandering feet;
Converts the sorrows of the mind
To joys divinely sweet."

YELLOW GOLD.

MRS. M. N. VAN BENSCHOTEN.

TWO women sat in deep converse, at a late hour of the night. One of them was an Evangelist, the other an earnest Christian mother. They had been talking of God's leadings, when the latter said, "A beautiful word was given me some years ago—I hoped it had been a prophecy; it was this: 'Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold.'"

"That accords with what I have just been telling you," said the Evangelist; "that I am assured God has larger work for you. The figure used in the verse comes from the peculiar construction of Eastern houses. They were made with flat roofs, and much of the cooking and eating was done there; and the snow-white doves which visit Palestine in flocks would light on the roofs, seeking the crumbs which had been dropped among the pots and other culinary utensils. And it most beautifully prefigures the release, joy and blessing, and out-going to larger usefulness, of those who have been confined to homely, humble duties, full of care and toil."

Hope and holy aspiration lit up the face of her companion, as she replied, "If God has this in store for me, I shall

be glad; and you may be assured that wherever he leads I shall follow—that was settled years ago. But I want you to know, if we never meet again, that the words have already been fulfilled in a spiritual sense, and that is always God's richest, deepest meaning. There are times," (and her face glowed with holy light) "when I am about my ordinary duties, when such views and revelations come to me of the abounding grace of God, and His wondrous purposes for the redeemed soul, as open out to me like the expanse of the sea, such infinite depths, so wide and boundless, away it rolls, the ocean of God's love, white and glistening. At such times my soul seems to take wings, and speeds away—

'Plunged in the Godhead's deepest sea;'

and rises, 'covered with silver,' only to sink again and again. No snowy dove dipping its wings in the glories of the morning, ever felt any such exultation as thus comes to me, carrying me easily and sweetly above the worry and hurry and care of the tiresome days.

"And then the 'yellow gold,' I know what that means too. Sometimes, as I am engaged in some arduous task, or walk the street, or as I 'steal away to Jesus,' there comes such a divine pressure upon my soul of the sweetness, mightiness, and realness of Christ's love, and that it is 'for me,' 'for *me*,' that I am compelled to cry out, 'O, the exceeding greatness!' 'the exceeding greatness!' so rich and full—it is the 'yellow gold!'"

These were not the words of a woman of leisure, or one who could even command her time; but of a busy woman occupied with the cares of a large family, without the help of any domestic, and with the attending requirements of society and of company. And yet,

year in and year out, God kept the fire of His perfect love burning in her heart, with no relapses, but ever increasing as the years rolled on. What God did for this one, He can do for the thousands of mothers all over the land.

The triumphs of grace over circumstances is one of the brightest adornments of the doctrine of Jesus Christ. No song of all the ages has been so wide spread in its influence, as the song in the prison-cell of Paul and Silas. The walls that imprisoned John Bunyan were not as real to him as the Delectable Mountains and the land of Beulah. Susanna Wesley, in her plain home at Epworth, gave greatness to her circumstances, and grew larger than her world.

Too often men are warped and narrowed by their circumstances, and broken by disappointment. Too often we hear people say they cannot live a life of faith and triumph under their present circumstances. "Wait," they say, "till the little children are grown, or until we have more leisure, or less care, or until things go easier with us, then perhaps we could live entirely devoted to God."

O, how they limit the power of the Holy Ghost, and stay the hands of the Almighty! He would have them "mount up with wings," or "be as the wings of a dove;" while He longs to pour into their souls the "yellow gold,"—the richness, abounding joy and triumph of His grace. God has infinite blessings in store for those whom He has called unto the fellowship of His Son Jesus Christ. All we have to do is to reach up and take, as Alfred Cookman used to say, "whole armsful of glory." Free as the air, rich and abundant as God's sunshine, are the provisions of grace.

O, that we would live so as to glorify Him who died to redeem us!

"Lift up thine eyes round about, and behold; all these gather themselves together and come to thee."—Isa. 49: 18.

—♦♦♦—
 "Come, blessed Lord, let every shore
 And answering island sing
 The praises of Thy royal name,
 And own Thee as their King."

—"The Gospel is an anthem from the harps of heaven; the music of the River of Life washing its shores on high, and pouring in cascades upon the earth."—*Hoge*.

FULL SALVATION IN INDIA.

REV. C. P. HARD.

THE saints still "overcome by the blood of the Lamb and by the word of their testimony."

A NATIVE TRAVELING PREACHER,

In the South India Conference, writes: "Dear Bro. H.:—I am opening a Tamil mission in the midst of a people who have a heart for this work. I mean to get souls saved or die in the attempt. Tell brother Taylor that I am carrying out all the plans, and find that they are not only Paul-ine but God-line. I have eight thorough Methodists in my Tamil Band. The Lord's work is going on—He is pouring out His Holy Spirit on the heathen. They are beginning to see and feel the power of Jesus. Soon the flood-gates of salvation will be opened. I begin to feel the time of God's power is at the door. How I long to see you again in India. As I am writing, my tears are dropping. * * * Soon after you left, my wife and I were very sick, and nigh unto death, but the Lord has spared us. One day the doctor gave her up. She became death-cold. She sent for her band-

people, exhorted them one by one, and commended me to God. A little while after, her eyes were fixed heavenward. I became greatly alarmed, and went near and asked her what was the matter. She said, "Hush! I see Jesus—O, how beautiful He looks!" And then she was filled with joy unspeakable, and said, "O, husband, now I feel the joy which brother Hard used to preach!" The Lord has spared her life, and she is now hearty and strong. As a thank-offering she gives two hours a day to the Lord's work. She goes to the heathen women's houses and reads the Bible, and explains it."

A EURASIAN LOCAL PREACHER,

In the South India Conference, sends word:—"I am kept steadfast by the power of God. I have glorious news to tell you. I have received the blessing of a clean heart. I received it by faith, and get my strength moment by moment at the foot of the cross. The standard of Methodism, in connection with the Methodist Episcopal Church, planted in South India by that great and glorious evangelist, Father Taylor, continues firm, and to flourish. Many a soul who has been redeemed by the precious blood of Jesus, thanks God for having sent to India our modern Paul. God bless brother Taylor, and America, for remembering India. I believe that before long Methodism will sweep over the length and breadth of India—the net-work is almost complete—then farewell to ritualism, to heathenism and idolatry; temples and idols shall be destroyed, and the Lord God omnipotent shall reign. The Methodist ministers are men of power; their earnestness, their zeal, their self-denial and humility, all combined, make them mighty instruments in God's hands. Their life and conduct pro-

claim that they are come to India to save souls. As a son of India, I say from the bottom of my heart, God bless them and their labors! God bless the people of America! If I don't meet brother Taylor in India, I will look out for him in heaven: I know he will be near the Saviour, so I won't be long in looking for him: he will be a star of the first magnitude, and I will go up to him and give him a happy embrace. I deeply feel that our Church must be sanctified, made perfect—and then what a glorious Church we will be! May God bless, keep, and preserve you. Motto—"Methodism forever!" (Or, better—"Christ and Christianity forever!"—ED.)

AN ENGLISH LOCAL PREACHER,

In the South India Conference, reports: "May the good Lord make use of me for the remainder of my days, to proclaim Christ and the great salvation to these poor heathen in Hindustani, Mahrati, or Canarese, as the case may be. Truly, it is a sweet privilege to preach Jesus and His love to these neglected heathen. May I be endued with power from on high to carry on this great, solemn and blessed work with zeal and energy. I need scarcely say that we shall rejoice much to welcome you and your dear wife into our midst again, whenever the Lord shall lead you back to South India with established health and strength. There is room for a score, nay, for two score earnest missionaries in the Mysore Province alone. May the Church of Christ soon furnish them."

—"If you take a Bank-of-England note to the counter of the bank, in an instant that bit of paper turns to gold. If you take a promise of God to the mercy-seat, it turns to what is better than gold,—to our own good and the glory of our Father."—*Spurgeon.*

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

JABEZ.

FEB. 5.—"And God granted him that which he requested." 1 Chron., iv. 10.

The requests of Jabez were bounded by moderation, and they were characterized by an intense desire to be good. He was not seduced from rectitude by the spirit of greed, nor absorbed in worldliness by an insane desire to get on. He asked for what he needed in earthly matters, and he included in his requests all that was desirable in spiritual concerns. He was in the world, felt that he had to employ himself about its interests, and he made his worldly matters a part of his religious duty. There was no divorce between the sacred and the secular parts of his life. His life was one, and the whole was felt and acknowledged to be in the hands of God.

And God shows His love for the prayer of faith by the full answers He sends on them. He loves to hear the prayer of faith; it is sweeter to Him than was the fat of rams in ancient times, however much that might prove the sincerity of the worshipers. And in return He showers down blessings.

There is no scarcity in His supply. It is always good measure.

Jabez stands out conspicuously, a type of those whose desires are moderated by reason, whose godliness is infused through every part of life, whose prayers are so successful because they so fully accorded with the Divine mind, and who received an honor that may well become an object of ambition to every right-thinking man.

SACRED AND SECULAR.

FEB. 12.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

There is considerable danger of a divorce taking place between what is sacred and what is secular in our lives. These terms are sometimes misleading, and whenever so are mischievous. We speak of duties on the Lord's day and work done in connection with our Church organizations as being sacred; and we speak of the ordinary vocations of life—business and home-life alike—as being secular. Now, this is assuredly a mistake. The differences between sacred and secular are not hit off by the day, or the place, or any other outward contingency. The differences are moral and not accidental. Anything is secular which is inspired by a sordid spirit. Everything is sacred which is done unto God. It may have been our painful experience to have heard a prayer in which unholy passions have found a place—a very secular prayer; it has often been our experience to see a man conducting his business in the fear of God, where truth and uprightness and Christian consistency were conspicuous—the man's business was sacred; underlying every transaction there was the utmost loyalty to God, and determination to do all so as to bring glory to God. It matters

little what is the outward complexion of our lives; they are sacred all the way through, if all through we are consecrated to God. Then nothing is common or unclean. If to the glory of God we eat, then to eat is sacred; if to the glory of God we drink, then to drink is sacred; if to the glory of God we work, then our work is sacred. *Whatsoever* we do, let us do all to the glory of God, and life, in every part, will be all sacred and nothing secular or common.

THE BREADTH OF CHRISTIAN CULTURE.

FEB. 19. — "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8.

True Christianity does not consist exclusively of such matters as we associate with our Church systems and the worship of God. It touches every part of life. To speak and act the truth is a part of it; to admire the lovely is a part of it; to go through the world taking part in its duties as a good citizen is a part of it. If there be any virtue in what we touch, if any praise can worthily be bestowed on our action, we are to do it; or on the action of others, we are to be interested in it. A false idea of the Christian life has too frequently found supporters, which makes it break away as far as possible from earthly pursuits, and take delight in what has exclusively been called the service of God. But to go through a picture gallery, and to take delight in the creations of art, to have a watchful eye for nature and admire its varied beauties, may be as much a part of our service of God as to visit the widow and the fatherless in their affliction. Christian culture is not narrow, but broad in every sense. The

Heavenly Father who claims our worship and gave us faculties capable of approaching the Eternal, gave us also fancy and reason, and asks us to exercise them in every lawful way. The influence of Christianity is destruction of all sin, all impurity, all moral wrong; but it raises, cleanses and exercises every faculty of our nature that can be brought into exercise during our sojourn in this world.

FOLLOWING CHRIST, BY AND BY.

FEB. 26. — "Whither I go, thou can'st not follow Me now; but thou shalt follow afterwards."

It is not an infrequent experience that the wearied saint sighs for rest. If he could only escape away and be with his Lord—if he could throw aside the crippling fetters of the tabernacle of clay, and rise, strong forever in the glorious presence of the glorified Lord, how grateful would the change be to him! It seems easier to die and go to be with Christ than to live in strife with sin. To desire to be with Christ is a legitimate and healthy feeling; it is far better than to remain on earth, but we must be careful that the desire does not spring from any unworthy motive. It must not be in order to get away from work, or weariness, or the dangers of our mortal strife. The work may be needed by God to be done. And to desire to be taken away from weariness or from strife simply, is to display anything but an heroic or worthy Christian spirit.

There is much to be done, probably, ere we can follow our Lord. We shall follow Him, but at present it may be that grace will have to fashion us, so that we become worthy to obtain that world. Grace has to be established in us; sin has to be plucked up by the roots; we have to mature ere we are fitted to enter on the rewards of heaven.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below

In Jesus be so sweet,

What height of rapture shall we know

When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"Now I have found the ground wherein
Sure my soul's anchor may remain."

A number of verbal and written requests were presented, and among others, brother Browning requested prayer for Rev. Dr. Geo. W. Woodruff, that, if it was the Lord's will, that his life might be spared, still to bear testimony for Christ out of his rich experience. He had just come from the home of brother Woodruff, who is on the verge of the other world, and he said, "Tell the people at the Tuesday Meeting that I never was so blessedly saved." Praise God that this salvation is such a comfort in the dying hour! An innumerable company have left the world with just such a testimony. The doxology was then sung, and Rev. John Scarlett, followed by Dr. Palmer, led in prayer.

Mrs. Palmer read a portion of Scripture from the 1st chap. of 2nd Tim., beginning at the 6th verse—remarking that there are many ways of stirring up this gift of God which is in us. We are here to-day, ready for God to work in us. This gift that God gives us is not the spirit of fear or of bondage, "but of power and of love and of a sound mind." Sanctified common sense is a great blessing. No Christian who has

received this power was ever ashamed of the testimony of Christ. The enemy sometimes tries to make us ashamed, but we may resist him; and unless the will consent, there is no sin. The trial of our faith is one of the greatest trials we meet with. When the soul is not all aglow with love and ambition, it is a comfort to know that Jesus said, "If ye *keep my commandments* ye shall abide in my love." He did not say, if ye feel exhilarated and full of joy ye shall abide in my love, but "if ye keep my commandments." In Rom. 8: 11 we read, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." She used to think that this referred to the quickening at the resurrection, but she now believed it also referred to a quickening of our bodies here for the service of God. We belong to God, and are temples of the Holy Ghost; and if we refuse to acknowledge Him, we are usurpers and dishonest. Let us walk in the highway of holiness—the way cast up for the ransomed of the Lord to walk in.

IN FELLOWSHIP WITH THE KING.

Dr. Palmer.—We have just heard from the precious Word that our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, hath saved us, and called us with a high and holy calling. We are called to be saints. We have accepted the invitation and rejoice in the hope. It will only be a little while before we shall be ushered into the company of the blood-washed around the throne. We have been adopted into the family and brought into fellowship with the King himself, and He is not ashamed that we should call Him 'Father.' Shall we not lay aside every weight and every thing that prevents us from doing the will of God? It is His will that we should be arrayed in all the graces of the Spirit, and heirs to all the precious promises. He feasted on the word "saved." His thoughts had gone back nearly seventy years, when he first knew this salvation—but he was saved to-day. We have only a little while

to work for Jesus—let us put on the whole armor of God and do what we can.

CHRIST IN YOU.

Rev. Bro. Scarlett.—It was forty-nine years since he was converted. When he was an infidel he thought Jesus was a myth and no reality, but now he knew that He was in His heart, by the demonstration of the Spirit. A man said to him, "You are happy like the Dervishes." They have no demonstration of the Spirit, but Jesus is a personage and the "light of life" to his pulsating heart. If he had resisted, he would never have known the preciousness of the blood of Christ. You take one hundred persons filled with the love of Jesus and with song, and put them into one place—and take another hundred destitute of the love of Christ, and with no song, and put them in another place—and will there be no difference? A man once said to him, that there was as much conscience in his swearing as there was in his (Bro. Scarlett's) praying. He replied: "I'll make my creed the blood of Jesus, and you make your creed the rejection of that blood. Now bring pen and ink, and I'll say that I will trample on your creed till I die; and you must say that you will trample on my creed till you die; will you do that?" No! he wouldn't do it. Why? God had given him a conscience. At the time of his conversion he was so powerfully convicted, that for three months he fasted and prayed every Thursday, in order that he might see his infirmities and let Jesus have full control, and the Lord took full possession of his heart; and as Bishop Janes heard his experience, he said, "That is sanctification." Christ first blotted out all the sins of the past, and then sanctified and cleansed him. Sister Palmer once said to him, "Be definite in your testimony." He believed there was much gained by definite prayer and definite testimony. May the Lord give us more and more of himself.

GOD'S PROMISES NEVER FAIL.

Sister Clark praised God for the exceeding great and precious promises; and when she remembered there were 30,000 of them, she felt very rich. She was glad that the

Father had left it on record, "It is your Father's good pleasure to give you the kingdom." Her heart was cleansed and filled with the Spirit; for the promise is not that the Spirit shall be with you, but *in* you, dwelling in this temple—not as an influence, but as a person, revealed to the soul more really than the person of loved ones. She was reading an article which said that, "though the promise might sometimes fail, yet God cannot fail." God's promise never fails. The same writer speaks of the wilderness state of this experience. She knew nothing of this wilderness life in an experience of over thirty years. The children of Israel were in the wilderness because of unbelief. We need the insight of the Holy Ghost to detect truth from error. She praised God for the living Word.

WHITER THAN SNOW.

Sister Chandler said, as she opened the door the other morning to go into the street, all earthliness had vanished and there was only the pure, white mantle of snow, covering the earth—and as she went down the steps she prayed, "Wash me and I shall be whiter than snow." And then as the sleighs came dashing by, with their jingling bells and merry laughter of the occupants, she prayed, "Make me to know joy and gladness!" Only as the heart is made pure and white, can there be joy and gladness, and the ringing of the bells in the soul. And then there came this promise, "Though your sins be as scarlet, they shall be whiter than snow." The scarlet dye, you know, can never be washed out; so sin is ingrained in our nature. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." We may wash with the nitre of philosophy, and the soap of morality, but it will avail nothing; the blood of Christ alone can save from all sin—and that, even though your sins are as scarlet, will make you whiter than snow. Then her mind went back to Daniel, where he saw the Ancient of days sitting on his throne with a garment as white as snow—and then she thought of the Mount of Transfiguration, where the disciples beheld the Saviour,

whose face did shine as the sun, and His garment was white as the light,—and then when the women came to the sepulchre and found the stone rolled away, they saw an angel clad in raiment whiter than snow. As God alone gives us the snow, so God alone can sanctify our natures, and “present us faultless before the presence of His glory with exceeding joy,”—even though we live in this sinful world.

REJOICE EVERMORE.

Rev. A. H. Wyatt was glad that the eyes of his understanding had been opened to see the hope of this calling, and that he had found that the blood cleanses from all sin. Since he had had this blessed consciousness in his heart, he knew nothing of the wilderness life, but all was light and peace, and joy without end: the days of his mourning were ended: he was in a land of light, where the sun never goes down. He was resting on God’s Word, and he was happy in his work and in affliction, and at all times, day and night—for “He giveth songs in the night.” He praised God that He could keep His people happy, as well as clean—and His children may go forth with their heads up, rejoicing.

ON THE ROCK.

Sister S—— was glad that she was standing on the Rock of Ages, not only now and then, but all the year round. There was a time when she was carried away with temper and other things, but it was not so to-day; and all the precious promises were as familiar to her as her existence. Let us put on the whole armor, or we can’t go through.

“YE ARE MY WITNESSES.”

Rev. Bro. Browning found so much in the Word about obedience and its results, that he was all the time seeking to be obedient. The passage came to him, “Hold fast the profession of your faith without wavering,” and he wanted to say that the Lord Jesus was an all-sufficient Saviour. There is so much in making known where we go the work of God done in our hearts. God will make use of sound words. Let us, then,

not fail to testify definitely and sweetly of the power of Christ to save.

PUT ON CHRIST.

Sister Searles rejoiced in a peace that flowed like a river and was like the waves of the sea, and she had the sweet consciousness of an abiding Christ. God had thrust her out in His providence to try and save souls, and the hardest thing for her to overcome was the apathy of the Church on this subject. It is an awful thing to go into a Church with a large membership and find only one here and there that will stand up for the truth. She prayed that the baptism of the Holy Ghost might come on ministers and people. If the women of the Church would put on Christ, they would not have to pray for patience and meekness, but they would get the Blessor. Let us keep close to the foot of the cross. Some people stand off and gaze at it, and it seems so great to them; but if they would come near to it, they would lose the sense of its dimensions; and as the blood flowed over them, they would lose sight of self and be lost in Him. A Christian never dies but once, and that is to sin; but when we lay down this mortal body we will meet again in the morning.

IT IS FINISHED.

Sister Brooks.—It is true that there must be a death unto sin, before there can be life unto righteousness. She at one time led a painfully conscientious life, trying to keep the law. When she sought this fulness of love, all her secret sins, and her motives and loves she had, seemed set in the light of His countenance, and she had such a deep sense of sin. Just at that time she read a book called “The Blood of Christ,” and she was led to see the distinction between the work of Christ done *for* us and the work of the Spirit done *in* us. Our salvation was completed when Christ said, “It is finished!” and nailed our sins to the cross, and *poured out His soul* for us unto death. When the blood was applied all sin was washed away, and the blessed Spirit’s fruits were manifest.

LOOK AND LIVE.

Sister Denler had a distinct testimony to the power of Christ to save from sin and

fill the heart with joy, and she had some of the sweetest evidences of His love when her heart-strings were bleeding; what we want is the pure testimony of the power of God to save to that degree. God convicted her of the need of having the inside clean, while she was enabled through grace to live right outwardly. And as she came then to this meeting, she said, "That is what I want." I can consecrate my life to God and be truthful. She was looking for this, and that; but when she felt that she could do nothing more, she just looked and lived, and she lived before she hardly knew it. She believed in Christ's word, she got it, and kept it. She made up her mind that if she lived one hundred years without any evidence, she would do one good thing—she would believe God. Consecrate yourself to Him all you know, and don't know, and trust Him *now*, and let His Word be the evidence, and it will not be long before you will be conscious of the indwelling of a personal Christ.

COME AND SEE.

German Minister.—I received the blessing by simply trusting. A sister said, "It is better felt than told." Often times questions are asked, and he would try and answer them, and then more questions would arise; but now he answers them by saying, "Come and see, and prove it for yourself." There is one kind of evidence that none can resist, and that is, the evidence of a holy life—it will shine—streams of living water will flow. He did not speak to any human soul on the Saturday night that he received this blessing; but when he made the opening prayer in the pulpit on Sunday morning, the people looked at each other, and began to inquire, "What is this?" That was a day of hallelujahs and rejoicing and success—and the revival they had been praying for, came. He was speaking to his wife alone, and said, "It must seem presumptuous in me to make such a profession, when they don't see any of the fruits of it." "If they don't see it, I do," she replied. We will not need to tell it; our loved ones will receive the refreshing streams of grace.

HAMMER OF GOD'S WORD.

Rev. Geo. Hughes.—This divine question had been ringing through his soul all the afternoon—it came through prophetic lips—"Is not my word a hammer, saith the Lord?" It was divinely constructed and forged in the ages of eternity, and brought to the world to smite in pieces the human heart. Brother Scarlett, the infidel, was, through this hammer, brought to the foot of the cross. He was an infidel in another respect on this holiness specialty; and when dear Sister Palmer would converse with him, he would put her away, and say to himself, "I'm a Methodist minister, and I've read Wesley and Fletcher and Watson, &c., and when I get ready, I'll be sanctified." But the time came when the hammer of the truth broke him in pieces, and he was glad to have Sister Palmer—or any man, woman, or child—lead him to the fountain: and down he went, and the blood passed over him and made a new man of him. He still belonged entirely to the Lord, and his song was—

"Never farther than Thy cross,
Never higher than Thy feet."

FROM BARING, MAINE.—A sister writes: "I have read The Guide about eight years, but forty have come and gone since I knew the love of God in my heart, and many times been drawn very near Him, yet often felt I ought to love Him more. During the past six years I have prayed Him to show me the way; and now praise Him, He has made it plain through The Guide. It will be two years Jan. 10th since my pastor, intending to hold special services, desired each of the Church to dedicate one hour every day in prayer for the people. As requested, I went away by myself and prayed, knowing I must first receive power from God. My faith led me to sing—

"I hear my Saviour say,
'My peace I leave with you;
It falls on me to day,
Like gentle summer dew."

I praise God it has remained with me, and will as long as I am faithful."

Our Better Brother.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

MEMORIES OF THE GUIDE.

MRS. LIZZIE FENNER BAKER.

The postman rang the door-bell. My little boy came running to me with a packet. I knew at once the handwriting—there was my long-tried friend, "The Guide"—numbers which I had not seen for several months, missing them in my flitting from place to place.

They came now when my heart was sad. Peculiar and successive troubles had made me despondent. I had just risen from prayer—from pouring out my soul before my covenant-keeping God, and in casting my burden upon Him was sweetly comforted.

These precious magazines, coming as they did, touched a tender chord in my already chastened spirit. I laid my head upon them and wept tears that did me good as they flowed. Memory was busy. My thoughts went back over many years. I recalled the day when the first number of *The Guide* was placed in my hands by one whom I have ever since loved and venerated.

I have it still—that dear first number. It is sacred to me. It has been read and re-read. Its cover was torn off by childish fingers, but it seems as lovely to me as even the beautifully bound volumes which the kindness of its revered Editor have placed upon my bookshelves.

What blessed memories are interwoven in my life with "*The Guide to Holiness!*" Memories of the sainted dead, whose triumphant song to-day swells sweetly around the throne of the Highest. No less precious recollections of the beloved and faithful living ones, yet left to shine with all the light of holiness in a dark and sinful world.

So I sat and shed tears of gratitude, while my thoughts went forth to that dear New York home, whose hospitality and affection I had so often proved, and whose Christ-like influence is felt far and wide; and with the opening of another year my prayer is that the Blessed Trinity in all Their power and glory may shed even more abundant blessings than ever before upon the consecrated household of Dr. Palmer. May all precious things of the Spirit's giving be showered upon the tried and loving friends of years.

It will not be long before we shall all be gathered home. We shall enter in at our Father's door, and hear His welcoming voice. O' that gathering in the "many mansions!" Words cannot picture—hearts cannot imagine it! There the loved and long-parted shall meet again—the sacred ties of Christian affection will have all eternity to strengthen. Here distance and differences in work and duty divide those who are one in spirit—there we shall part no more. How much we will have to say to one another, and O, what praises will ascend to our Jesus! So let us sing—

"Then here's my heart and here's my hand,
To meet you in that Heavenly land,
Where we shall part no more."

SUPPORT IN GREAT AFFLICTION.

Our dear brother, Rev. C. A. Malsbury, of the New Jersey Conference, has recently been passing through severe affliction. For a time he was personally prostrated, physically. During the winter, two daughters, one twenty, and the other fifteen, were borne away from the home-circle to the heavenly land. His heart as a father, as might be supposed, is deeply stricken with sorrow. But, amid it all he thus writes of Divine support under these heavy bereavements:

I bear my testimony still to the power of Jesus' grace to save me fully and completely. I have known something of this blessed experience for more than twelve years, but never did I before receive such a flood of heavenly light, such a clear assurance of my complete acceptance with Christ, such a completeness and fixedness in God, "rooted and grounded in love," as St. Paul terms it, as I did on the 19th day of last August at Ocean Grove; and I thank God that that

light has not diminished, that that the assurance is as strong and blissful now as it was then, and that my purposes of heart to do the will, and obey the voice of God, are the same now—aye, stonger than ever before, and with David can exclaim, "My heart is fixed, O God!"

Death has cast its shadow upon our household, and pensively we mourn with saddened hearts, and almost inconsolable grief, the loss of our dear loved ones, who have been so suddenly and unexpectedly taken from us. Jennie, my daughter, aged twenty years, passed away from us on the morning of December 10th, after a little more than a week's illness, closing her eyes in death to open them no more upon us in this world. This was really our first experience of this kind as a family, and "Jennie" was so light and cheery in our home, that the stroke that removed her was doubly severe. She, too, was our singer, and with the organ, has so many times rendered for us, "Jesus, lover of my soul," and, "Just as I am, without one plea," (her favorites) with such melting pathos and beauty of song, that her sweet song-life had become a part of our life. She was a Christian of the most decided and positive type. She grew up with a love of the Church as an innate principle of her nature, and early identified herself with religious interests. But, while at the "State Normal School," at Trenton, N. J., feeling the need of a more public and open avowal of her life to the Master's cause, she presented herself at the altar of the State St. M. E. Church, and there received assurance of full acceptance with Christ. Her Christian life from that time on to her death, was clear, active, and forcible.

A second visitation of sorrow came upon us a few days ago. Henrietta, aged fifteen years, left us for the land of glory on the morning of the 12th of January, after a few days of what was thought to be only a comparatively slight indisposition. Thus, within the short space of four weeks, my two lovely daughters, whom I had learned 'to love so well, and had educated for the Church and for useful spheres, have been taken from me. Now, as I move about my sad home,

I see a vacant and closed room—organ still—no songster's voice to ring throughout the halls—vacant places around the family board, and cheery faces and merry voices not seen or heard.

About two hours before Etta died, I told her how sick and feeble she was, and what the probabilities in her case, and repeated the promises of God, the willingness and power of Christ to save, and then asked her, "Do you feel that Jesus saves you now, and is your friend?" She looked me in the face so confidently, and said with emphasis, "Why, papa, I've always been His child!" I said, "Yes; and He loves you and will take care of you." She answered, "Yes."

Thank God for the hope of a better life. O, how glorious and desirable that world is to me now—my precious, lovely children are there—Jesus is there! There I shall understand this dark dispensation.

RE-CONSECRATION.

MRS. META E. B. THORNE.

(Vide Romans viii. 32.)

"For God so loved the world!" To me
The thought is very sweet;
"He gave His only Son to be
A ransom all complete.

For us He died! O precious death
By which we life obtain;
Aye, thro' Him by abiding faith
Eternal life may gain.

God loved us so, He willingly gave
This wondrous sacrifice,
That peace and pardon we might have
And from our sins arise.

If He so willingly bestowed
This precious boon on me,
Will He not lift the heavy load
Of sin, and from it free?

Will He not strength give to o'ercome
Temptation, all my foes?
And, till I leave this earthly home,
Courage to bear life's woes?

Behold! I come, Lord, as I am
So weary, sick of sin;
Make me all pure, Thou Holy Lamb—
O, give me grace to win!

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Charles Wesley

—Nellie Mewsham, Mt. Washington, Md.: "I am proving daily Jesus' power to save. I know by blessed experience the truth of the promise, 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.'"

—A. M. Dean, Chandler, Kansas: "I can humbly say, I am saved now through the blood of the Lamb. I know there is a reality in holiness. It is about four years since I entered the land of rest from inbred sin. Jesus washed my heart and made it clean."

—Mrs. Maria S. Harris, Vernon Centre, N. Y.: "Having passed through great trials and afflictions, I can say my Heavenly Father has been very good to me, and I rejoice in a present salvation. I am not obliged to grope my way in the dark; Jesus is the light of my life. O, how precious is His name!"

—C. H. Sawyer, Glen Elder, Kansas: "I am trusting in the Lord for my sanctification, redemption, and all He has promised to be to me. I am keeping all on the altar, and I know that the altar sanctifies the gift. Praise His holy name! My health is poor, but I am trusting the Lord for healing, if it is His will. Pray for me."

—Nelson Larson, Hyde Park, Ill.: "I am living in that sweet Beulah-land where the sun never goes down. Glory to God for this Holy Ghost religion! He it is that makes it so bright and delightful."

—Mrs. Lizzie Hawkins, Iola, Kansas: "Five years ago last spring The Guide to Holiness, through the Holy Spirit, proved a guide indeed to me, leading me to trust my Saviour as I had never done before, although

I had been trying to live a Christian for many years. Since then the Bible has been the word of God to me, and I realize I have a personal Saviour. I can now take the smallest matters to Him. Even in my domestic affairs I have been helped and kept so sweetly, that I could exclaim, 'Bless the Lord, O my soul, and all that is within me bless His holy name!' During the past long, hot summer I was confined to my bed, but I was happy, knowing that 'all things work together for good to them that love God.' Through the goodness of God in answer to my prayer I have been raised up again. I am praying and hungering for the Holy Spirit in greater power."

—L. B. Wiles, Gary, Dakota: "I wish to testify to the cleansing power of Jesus. He saves me through and through, saves me to the uttermost, saves me *now*. Glory, hallelujah! A few days ago I was sent to take charge of a new field. I find that many have not heard of the blessing of sanctification. Pray for me, that I may not waver but hold up the banner of my King."

—J. J. Hisson, Crawfordsville, Ia.: "The Lord has taken away my hard and stony heart, and given me a new heart. He has placed my feet on that solid rock, Christ Jesus. It has been five years since I entered into this entirely sanctified state. I can say with the poet, 'O for a heart to praise my God,' &c."

—M. Twist, Alton, N. Y.: "I am among the aged. Infirmities are upon me. My natural feet are in the stocks, but my *spirit feet* are on the mountains among the inhabitants of the rock that sing. My soul rejoices. Amen."

—M. A. Townsend, Logan, Kansas: "The Blessed Saviour has stood by me in many trials. I am poor in this world's goods, but, thanks be to God, who giveth us the victory, I am an heir to an inheritance incorruptible. My husband has been a cripple for two years, and being in poor health myself, with the cares of a family upon me in this barren country—these things have tried me; but by God's help I have been enabled to say, Cast down, but not forsaken." The Bible and The Guide are my companions."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psā. 91 : 10.

"Sweet is the smile of Home ; the mutual look

Where hearts are of each other sure ;

Sweet all the joys that crowd the household nook,

The haunt of all affections pure."

—John Keble.

BIBLE HOME-LIFE.

In our last we referred to the high estimate which God placed upon Abraham's fidelity in ruling well his household, saying, "For I know him, that he will command his children after him," &c.—Gen. 18 : 19. God having entered into covenant with him, making great promises in regard to him and his posterity, he was careful to fulfil all his covenant engagements, that he might enjoy all the riches of his inheritance. And this brought him into such intimate relations with heaven that when the Lord proposed to visit Sodom and Gomorrah in wrath, He said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" In the passage following He gives the reason why His servant must be admitted into His counsels: "For I know him," &c. I have the amplest proof of his fidelity—I can trust *him*—trust him in the dark as well as in the light. Truly, "the secret of the Lord is with them that fear Him."

Observe how this Abrahamic-authority in his household was exercised. It was not arbitrary or harsh, although positive in its character. Abraham was a man of *love*. This was shown in his treatment of Lot, in his magnanimous proposal to divide their possessions. Thus he ruled in his family—commanding, indeed, but in love. He that ruleth well in his own house will do it in the meekness of wisdom, in the sweetness of love—combined with unswerving loyalty to God. Love is mighty to rule a house as well as a human heart. Therefore, we

counsel our readers, who are heads of families, to be *perfect in love*—to have it in the 13th chap. of Corinthians development.

Note the particularity and extent of Abraham's home-rule. It extended not only to the children, but to the servants. The wise head of a family, who, like Abraham, walks with God in true perfectness, will endeavor to wield a holy influence over the helpers—counseling, restraining, and drawing them toward the cross. It is a beautiful sight to see parents, children, and domestics all participating in the reading of the Scriptures, in holy song and prayer—

"At once they sing, at once they pray,

They hear of heaven and learn the way."

Beloved, are you endeavoring to have a holy home as well as a holy heart? Take the Abrahamic lesson into serious thought. Would you be a friend of God, enjoy His peculiar favor? Then, let the wise, pure, loving, and authoritative Abrahamic-rule be yours.

POWER OF HOLY EXAMPLE.—A Christian wife has recently died triumphantly. She was wholly consecrated, and conducted family worship, her husband being a non-professor. Since her death her husband says he must be a Christian, and keep the altar-fires burning.

HOME SUGGESTIONS FOR MARCH.

1. BIBLE LESSON.—Read and ponder with much care the 91st Psalm, and endeavor to appropriate by faith its blessed promises.

2. HOME WORSHIP.—Make careful Scripture selections—call attention to important passages—provide hymn books for each one, if possible, so that all can join in singing. Choice hymns, in the Methodist Hymnal: 746, 749, 750, 754.

3. QUESTIONS FOR SELF-EXAMINATION.—Let each head of a family ponder these questions with prayer, in the closet: 1. Am I walking closely with God each day? 2. Am I careful in my conversation in the presence of children and domestics. 3. Am I sufficiently in earnest for the salvation of my loved ones who are out of Christ? 4. Am I practising as much economy in family expenditures as holiness requires. 5. Do I take full time for family worship, and do I make it interesting to the members of my household?

ACROSTIC—GUIDE TO HOLINESS.

EDITH G. SERAN.

Go, little book, with precious leaves,
 Unto the high and low ;
 Into bright homes of happiness,
 Down into dens of woe,
 Ever whispering—"Holiness!"

To those whose hearts are sorrowing
 Over vanished gems of earth,
 Hasten with thy joyous tidings
 Of a jewel of greater worth :
 Lightly whispering—"Holiness!"

In life's darkness, in life's sunlight,
 Near the cradle, near the grave,
 Ever tell the sweet "Old Story,"
 Story of Christ's power to save :
 Softly whispering—"Holiness!"

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

LITTLE SOLDIERS.

DEAR CHILDREN:—I was reading the other day about the Salvation Army in England—a company of good people, who are trying to bring men and women and children to Jesus, and save them from the power of sin and Satan. They are organized in bands or companies, and march through the streets with banners and music, inviting the people to come to Jesus. Many thousands have been saved, and among them are many children who carry banners and sing. When they meet with other children they try to bring them into their ranks, and many are added to their numbers every day. These converted boys and girls are called "Little Soldiers." There is a paper published for the children, which is called the "Little Soldier." It is full of interesting accounts of the conversion of the young, many of whom have been very wicked. But their sins have been forgiven, and now they are loving and serving God.

I wish you could read some of the letters in the paper which I have read, expressing their happiness in the service of their new Master—how they are delighted with Him and His pay. They say that their old master, Satan, gave them poor pay, but *Jesus*

pays them well. He makes them so joyful, their hearts are full of gladness, and they love above all things to get others to join the army.

I am very glad to know that there are other little Christian soldiers besides those in the Salvation Army in England. There are companies of Christian workers here also in our country who bear that name and are doing much good. And we might say that all of God's people in all the different Churches who are faithful workers for Him belong to the Salvation Army, though they are not called by that name, and there are many dear children, too, among us who belong to this great army of our Saviour. I am so glad we have a company of Little Soldiers here at Ocean Grove who have lately enlisted in this army. Most of them are boys. It is a beautiful sight to see so many of them at our meetings—standing up for Jesus—singing our sweet hymns of praise, and speaking of their pleasure in the service of Christ.

FROM A WESTERN GIRL.

Dear Editor of *The Guide*:—I should like to join your Try Company. I am trying to do all the good in the world that I can. Before I was converted, there were some persons that I do believe I hated, but now I love them. I love Jesus, and will endeavor to do all the good possible. I have brought one to Christ, and hope to bring an old white-haired gentleman to the cross. I am ten now, will be eleven the 16th of February. I have tried to begin the new year in a good way. I saw two questions in one of the Guides, and send answers to them. "How many times did Jesus cleanse the temple?" I do not know of but one occasion, which was when the people were working with money in the temple, and He made them go away. "On what occasion did Jesus check the curiosity of one of His disciples?" It was Peter, when he asked Him what John should do, and Jesus said, "What is that to thee? follow thou me." Now I must close. Pray for me.

Geneva, Neb.

LORA GOODRICH.

WORK FOR THE TRY COMPANY.—Commit to memory 1st psalm and 1st hymn, in Methodist Hymnal. Questions: 1. Who built Nineveh? 2. On what mountain was King Josiah slain?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116 : 15.

"Them the Spirit hath declared
Blest, unutterably blest ;
Jesus is their great reward,
Jesus is their endless rest."

THE SUCCESSFUL WIFE.

BY REV. E. H. STOKES, D.D.

It is sometimes said, with joyful emphasis, that *our people "die well."* It can be said with equal satisfaction, *our people "live well."* It is the consistent Christian life that constitutes the basis for the triumphant Christian death. Without the holy life, the exultant death is only as the gleam of golden light which crops out at sunset after a dark and tempestuous day. The legitimately triumphant death is the gracious and fragrant outflowing and golden fruitage of remote seed-sowing, careful training, and thorough renewing of the soul in the likeness and image of God. When such an one dies, it is not an extinguishment, but a re-kindling. It is not the end, but the beginning. It is not sunset, but eternal sunrise. It is not winter and desolation—no, no ; but past the frost-line, the withering and decay, to eternal fragrance, blossoming and fruitage—

"The summer land of song."

So with the subject of this notice. Elizabeth R., wife of Rev. A. K. Street, of the New Jersey Annual Conference, and daughter of William and Sarah Roberson, was born in Baptist-town, Hunterdon Co., New Jersey, Dec. 16th, 1816.

Her paternal and maternal ancestors were members of the Methodist Episcopal Church, and their houses, as well as many of those of their descendants, were preaching places, and homes for the ministers, when Churches were few and parsonages fewer still. Thus Methodistically surrounded, she gave her heart to God when only sixteen years of age, and immediately joined the

Church. On the 19th day of May, 1834, she was united in marriage by Rev. Geo. Barghart, to Rev. A. K. Street, who still lives to mourn her loss.

She was the mother of eleven children, nine of whom grew to adult life ; and all of these, save one who was killed at the battle of Fisher's Hill, in 1866, are living and members of the Church their mother loved so well. Her devotion to her family was great. By uniting industry and rigid economy, she succeeded in raising her children respectably, and following her devoted and holy example, they have all come to honorable positions.

Her experience in the things of God was deep. Many years ago, she sought for inward purity. She found the blessed boon, and ever afterward professed, enjoyed, and lived the life of the entirely sanctified. Religion with her was a high and glorious reality. It shone in her countenance—was felt in her family, and left its hallowed impress in every community where she lived. She was not satisfied, however, to enjoy it alone, but was untiring in her efforts to aid her husband in its propagation. Though her toils in the midst of her large family were heavy, yet her labors in the Church were, if possible, still more abundant. In revival meetings she was among the most active in leading sinners to the cross, and pointing penitents to the Lamb of God. In meetings for the promotion of holiness she greatly delighted and took an active part, sometimes aiding others, and sometimes leading them herself. In the salvation of souls she was wonderfully successful. One man came a hundred miles to her funeral, to see the face of her, even though in death, who had been instrumental in leading him to Christ.

Her husband said : "She labored with me in the Gospel—she was my helper in Jesus Christ, and to her I am indebted for much of my ministerial success.

She began to fail in health about mid-summer of last year. For twelve weeks she was confined to her room, during which time were marvelous displays of patience and resignation.

She said : "Jesus has stood by me for

many years, and He will not leave me now; O, what a consolation this is to me! It is all right—all right!" At one time, her daughter found her clapping her hands, and shouting, "*Hallelujah!*" That daughter, who had so often heard her triumphant shout of joy, when souls were saved or when some special blessing came upon her own soul, said, "*O, that seems so much like mother!*"

She died at the parsonage of the Bethel Charge, near Camden, N. J., Jan. 6th, 1882. Her husband and most of her children were gathered around her bed. As she drew her last breath, her youngest son cried out triumphantly, "*Gone to glory!*" So all who knew her, fully believed and felt. Her funeral, which took place in the Third St. Church, Camden, was attended by a large concourse of sympathizing friends, and her remains were interred in the Evergreen Cemetery, to await the general resurrection. "Blessed are the dead which die in the Lord."

REV. A. COLEMAN,

A superannuate of the Upper Iowa Conference, died May 4th, 1881, a little over 82. He was a constant reader of *The Guide* from its commencement in Boston until the time of his death. Next to the Bible he loved its teachings. He went down to the grave as a shock of corn fully ripe for the harvest, full of faith and the Holy Ghost. His lonely widow is waiting the Master's call, when they will be re-united in that better and happier clime, where the infirmities of age, sorrow and painful separations will never come.

A. C.

MRS. MARGARET AYARS

Died at her home in Moawequa, Ill., July 9th, 1881. She was born in New Jersey, October 25th, 1807. For more than fifty-six years she had lived a true Christian life, bearing her crosses, which were many and heavy, with great patience—always bowing to the will of her Master, knowing, and often saying to others, "He doeth all things well." In the many trials and hardships of

life she had trusted fully in the Saviour's love and strength. Her husband, with whom she had lived fifty years (lacking a few weeks) in delightful harmony, was taken to the land of rest two years before, where he with four of their children were waiting to welcome her. Three children remain on earth to mourn their loss. She was a loving, self-sacrificing mother, and a true friend to the needy. Her Christian life was above reproach. Although for years she was not able to attend divine worship, she always felt a deep interest in the cause of religion, helping liberally toward its support. For more than twenty-one years she had been a constant reader of *The Guide*, and the greater part of that time a subscriber, deriving much comfort from its pages. She enjoyed the blessing of sanctification fully, reading with great interest many of Mrs. Phoebe Palmer's, and others' writings—endeavoring to help others to secure the blessing she found so sweet. Her last illness was short; but as she was unconscious much of the time, and was not able to converse, she could leave no farewell message; yet none can doubt she was ready to enter into the rest she had so long anticipated.

W. C. H.

ELIZABETH S. JOHNSON

Died at Hempstead, Long Island, N. Y., June 11th, 1881, aged ninety-one years and six months. She was converted and connected herself with the Methodist Episcopal Church, in the year 1817, continuing in blessed fellowship with God's people until the close of her long and eventful earthly pilgrimage.

About ten years ago she had a fall, since which she has been confined to her room. In this seclusion, however, she enjoyed the Lord's presence. *The Guide to Holiness* was ever a welcome visitor. When the summons came for her to join the white-robed company surrounding the eternal throne, she was ready to bid adieu to earth, and wing her way to the city of the great King. She passed away peacefully, trusting in Jesus.

S. E. J.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,

To spread the Gospel rays,

And rear, on sin's demolish'd throne,

The temples of Thy praise."

The Lord has been graciously pouring out His Spirit, and the shout of victory has been heard all along the lines of the hosts of Zion; not in many instances where they are numbered by hundreds or thousands, but in tens, twenties, forties, eighties, until they amount to many thousands. Many have been baptized with the Holy Ghost, and endued with power from on high to win souls for Jesus; and like the Christians of apostolic days, are telling the old, old story.

Like the Royal Psalmist, they feel that it is due to have a praise meeting appointed, or an oratorio, as music is the dialect of heaven, so that the heavenly company may unite. David gave direction for such a meeting when he said, "Sing unto the Lord a new song, for He hath done marvelous things, His right hand and His holy arm hath gotten Him the victory, the Lord hath made known His salvation, His righteousness hath He showed in the sight of the people." Bishop Simpson, in a recent address, gloried in the fact that "the times are full of promise." He says: "I look over the earth, and nearly every thing is hopeful. Christianity is growing stronger. To-day there are more Bibles, more Sunday-school children, more teachers, more spiritual songs, more sermons than ever were on any Sabbath since the light of the Sun dawned on the garden of Eden."

The editor of the *Methodist*, in the weekly issue, Feb. 18, says, "Our Churches are a great 'Salvation Army,' and no other Salvation Army approaches ours in results." He justly adds: "We flatter ourselves that this number of the *Methodist* is a good

paper; but the best thing in it is the report of the revivals which add 5,430 to the number of conversions reported by us since January 1st, carrying up the total to eighteen thousand, four hundred and one. We have as far as possible counted this week only those not previously given. And we repeat again that only part of the field—certainly considerably less than half—is covered by these reports. It is a good 'year of grace.' The advantage of having an organized revival corps stretched across the land appears in striking contrast to the work of single men like Mr. Moody in rare spots."

We are happy to inform our readers that success still attends the labors of our friend, Rev. Thos. Harrison. He is at present engaged in a remarkable spiritual work in Cincinnati, which is not only spreading through the city and adjacent places, but to other denominations. Bishop Wiley, who attends the meetings, is reported as saying he had never before seen such remarkable manifestations. An interesting incident is related of the conversion of the Bishop's daughter. In her distress she cried out, "All is darkness!" but soon after burst forth, "I see a ray of light!" and then with a sudden flash of joy cried out, "O, it is come; I am saved!" The Bishop clasped his daughter to his arms, and the whole assembly joined in singing the doxology, while they mingled their tears of joy together, amid the shouts and hallelujahs of the Christian people. Dr. R. H. Rust stated that nearly every student in the Wesleyan Female College was converted, and that he had never known anything to compare with the deep religious feeling manifested in all his ministry.

MICHIGAN.—Brother William B. Stark writes: "Hearts are being made glad by the revival of God's work, mainly through the labors of Rev. J. Tree, Free Will Baptist. In the M. E. Church, Unionville, Rev. Bro. McCain, pastor, 28 conversions. In the Jefferson Street Church, East Saginaw, a great revival is progressing. At Flushing, and other places in the Saginaw valley, there are gracious revivals, showing that the Lord is at hand to gather the harvest. Pray for us."

REVIVALS—NEW YORK.

—The gracious work is still progressing in St. James' M. E. Church, Harlem, Rev. Dr. J. M. King, pastor, over 100 conversions.

—DeKalb Avenue, Brooklyn, Rev. J. Parker, has had a continuous saving work for some time past, many have been converted, and others entirely sanctified.

—Eighteenth [St. M. E. Church, New York, Rev. G. E. Strobidge, pastor, is being divinely visited, 35 probationers have been received, and there is a good religious influence in the Sabbath-school.

—At Greenpoint, the 1st M. E. Church is having a remarkable work, Rev. C. E. Miller, pastor. Within four months 200 have found peace in believing, and 150 have united with the Church. Many have been cleansed from all sin. Whole families have been saved.

—At Poughkeepsie, in Hedding M. E. Church, Rev. F. Hamlin, pastor, the sweeping revival continues, nearly 200 have found Christ.

—First Place M. E. Church, Brooklyn, Rev. J. E. Cookman, pastor, has had a revival prevailing since the week of prayer, 50 have professed conversion.

—St. Mark's M. E. Church, Buffalo, Rev. C. P. Hard, is having blessed times—believers are being wholly sanctified, and quite a number of sinners have been converted.

MASSACHUSETTS.—At Hudson, under the evangelistic labors of Rev. S. A. Burns, the "converted landlord," the town and the devil are thoroughly aroused. Over 70 have presented themselves as seekers, and the work is onward. At Lancaster, eight miles off, brother B— kept a hotel, selling \$25,000 worth of liquors annually.

—In St. Paul's Church, Lynn, 32 probationers recently received—at Malden, 21—and at South-hampton, where Rev. E. Davies has been working, 20 conversions.

NEW JERSEY.—The glorious work in the Paterson Avenue M. E. Church, Paterson, Rev. J. A. Gutteridge, pastor, continues, over 50 probationers received, including a score of married people.

—Rev. E. Hewitt, presiding elder of New Brunswick District, reports glorious revivals on his district. Granville, with a membership of only 38, has had 68 conversions; Point Pleasant, 80; Farmingdale, 50.

CONNECTICUT.—Rev. J. H. James has been enjoying prosperity in Sachem St. M. E. Church,

Norwich—and in Central Church, Rev. E. Tinker, pastor, there have been 100 converted during the year.

RHODE ISLAND.—Miss Lizzie M. Boyd has been aiding the pastor of St. Paul's M. E. Church, Providence, and quite a number have been sanctified and converted.

MARYLAND.—In Union Square M. E. Church, Baltimore, Rev. G. G. Baker, pastor, there is a mighty revival—during the fall and winter, 274 conversions. Rev. I. S. Johnson, of Mass., has been assisting.

—At Rock Hall, Rev. W. M. Green, is having a grand meeting, 91 conversions in four weeks. The place is on fire.

—At Chesapeake City, Rev. F. J. Cochran, pastor, 106 have united with the Church.

OHIO.—In Cincinnati the several M. E. Churches are being visited. Christie Church received 21 probationers on a recent Sabbath. At Trinity, on a Sabbath evening, the pastor invited both seekers of pardon and purity, to the altar—40 presented themselves. In McLean Church, 37 accessions.

—On Jasper Circuit, Rev. P. S. Butts, pastor, over 300 have been converted.

KENTUCKY.—In the M. E. Church, Newport, a marvelous work is progressing, under the pastorate of Rev. Dr. G. D. Watson. The meeting is on the pentecostal line of the conversion of sinners and entire sanctification of believers. One evening, in the space of an hour, 17 were converted, and 5 sanctified. The presiding elder's wife has experienced the full baptism of the Spirit.

—In Maine Street Church, Covington, 25 sanctifications and 39 conversions reported.

INDIANA.—Centenary Church, Indianapolis, has a deep and powerful religious interest—60 have professed faith in Christ.

—At Elkhart, Dr. L. W. Munhall, pastor, closed the third week of his union revival meetings with 308 conversions. The whole city is moved.

—Thos. G. Stevenson, a local preacher, has held special services in a school-house near Rochester, resulting in the organization of a class with 36 members. No religious society existed there.

CALIFORNIA.—The interest in the Howard Presbyterian Church, San Francisco, is growing stronger. The singing of Mr. and Mrs. Granahan is very effective, similar to that of Mr. Sankey in Moody's meetings.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— No wrath— No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

—If you are inclined to be despondent, do as the Psalmist says: "I will praise the name of God with a song."

THE LIFE-TOKEN.

WHAT was a terrible night—the night of Egyptian desolation! The measure of of Pharaoh's iniquity was full. He had, amid appalling and wide-sweeping judgments, defied Omnipotence. Jehovah arose for the vindication of His throne and government. The destroying angel was commissioned, and in the stillness of the awful night, swept over the place. Death dropped from his pinions, and in every Egyptian home there was "one dead." The wail of sorrow and of anguish was everywhere heard. The truth was written high, legibly, imperishably—"God is not mocked!" But, how safe amid the destroying shock, were the elect of the Most High! For this there was ample provision. God had enjoined a blood-offering—the blood of the slain lamb, a lamb without blemish, was to be sprinkled upon the door-posts of every Israelitish dwelling. And, in connection with that significant act, the divine assurance was given: "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you."

That blood-token upon the door-posts was the life-token to Israel. While death reigned in Egypt, life reigned in Israel—while in all the broad domain of Pharaoh there was lamentation

and mourning, throughout Jehovah's domain "the voice of rejoicing and salvation was in the tabernacles of the righteous." "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky."

That Israelitish life-token had a high symbolic reference. It was a shadow of good things to come, even of New Testament glories. A horrid night rests upon the whole world—dark, terrible, all-pervading. The kings of the earth, and the peoples over whom they sway their sceptres, are making war upon the Holy One. They are defiant—they say, "Who is the Lord that we should fear him?"

"His judgments, too, unmoved they hear,
Amazing thought! which devils fear."

The destroying forces are at work—vindicating the Divine administration. God has a people now, "harmless, undefiled, separate from sinners,"—like their adorable Exemplar, Jesus.

The ancient life-token is still visible, according to New Testament provision. Not the blood of the slain Jewish lamb, but of a lamb slain from the foundation of the world—a lamb without spot or blemish—"the Lamb of God which taketh away the sin of the world." His blood, sprinkled not upon the door-posts of the houses, but upon the hearts of believers, brings the person into covenant relations with heaven—justifies, sanctifies, saves with the power of an endless life. All heaven is pledged for the protection of one under the seal of atoning blood. Earth and hell are rendered powerless by this all-encompassing seal. Life, with all its amplitude of interests, for time and eternity, is secure. Reader, are you under the blood? Keep under it—you need, momentarily, evermore, its redeeming virtue. If not, lose no time—get under the blood—*all* under the blood—in life and death, for time and eternity—*under the blood*.

—New Testament conquerors: "They overcame him (Satan) by the blood of the Lamb and by the word of their testimony."

—Let the Psalmist's resolve be yours, "*My voice shalt thou hear in the morning*"—the voice of grateful praise and ardent prayer.

THE OVERFLOWING WELL.

A disciple of Mohammed came to him one day, and said, "O prophet! my mother is dead: what is the best alms I can bestow for her good?" The prophet replied, "*Water*. Dig a well for her, and give water to the thirsty." The man did so, saying, "This well is for my mother."

A noble work for a Mohammedan! But Christians have a nobler work. Having received the Spirit, it is a well of water within us, springing up unto eternal life. The water is clear, sparkling, life-giving. As Spurgeon says, "Jesus not only gave a draught of this water to the woman at Sychar, but He allowed her to take the well away with her." So with us. Let the water gush forth, to refresh a thirsty and dying world, saying, I do this for my Saviour.

—Claim your New Testament inheritance: Jesus says, "*My peace I give unto you*." He, himself, is our peace.

"NO TIRED MOMENT."

A sister said in a meeting, recently, "I would not give God a *tired moment*. She desired to appear before Him when in full bodily and mental vigor." We admired that resolve. God deserves the best we have—and it is but a poor offering at the best. In the early morning hour, or in the quiet of the evening twilight, the tumultuous world shut out, it is good to enter into communion with Him. Coming in that way, under Calvary-sanctions, O what joyous access, what royal benedictions, and how richly laden do we come away with the bounty of heaven! The most eminent saints of olden time, whose faces shone with divine light, and whose hearts glowed with divine love, were made rich by early morning closet-communion. *Prayer-history* will be one of the most rapturous studies of eternity.

—A blessed exercise for the godly: "While I was musing the fire burned"—and what then? "*Then spake I with my tongue*."

"PRESENT TENSE SALVATION."

We heard the remark not long since, "I am enjoying a present tense salvation." That, we thought, is surely in God's order—"He has arranged to have it so." He has put in His Book this inspiring announcement: "Behold, *now* is the day of salvation!" That is an authoritative, all-comprehending, omnipotent *now*. And whenever the human heart, willingly, fully, joyously breathes out a responsive *now*, salvation is an immediate realization. It is but the work of a moment. The divine and the human now coming into contact bring the glad consummation—salvation in the present tense! O blessed word! Reader, are you covered with a present tense salvation? If not, hasten to give the responsive *now*, and the river of life will be turned in upon you.

—Make haste to put on the saintly ornament—"the ornament of a meek and quiet spirit."

DEATH BLOWS.

There is an effectual way of striking death-blows at our enemies. Archbishop Cranmer had learned the art at the feet of Jesus. It was said of him, "If you would be sure to have Cranmer do you a good turn, you must do him an ill-one."

That is the way to strike death-blows at enemies—with the keen, all-conquering weapon of *love*. It disarms the stoutest and most embittered foe. And it puts a more resplendent crown upon our own head than ever sat upon the brow of an earthly conqueror. The world-method of conquest is to return railing for railing, to strike back every time, to demand satisfaction to the uttermost farthing. But the Christ-method is to meet cursing with blessing, and spiteful usage with prayer, after the Calvary model. This is the exceeding glory of the New Testament manhood.

WORK FOR THE MONTH.

"He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15; 5.

"In His furrowed fields around us,

God has work for all who will:

Those who may not scatter broadcast,

Yet may plant it hill by hill."

I. CLOSET WORK.

SCRIPTURE CALENDAR—MARCH.

1. 1 Thess. 5; 18. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hos. 14; 5. Psa. 65; 2-3.
10. Isa. 50; 10. Psa. 9; 12. Psa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 36; 27-29. Psa. 25; 18.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Ephes. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 5; 10. Psa. 142; 5.
20. Ephes. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. James 1; 4. Rom. 2; 6-7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14-15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24-25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 4; 6; 7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. James 4; 9. Isa. 61; 2-3. Isa. 64; 9.

TOPICS FOR BIBLE STUDY.

First Week.—REJOICING IN HOPE—Rom. 12; 12. Wherein is Christian hope joyous? Note its ground—its objects—the circumstances in which it is exercised.

"My hope is full, O glorious hope!
Of immortality."

Second Week.—PATIENT IN TRIBULATION—Rom. 12; 12. Christians not exempt from tribulation. The becoming Christian exercise—*Patience*. Examine Bible injunctions and examples.

"With steadfast patience arm my breast,
With spotless love and holy fear."

Third Week.—CONTINUING INSTANT IN PRAYER—Rom. 12; 12. Prayer to be constant, earnest, importunate. Why? Trace out Bible counsels and examples.

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

Fourth Week.—DISTRIBUTING TO THE NECESSITY OF SAINTS—Rom. 12; 13. The

claims of the household of faith upon our kindness—especially when any are in need. Note Bible precepts and instances.

"We share our mutual woes,
Our mutual burdens bear."

SPECIAL REQUESTS FOR PRAYER.

That a missionary who was obliged to leave his district in the South India Conference, because of over-work, may be physically restored, and that his friends may agree to his return. D—, Vt.: For a young couple, once earnest Christians, that they may receive a new anointing. *Without place*: For the salvation of two brothers, and the full sanctification of a pastor. For the reclaiming of a backslidden son and daughter, and conversion of her husband, and the full salvation of the aged mother. H—Wis.: For establishing grace, and for full salvation of husband and brother. S—, Ohio: For deliverance from a man-fearing spirit, and appetite for tobacco—also for revival in that place—brother writes he has been blessed in answer to a request sent, wants the abiding witness. S—, N. Y.: For three sisters and their families. Canada: For a sister in great trouble. L—, Mich.: For a revival. C—, Ind.: For a brother paralysed, almost helpless. C—, Ohio: Holiness much opposed—pray that God may vindicate His cause.

A CLOSET HYMN.

My spirit, on Thy care,
Blest Saviour, I recline;
Thou wilt not leave me to despair,
For Thou art Love divine.

In Thee I place my trust,
On Thee I calmly rest;
I know Thee good, I know Thee just,
And count Thy choice the best.

Whate'er events betide,
Thy will they all perform;
Safe in Thy breast my head I hide,
Nor fear the coming storm.

Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee.

—Henry F. Lyte.

II.—OUT-DOOR WORK.

1. If any family in your community has recently been bereaved, take them a consolatory book, or tract, to read.

2. Is there a family near you that is probably without a Bible? If so, supply it, right early.

3. Do you know a house in which the voice of prayer has not been heard in a year? Break the silence there within a week.

4. Have you ever had a tender and loving religious conversation with a *liquor-seller*? If not, seek such an opportunity before the month rolls away.

—There is no mistake about it—you may depend upon this saying: "Your heart shall live that seek God."

NOTES.

—Scatter the new Tract, "*The Gift of the Holy Ghost*," by Dr. Poole, by the fifty or hundred—let us have orders—3 cts. each, 25 cts. per dozen—a discount on larger quantities.

—The holiday pressure has been so great that there has been unusual delay in filling many orders—excuse us this time.

—We have a few beautifully bound volumes of the magazine for 1881—price, \$1.50. Those who desire them must send soon.

—"A Modern Pentecost," formerly published by Rev. A. Wallace, is now the property of the National Publishing Association, Philadelphia. It is a stirring book, being a full report of the National Camp-meeting at Landisville. We can furnish it at \$1.00.

—Please make us as many remittances as possible this month—those in *arrears* as well as those who have *not renewed* for the present year.

THE TAYLOR MISSION FUND—A PROPOSAL.

We commend the following to the careful consideration of our readers:

The zeal which impelled Rev. Wm. Taylor in early manhood to California, and thence to Australia, Africa and India, burns with undimmed fervor still. It was a happy thought of The Guide to invite contributions to the aid of his work through its columns.

Would it not be practicable for so large a number of *regular contributors* to be *enrolled* as would furnish him a reliable fund from which to draw in the prosecution of his great plans.

Not long since one thousand Christian women, at the call of the large-hearted McCabe, responded with pledges of \$10.00 each to save a single Church edifice. Now, it appears to the writer, that if the members of the Methodist Church would read the thrilling volumes in which brother Taylor has recounted what God has done by him, there would be thousands who would esteem it a privilege to share the burden and blessedness of his present and prospective work.

Suppose one thousand should enroll themselves as pledged for \$1.00 each per month, the same to be forwarded to The Guide in such sums in advance as might suit the convenience of the contributors, or the urgency of the need, that would constitute a fund of \$12,000 a year, and might become the nucleus of still larger contributions. Surely, the history of the Church has produced few missionary leaders into whose hands we can so wisely put funds for missionary

work. But, let what we do in this direction be in addition to our regular contributions to the organized societies of the Church.

If you think favorably of starting such a roll, I herewith enclose \$20.00 and two names with which to begin it, for I had no sooner stated the case to my venerable mother than she wished to be one of the number. W. F. STEWART.

North Evanston, Ill.

We the subscribers pledge ourselves for *one dollar per month*, and until we give notice of discontinuance, to the Wm. Taylor Missionary Fund, the same to be forwarded by us to The Guide in such sums in advance as may suit our convenience:

W. T. Stewart, paid to November, 1882, \$10.00.
Sarah Stewart, " " " " " 10.00.

BOOK NOTICES.

THE INQUIRER DIRECTED TO THE WORK OF THE HOLY SPIRIT—by Rev. Octavius Winslow, D.D.

We are living under the glorious dispensation of the Holy Spirit, and this volume will greatly assist the longing soul to enter into the fulness of its privileges in Christ and realize the work of the Spirit accomplished in making us living temples of the living God. There are doctrinal points which we do not approve, but the volume in the main will do good to all classes. Published by Carter & Brothers, 530 Broadway, New York.

THE CEDAR CHRISTIAN—and other Practical Papers and Personal Sketches—by Rev. Theodore L. Cuyler, D.D., pastor of Lafayette Avenue Presbyterian Church, Brooklyn.

These practical papers and personal sketches, like everything else that has come from the pen of the author will be found entertaining and instructive. Published by Carter & Brothers, 530 Broadway, New York.

THE LIFE OF EDMUND S. JAMES, D.D., LL.D., late Senior Bishop of the M. E. Church—by Rev. Henry B. Ridgaway, D.D.

In this Memoir the author has succeeded admirably in drawing a life-like picture of our indefatigable and deeply devoted Bishop James. Many beautiful and interesting incidents are given. The grandeur of the work of soul-saving, for which his Master had commissioned him, appeared ever to have been kept in remembrance, and his example will no doubt be an inspiration to our ministry and membership. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

COMMENTARY OF THE OLD TESTAMENT—Vol. 5. The Book of Psalms, by Rev. F. G. Hibbard, D.D., author of "Psalms Chronologically Arranged with Historical Introduction," "The History and Geography of Palestine," &c. D. D. Whedon, LL.D., Editor.

Dr. Whedon could not have employed one in any way more competent than Dr. Hibbard to assist him in his great work. The volume will speak for itself, doubtless giving perfect satisfaction. Published by Phillips & Hunt, New York; Walden & Stowe, Cincinnati.

STANDARD SERIES, No 67—Ingersoll Answered—What shall I do to be Saved?—by Rev. Joseph Parker, D.D.—unabridged. Published by I. K. Funk & Co., 10 & 12 Dey St., New York.

Cleansed from Sin.

LIZZIE EDWARDS.

WM. M. MORRIS.

1. A sin - ner lost a - mid the gloom That darker, deep - er grew, Till
 2. A sin - ner lost : with heedless step The downward path I trod, A
 3. A sin - ner lost : but saved by grace ; Oh, wondrous grace di - vine, That

low I heard my Saviour's voice, And well its tones I knew : He found me helpless,
 reb - el then, but now a child, A hap - py child of God : I lean con - fi - ding
 stooped to lift me from the dust, And saved a soul like mine ! My heart is full of

weak and faint, He bade me look and live ; I told him all, he smiled and said, I
 on his arm, He calms my ev'ry fear ; I walk with him in pastures green, By
 grateful song, I sing his love and power Who clothes me in his righteousness, And

CHORUS.

free - ly all for - give. Cleansed from sin, I'm cleansed from sin, Washed in the crimson
 fountains cool and clear. [tide
 keeps me hour by hour.

That flows at the cross, the precious cross, Where once my Saviour died.



APRIL, 1882.

THE WORD FOR THE MONTH.—"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, to Him be glory."—1 Pet. 5:10

Grace and Glory.

BY FRANCES RIDLEY HAVERGAL.

Sovereign Lord and gracious Master,
Thou didst freely choose Thine own,
Thou hast called with mighty calling,
Thou wilt save, and keep from falling ;—
Thine the glory, Thine alone !

Yet Thy hand shall crown in heaven
All the grace Thy love hath given ;
Just, though undeserved, reward
From our glorious, gracious Lord.

From the martyr and apostle
To the sainted baby boy,
Every consecrated chalice
In the King of glory's palace
Overflows with holy joy.

Sovereign choice of gift and dower,
Differing honor, differing power,—
Yet are all alike in this,
Perfect love and perfect bliss,

In those heavenly constellations
Lo ! what differing glories meet ;
Stars of radiance soft and tender,
Star of full and dazzling splendor,
All in God's own light complete ;
Brightest they whose holy feet,
Faithful to His service sweet,
Nearest to their Master trod,
Winning wandering souls to God.

O the rapture of that vision !
(Every earthly passion o'er,)
Our Redeemer's coronation,
And the blissful exaltation
Of the dear ones gone before.

Grace that shone for Christ below
Changed to glory we shall know ;
And before His unveiled face
Sing the glory of His grace.

SERMON :

CHRISTIAN PERFECTION.

BY REV. JOHN SUMMERFIELD.

TEXT :—"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. vi. 1.

IN the preceding chapter Paul had been giving a luminous view of the priesthood of Christ, and that in the highest point of comparison possible—the Melchisedaical. Our text is intimately connected with the words preceding; thus, after speaking of Melchisedec, the apostle continues : "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."

I. The object contemplated.

II. The manner of its attainment.

I. The object contemplated—*Perfection*.

Much has been said and written on this subject, and yet it is little understood by many. The primary meaning which the apostle applies to the term doubtless is, *A preparedness of our intellectual powers to take in the truths of God.*

From the character that our meditation has assumed, this must be evident. And will any one say that this is not necessary to our receiving the deep things of God? There are those, I

know, who profess much knowledge of Divine truths, and yet have no experimental enjoyment of them. We see in them a clear apprehension of the things of God apart from their operation on the heart. But then this is not called the knowledge of Divine things in Scripture. I have no idea of *light* separate from *life*; the word is living—spirit and life—and it must produce life wherever it is known in the true sense of the word. There is, I admit, a great difference between the knowledge of a fact and the conviction of it; but the latter only is the saving knowledge—knowledge connected with feeling. Let a man know that he is a sinner, and know it so as to feel the sentence of death in himself, and he will be quickened to cry unto God for mercy. Let him know the remedy in the Saviour of sinners, and his knowledge will not be of that vague and general character which regards him as the Saviour of men: he will have an individual personal property in Him as *his* Saviour. Thus might we trace in all the Christian's life the connection inseparable between light and life. "The light is the life of men!"

After this explanation, you will not startle at my having commenced the subject of perfection with the primary meaning of the apostle in reference to knowledge. Perfect knowledge touches at every point of the Christian character; it is connected with perfect love, perfect humility, perfect purity.

But I shall not stop here. We come more immediately to the nature of perfection. For the right understanding of this we may consider it in four points of view.

First.—*Absolute* perfection. This can belong to God only, for it is impossible, in the nature of things, that this should attach to a creature. Infinity is essen-

tial to absolute perfection. Whatever qualities we may discover in any being, however amiable and excellent, yet, if its means be limited, no absolute perfection can exist. This perfection, therefore, can only belong to God. And it is strange that men still use the term *absolute* in connection with finite creatures, and thus wilfully stumble at what is not affirmed.

Secondly.—We may consider it in the nature of beings themselves compared with other beings. This is *relative* perfection, and has reference to any kind of being whatever, limited to its own species. Thus we speak of a flower, a plant, a tree, as being perfect in its kind.

But, leaving the world of inanimate nature—and a thousand illustrations would offer therein—we look into the world above. Now *there* exists a class of beings called angels, and these are perfect in their nature and kind; *that* is the perfection of an angel, archangel, throne, power.

But to bring all this perfection to bear on *us*. You have heard of the perfection of Adam, or Adamic perfection; that was the perfection of a being, all of whose powers and faculties were complete and without the slightest derangement; he was perfect after his *kind*—and now the perfection of man in the present state of things is the perfection to which the Gospel leads him, and which Wesley fitly called *Christian* perfection.

What the nature of this is we must consider afterward; but how much would have been spared from the stock of human passion if this definition had been attended to! There is a perfection of a Christian man, after *his kind*.

Thirdly.—We may consider it again as to the attainment of the highest possible *degree* after his kind.

This differs from the former in this, that it leads us to stretch after the highest point in that perfection to which our nature is capable. If we may speculate in mysteries, we might say that the perfection of an angel is in rising to the highest point of attainment of which his nature is capable; and, to bring this point to bear on ourselves, the perfection of a Christian consists in his stretching after and attaining to the highest point of which his nature is capable. A child is perfect after his kind; that is, he has a perfection of parts, but not yet a perfection of degrees; and this will illustrate the meaning. His nature is capable of more.

Fourthly.—The term perfection is again used where there is an adaptation in the person or thing for the purpose for which it was designed.

Many instances occur in Scripture wherein the term is applied in this sense to the Saviour—His adaptation to the work on which He had entered. When anything answers the place for which it was intended, exactly fitting it, it is perfect. Thus, for example, we talk of a perfect musician; that is, one every way qualified for his profession: a perfect scholar, one fitted for the department of science which he fills.

Now to bring this to bear on us: when the man is perfectly adapted for every requirement of the Christian character, when there is in him a meetness for every part of his calling—for time and eternity—there is a perfect Christian.

II. The manner of its attainment.

Now let us endeavor to condense all these ideas. We have to speak of *Christian perfection*.

1. It must be obvious, in the nature of things, that this does not mean a perfection of *knowledge*; this is not essential. Here we shall always “see

through a glass darkly;" that is, in a *reflected* medium, and, therefore, not clearly. The outlines may be discovered, but there will be too much dimness to be correct in our view.

What does this teach us but that we should bear and forbear? "Judge no man before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Many have been mistaken here; they have fancied they had *all knowledge*: and with a very high-sounding profession, they have exhibited the character of the cynic and the censor; their spirit has not harmonized with their profession, and I have put such down for much less than they have boasted; they have pretended to discern spirits and detect motives; but let such know that "the wisdom from above (if, indeed, theirs *is* from above) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." O, there is a tender-heartedness in the perfection of a Christian removed from this! An offence against the rule of loving-kindness is an offence against the Christian character—loving-kindness is the prominent feature of a Christian! But this leads us to see—

2. That, though a perfection of knowledge is unattainable, there is a perfection of love! "Perfect love," says St. John—this is Christian perfection, when love stands out visibly, and draws every other power into exercise under its presiding influence.

This is the perfection of God—"God is love;" and every other attribute of His, whether holiness, justice, goodness, or truth, is but a modification of this essential principle—the existence of this love in a certain mode.

This, then, must be my perfection. Love must be prominent; it must draw out the memory—the judgment—touch the spring of action. O, what a heaven is this, when love dwells in the heart, looks out at the eye, beams in the face, breathes from the lips, distils from the hands, moves in the feet, and creates an atmosphere all around which angels might delight to inhale! "He that dwelleth in love dwelleth in God, and God in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

3. The highest possible point of attainment in Christian perfection is, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbor as thyself." Without a metaphysical definition of terms, our Lord means that "we should love with the *whole* man." Here, then, behold the perfection in kind: "Love Him with thy heart;" and in degree: "with *all* thy heart." St. John says that "perfect love casteth out fear;" such a thing, therefore, must exist, or how did he know?

O, if this principle, thus carried out in its fullest extent, had full operation in *my* heart! O, how should I preach, and act, and think! O, where do the Christians live? Had it operation in yours, then might it be said of you, "See how these Christians love!" O, how it would

"Burn up the dross of base desire,
And make the mountains flow!"

O, how it would destroy all evil surmising—all uncharitableness! Lord, purify us to thyself! Sublimate our affections!

Now this is what we call *holiness*, which I would define as the perfect harmony of every part of the Christian character. The holiness of God is the harmony of all His attributes, the unity

of all His perfections, *love being the common centre*. The holiness of a Christian is the harmony of the whole man with the abounding principle of love; all his thoughts and actions evolve from this centre, are held in restraint thereby, and all feel the power of its mighty rule! Love is all!

4. But in our definition of perfection there is another idea we have to glance at, and we can only touch it: this is the adaptation now of such a man for the sphere for which God designed him.

O, how he steps out into light! See him!—serving God and his generation! His is not a *principle* of life merely, but life in *full vigor*. A child can talk, and a paralytic can crawl, but the perfect man opens *his* mouth with wisdom; the law of loving-kindness is on his lips; he is eyes to the blind and feet to the lame; he mounts up to heaven as on wings; he runs without weariness; he is a vessel unto honor; he is fitted by the Master's hand! O, what a state is this! * * * * *

"Now the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect *to do His will*,"—there is the point!—and then His will is done on earth as in heaven!

—"The self-seeker is always a disparager of his brethren."

—"Look," says Luther, "how hard that bird preaches faith to us all. He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him."

—"If God puts me in the furnace once, twice, thrice, I will rejoice. I will not be content until He has burned me until the dross is all consumed, so that I may be ready to be His coin on earth, and His crown in heaven."

ALWAYS WHITE.

"Let thy garments be always white."—Eccles. ix. 8.

Always white! Where e'en the lily
Hides to keep its purity;
Where the snow from heaven is tainted,
When a footstep passes by!
Is the human heart more spotless—
Hearts which Satan hath beguiled,
Can we walk with stainless garments—
Can we keep them undefiled—
Always white!

Always white! Amid the gath'ring
Of the gay and giddy throng;
'Mid the struggle and the conflict,
When the strife is hard and strong;
Where the Prince of evil reigneth,—
Where his banner is unfurled;
While his kingdom waxeth stronger,
In this dark and sinful world—
Always white!

Always white! the end looks distant,
And the way is rough and wild;
Must we walk with spotless garments,
Must we keep them undefiled?
In the busy, dusty highways,
All through life's long working day,
Till our pilgrimage is over—
All along the narrow way—
Always white!

Even so—there is a fountain
Which can cleanse the deepest dye,
Ever open, ever flowing,
Sacred, blessed Calvary!
Here applying oft—our garments,
Even in this world below,
Can be purer than the lily,
Can be whiter than the snow—
Always white!

When we reach the Holy City,
And for ever part from sin,
We shall stain no more our garments,—
Naught defiled can enter in.
Spotless in that dazzling glory,
Faultless at that throne of light,
By the Lamb redeemed for ever,
We shall walk with Him in white—
ALWAYS WHITE!

—"God clothes us with His own righteousness, as He clothes the trees with verdure, by a process of development from within."

"Jesus saith unto them, Have faith in God."—Mark 11: 22.

—♦♦♦—
 "To him that in Thy name believes,
 Eternal life with Thee is given."

—The beautiful reply of a child, when asked, "What is faith?" was, "*Doing God's will and asking no questions.*"

—♦♦♦—
FAITH—A DUTY.

REV. CHARLES W. L. CHRISTIEN.

THE religion of Christ is all privilege—highest, fullest, grandest. The will of God concerning a man is his highest welfare for both worlds. If that will is accomplished the man will have—all things considered—the best journey through life that he can have, and the best position he can occupy in the world to come. To be right with God can never but be loftiest self-interest; for when we speak of the Divine Will we are speaking of the desires of Infinite Love. And that Love joined to Infinite Power must needs will and do the best. So that any and every departure from the will of God is simple fall and failure.

But all religious privilege is duty. What I can be, and possess, and enjoy, and do, through the atonement of Christ, is all obligation to me. If it is my privilege to be freed from the dominion of sin, it is also my duty to "cease to do evil" and "learn to do well." If it is my privilege to bruise under my feet the enemy to whom I so often yielded, it is also my duty to "resist the devil." If it is my high privilege to learn the thoughts of God concerning me from the Book, it is still my duty to "search the Scriptures." If it is my privilege to do the Father's will, "Thou shalt worship the Lord thy God, and Him only shalt thou serve,"

is the first of all the commandments binding upon me. So that the two terms are practically one. On the one hand moral obligation is always moral benefit, and God's law is but an expression of His love; while, on the other hand, all the good that God desires for me in the Gospel of His Son, I ought to seek, and find, and "hold fast." And "ought" is rigid duty. And though in the higher state of Christian experience love eclipses law, and "we lose the duty in the joy," yet the duty still remains. And if we stand upon a lower platform, then duty must be our stern master.

Faith being one of the elements of piety—one of its chiefest elements—it follows that it also is both privilege and duty. "This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." In this sentence the duties of faith and brotherly love are placed together. They both come with the same authority, they are equally binding. It is the Christian's obligation, under all conceivable circumstances, to love his brother. Not to love him is a sin. Anything whatever contrary to love is a moral wrong. And to "believe on the name of His Son Jesus Christ" is just as much his duty. Unbelief and lack of love are condemned together.

And this obligation of faith runs through the whole of the Christian life. It is the duty of the penitent to believe in Christ as his personal, present Saviour. It is his duty to give up sin, to surrender himself to God, to take the oath of allegiance to Christ as his Eternal King; but it is no less his duty to cast himself upon the atoning sacrifice of Christ for present reconciliation with God. God wishes him to be in a saved condition, and faith in Christ is His appointed way. And it is the part

of the sinner to accept the gift of God, and to accept it in God's own method. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "Condemned already," not only because of his violation of the law which has a just quarrel with him, but because he does not accept God's remedy for his lost condition. Unbelief is his crowning sin.

So with the Christian and the providence of God. It is one of the greatest joys of piety to know that as long as the believer consecrates all to Christ, and trusts about all, the Lord will guide all his earthly affairs. The entire details of his life will be in the controlling hands of his Father. "In all thy ways acknowledge Him, and He shall direct thy paths," is one of the all-inclusive words of promise which the Lord has given us. And when we can say, "This God is our God for ever and ever," we can finish the verse and say also, "He will be our guide even unto death." But the privilege of thus casting all our care upon Him because He careth for us, comes also in the form of obligation. No Christian has any right to allow himself to be fearful and anxious, worried and unhappy, as he sometimes might reasonably be, if God had not given him the promises. The believer is to face the future—not simply with manly courage, for a sinner may do that—but with a simple faith in God about everything.

In this magazine one special feature of the Divine life in man is dwelt upon, and the duty of faith in connection with it is as clear as with any other part of piety. God desires every one of His children to be sanctified "wholly." This doctrine is "the central idea of Christianity." No one can rightly in-

terpret the Book who does not understand this. And the translation of God's desire into human experience is the most exalted privilege a heart can realize on earth. For a man to lose guilt is great—but to be delivered from the sin of the heart is greater. It is a blessed thing to hear the Master say, "Thy sins which are many are all forgiven thee,"—but still more blessed to hear the same lips say, "I will, be thou clean." Pardon is beautiful, purity is more beautiful. The fondest, dearest wish that I could express about another would be—may you enjoy all that the Saviour means by being "pure in heart!" Wealth, friendship, earthly post and honor, knowledge itself, with all the good that they imply, "are not worthy to be compared" with the royal delights of a holy heart.

But, again, faith is God's appointed means of attainment. In no other way can a believer be saved from inward sin. There is not a word in the New Testament that points us any other road. We are not to "culture" ourselves into holiness. We are to receive it as a magnificent donation from God. We are regenerated—that is, our sanctification is begun by the act of the Holy Spirit in us, and we are to be entirely sanctified by the same Divine power. "Having begun in the Spirit," we are not to be "made perfect by the flesh." It is to be asked for as a gift, and whenever received will be received as a gift. And, like every other Gospel blessing, it is given to faith—not to desire, not to prayer, not to effort, but to faith. "Purifying their hearts by faith" may be taken as the very Bible motto on the subject. So we say to the Christian—Your Bible makes it clear as day to you that it is your duty to trust Christ to save you from heart-sin.

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."—Psa. 147: 11.

"Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes Peace forever mine."

—"Bring forth every thing—separate, yourself, your family, your reputation, your property; relinquishing all claim, and surrender the whole to God, to use and to enjoy them only as He directs, and with reference to His glory; never to withdraw what you solemnly covenant shall be only His."—*Bishop R. S. Foster.*

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

DECEMBER 6th, 1848.—My leisure moments have been spent in reading the life of Mrs. Frye. She was a deeply devoted member of the Society of Friends, and exercised the office of the ministry among them. For many years it was with her the first thought on waking, to enter upon a new day, to say, "How may I most glorify God this day?" The Bible was with her the Book of books. Pure and undefiled religion was most beautifully exhibited by her life. Though poor in spirit, yet her wisely directed efforts for the prisoner, the soldier, the poor, and for all, however variously circumstanced, who pleaded her merciful regards, brought her much into public notice, and crowned heads, with many of the great and noble, according to this world's phraseology, became her associates. She rests from her labors, and her works do follow her.

She was very catholic in her spirit, and in her communications with various

denominations, she often breaks out in language equivalent to the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!" My heart has been inspired to greater diligence in every good work, by reading this memorial of departed excellence.

Our prayer-meeting was excellent this evening. My soul was deeply burdened for sinners, and I yielded to an influence which urged me to warn them to flee the wrath to come. It was thought some went forward through what I said. I felt that the Spirit was strong within me while I spoke, and asked, Who among them would dwell with everlasting burnings?

Dec. 8th.—A gracious season at the lovefeast this evening. Mrs. F—— spoke of a young man who left his home well this morning, but was now lying a corpse, having been ushered into eternity without a moment's warning. A young lady with whom I am acquainted said to him last Sabbath, "So you have not been at Church to-day?" "No; I had other engagements which prevented," he replied. "I can hardly conceive of any engagement so important as to prevent an attendance on the means of grace," responded Miss C——. "O, I staid at home to feed my dogs," said the thoughtless young man. And thus was the last Sabbath of one who was thought a moral young man spent. His dear, agonized mother, who is a professor of religion, now exclaims, "O, if there were but hope in his death!" O, why do not parents feel more for their children while they are within reach of mercy!

Sabbath, Dec. 10th.—Read the last chapter of Job previous to retiring, with much interest. Job's captivity was turned when he prayed for his

friends. What an instructive lesson may be gained from it! Doubtless the spiritual captivity of many would be turned, were they to obey the silent admonition of the Spirit, which tells them to do likewise. Thanks be to God that my spirit invariably flees to prayer as its first resource, when pained by unkind insinuations from friend or foe. "The name of the Lord is a strong tower,"—I run thereinto, and am safe.

Our dear pastor took for his text the words of Pilate, "I find no fault in this man." It was an interesting discourse. My heart was drawn out in yet stronger desire for conformity to my perfect Saviour, and yet in stronger love to the "Altogether Lovely." This afternoon we partook of the precious memorials of Him whose body was broken, and whose blood was poured out for the redemption of a lost world.

This evening Dr. Scott, of the Book Room, delivered an excellent discourse from Romans 12: 1, "I beseech you, brethren, by the mercies of God," &c. He presented many excellent and forcible ideas for the instruction both of saint and sinner. I had dared to ask of God a discourse so addressed, desiring that both saint and sinner may have their portion. How condescending is our God—"Ask what ye will!" Blessed be His name! I ask and receive.

My heart has been greatly and also incessantly drawn out to-day for one who has, from mistaken views, pursued a course which has grieved me. With conscious sincerity, and with deep humility, have I prayed for blessings on his head. My precious Lord ever blesses me with the assurance, that my interests are all identified with the interests of His kingdom.

"I dwell forever on His heart,
Forever He on mine."

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 15.

—♦♦♦—
"Go, imitate the grace divine,
The grace that blazes like a sun;
Hold forth your fair though feeble light;
Through all your lives let mercy run."

—"What can Jesus Christ do for you now?" said an inhuman slave-master, when in the act of applying the lacerating whip to an already half-murdered slave. "*Him teach me to forgive you, massa!*" was his reply.

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GOLDEN LESSONS

IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF COMPASSION.

PETER came to Jesus on a certain occasion, inquiring, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" A truly important question, wisely submitted to the Great Teacher. The answer returned is a Golden Lesson, infinitely transcending all human counsel in this connection: "Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven." Alford says: "The Rabbinical rule was to forgive three times and no more, which they justified by Amos 1: 3 and Job 33: 29-30. In regard to this expression, seventy times seven, Chrysostom remarks, that our Lord does not here lay down a number, but prescribes that which is infinite and continuous and everlasting." He raises a standard of forgiveness, rising infinitely above those of all earthly philosophers, and even that of the Mosaic institute.

In order the more deeply to impress this beautiful Golden Lesson upon the

minds of Peter and the other disciples, and in after ages upon all claiming to be the followers of Jesus, He gave them the parable of The Debtors. The kingdom of heaven (the dispensation of grace and mercy) is "likened unto a certain king who would take account of His servants." One of them was an enormous debtor, and was utterly bankrupt—he was indebted 10,000 talents. He came and prostrated himself at the feet of his lord, saying, "Lord, have patience with me, and I will pay thee all." Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." This is a striking picture of the sinner's hapless condition, and the terrors which come in upon him like a wide breaking in of waters when the grip of divine justice is upon him. The only course open to him is to sue for divine mercy. In view of the situation, prostration at the feet of his Divine Lord is the appropriate posture, and the cry, Have mercy upon me! is the becoming utterance. Not "Have patience with me and I will pay thee all." No! that would put upon him the brand of self righteousness. A million years of loyalty to heaven would not cancel one act of disloyalty. *Mercy* is his only plea. And when thus humbled, thus suppliant, the boundlessness of divine compassion is instantly exercised—he rejoices in his new-found liberty. O, how the mercy of heaven meets man's deepest exigencies! The record is sublime: "*He loosed him, and forgave him the debt!*"—not in part, but in whole. Millions of bankrupt sinners since the days of Christ have proved the richness of divine grace.

But another picture is presented—a sad picture. The debtor, thus wondrously forgiven, had a fellow servant indebted to him. The sum was trifling,

comparatively—*only "a hundred pence."* He came and implored forbearance. But his creditor was relentless. "He laid hands on him, and took him by the throat, saying, Pay me what thou owest!" casting him into prison. How strange, that one who just before had been so lavishly forgiven, should be so inexorable!

The lives of the mass of Christian professors too often show that the full dominion of love and compassion is not gained in the work of regeneration. There is an admixture of selfishness and carnality, calling for another divine touch, ere the complete image of Jesus is possessed, and shining with becoming lustre.

Brethren, behold the Christly standard of forgiveness! It is lifted high, it is in full view—the *seventy times seven standard!* Have you been melted down into this mold, the seventy times seven mold? Are there within your soul unlimited resources of compassion and forgiving love? Dr. Clarke says: "Let a man search ever so accurately, he will not find that he has received, during the whole course of his life, four hundred and ninety such offences. And if the man who receives the offence has given any *cause* for it, in that case, the *half* of the offence, at least, towards his brother, ceases." But, say you, "the offender waxes worse and worse—there is no end to his bitter utterances." Well, do you wax better and better, your sweetness of love being in sublime contrast to his bitterness of malice and hate. But, say you, "he does not ask my forgiveness." What of that! Love will not be bound by technicalities. Let your Christian magnanimity rise above the meanness of your foe. When did Jesus prescribe a limit to His forgiving love? If not, the *seventy times seven* standard demands a ceaseless outflow of love toward all our adversaries.

"Draw nigh to God, and He will draw nigh to you."—James 4: 8.

—When God inclines the heart to pray,
He hath an ear to hear;
To Him there's music in a groan,
And beauty in a tear."

—A man complained to his pastor that he had prayed a whole year for the comforts of religion, but had no answer. His minister replied, "Go home and pray, *Father, glorify thyself!*"

EFFECTUAL PRAYER.

MRS. J. H. KNOWLES.

THE privilege, and the power of prayer, no true believer in Jesus can doubt. But, comparatively few of us realize fully what is the Bible teaching in reference to "effectual prayer." In searching the Word we find four conditions necessary: and all of these are within reach of every soul. The texts expressing these conditions are many; the few we mention may suggest a search for others which will well repay, in their hidden treasure, the seeker after truth.

And first, *A sincere heart*—Psa. 66: 18. Heb. 10: 22.

Second, *Faith in God*—Heb. 11: 6. James 1: 6-7.

Third, *In the name of Jesus*—that is, our prayers must not be selfish, but our desires must be identified with the interests of Christ and His kingdom—John 14: 13-14. 1 John 5: 14-15.

Fourth, *In the Spirit*—Rom. 8: 26-27.

When these conditions are fulfilled, always, without possibility of failure, we realize the truth of that wonderful word of the Lord, "If ye abide in me, and my words abide in you, *ye shall ask what ye will and it shall be done unto you.*"

All possibilities of good, of happiness, of power, lie in our true appreciation of this theme. In God is all fulness—in us, all need. Effectual prayer is the one means by which the need is satisfied out of infinite resources. How necessary, then, to study the Word, prayerfully asking, "What does God say about effectual prayer? What is it? What does it do for us?"

That such prayer may command improbable results He plainly reveals. His power reaches "above all we ask or think." He is never startled by the greatness of our requests. Matt. 19: 26.

Bible examples of prevailing prayer illustrate these four conditions. Take, for instance, the prayer of Asa, 2 Chron. 14: 11. Asa "did that which was good and right in the eyes of the Lord his God." He put away all evil from himself and people, so that his petition was poured out of a sincere heart. His faith in God proved itself by the shout of victory in the very tones of his pleading: "Lord, it is nothing with Thee to help, whether with many or with them that have no power!" His cause was identified with the cause of God, for he said, "In Thy name we go against this multitude—let not man prevail against Thee!" And that the Spirit made "intercession within him according to the will of God," is evident from the strength and intensity of his prayer. The result proves, as ever, the faithfulness of God, and the truthfulness of His word. In the face of all human improbability, Asa was gloriously victorious over his foes, not only seeing them put to flight, but returning to Jerusalem with "exceeding much spoil."

'The effectual, fervent prayer of a righteous man availeth much.' How much, we can only know when out of a sincere heart, with true faith, in Jesus' name, we pray in the Holy Ghost.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 Cor. 1: 9.

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"The smilings of thy face,
How amiable they are !
Tis heaven to rest on thine embrace,
And nowhere else but there."

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COMMUNION WITH CHRIST.

REV. D. NASH.

THE humanity of our Redeemer is an interesting and important subject, and favorable to our holding intimate communion with Him. My own view is, that our blessed Lord still bears a human, though glorified and spiritual body. This is easier to express than define, or indeed fully understand; for we cannot, while in the flesh, comprehend what is meant by the spiritual body spoken of by the apostle in 1 Cor. 15: 44-50. It is in some respects the same body that He had while on earth, with which He was raised from the dead and ascended to glory (see John 20: 20-27). This appears, and was designed partly for the purpose, greatly to aid and promote communion with Him. It brings the blessed Saviour nearer to our comprehension, and more within the reach of our present limited and weakened faculties. We can better realize His presence, and enjoy intimacy with Him, if I may so speak, than if we regarded Him simply as a Spirit, or as God only. After His resurrection, the disciples communed with Him, conversing familiarly. What they saw with their bodily eyes, we may see with the eye of our faith. We may realize Him as ever with us, speaking to and communing with the same man Christ Jesus—the same lowly, meek, gentle, gracious Teacher, Guide, Friend and Saviour that they did.

It would be idolatry to make any visible representation of Him, but it is no idolatry to represent Him to the eye of the soul as He really is. The fact that He does actually bear a human body, even the same that He did on earth, though glorified or spiritualized, which change has not destroyed its identity, greatly helps communion with Him, and heightens and sweetens that communion, encouraging prayer and giving access with confidence. Such communion is sanctifying, consoling, and in every way beneficial.

But this is only a preparation for far more intimate and delightful communion with Him in heaven, where we shall see Him face to face, and know Him even as we are known; "for now we see through a glass darkly." but then "the Lamb which is in the midst of the throne shall feed us, and shall wipe all tears from our eyes, and God himself shall be with us, and be our God." May this same Jesus prepare us day by day for an eternity in glory, and make us sensible of the rapid passing away of time—even the season of preparation! O, how earnest we should be to acquire a spiritual taste, to have our greatest delight now in what must then be our whole delight—Christ, and the knowledge of Him! But the spiritualizing of our affections is not an easy matter, while we have so much to do with earthly things. But the Lord will do it for all who love Him, ere He transplants them to a kindlier soil, for the expansion of the renewed mind. How it will fill us with joy, to think that this communion, these sweet exercises will never end, but will continue to all eternity! After the journeyings, removals, overturnings, and alterations of this life, we shall be

"Plunged in the Godhead's deepest sea,
And lost in its immensity."

"And ye shall give glory unto the God of Israel."—1 Sam. 6: 5.

"The cheerful tribute will I give,
Long as a deathless soul can live:
A work so sweet, a theme so high,
Demands and crowns eternity."

GIVE GOD THE GLORY.

ABBIE MILLS.

"He is their help and their shield."

HOW slow we are to learn that none but Jesus can save from any and all sin, and instead of discontent and murmuring, can bring in a reign of righteousness and peace. We see one who has become more than conqueror through Him that loves us, one who through faith is constantly overcoming, and it is so easy, so natural, that it seems hard to believe that it is not really natural instead of being the effect of grace in the soul. We look around to see if we cannot discover in circumstances something to account for the peace that is like a river. Even some affliction that lays the sufferer on a bed of languishing, is sometimes given more credit as a saviour from the desires of the flesh than the Only Begotten of God.

The deaf one was in a company of God's children, who thought that she could more easily lead a holy life than those who heard all the confused sounds of unrighteousness abroad in the world. But have those who voluntarily exiled themselves from their fellows been found to excel in piety?

The seat of sin's disease is in the heart, and if that is right, there is peace, though outward things may still be full of jars and discords. When we come to learn that all the glory of salvation from sin belongs to God alone, we have

mastered a blessed lesson, and are more ready to believe that every one can be saved, notwithstanding ever-varying characteristics. The grace that is sufficient for the naturally mild and amiable, is also ample in its supplies for the quick-tempered and ambitious. Even that which seems to be natural goodness is a debtor to grace.

O trust in the Lord, all ye of every grade and circumstance, for He alone is our help and shield! And His promises are broad enough for all—a standing place, yea, a firm foundation—if every other trust is given up, and we give God all the glory which is His due.

Giving God all the glory, we shall find is the only way of becoming ourselves filled with glory; for He loves to put His beauty upon us, when He has first been permitted to cleanse us and rid us of all that will not harmonize with the divine type of beauty that is His own. Those who ascribe to Him all praise, are the ones that find a fountain of praise within that never becomes dry; and the more the streams gush forth, the more rapidly the supplies flow in from the great reservoir, which coming from God himself, are the same that go to make up the song in the upper courts. And this praise, that has so much of the divine element in it, is not easily obstructed. The temptations of the adversary may try to dam it up, but it overflows all and rolls on with increased volume and force; and if we listen to catch its voicings, we shall hear, "Not unto us, but unto Him that loved us and washed us, be glory, dominion and power, forever!"

Rise, rise, Christian, from the base thoughts that have found place in thee! Shake thyself from their defilement, and sit down amid the multitude who never tire in ascribing all glory to our God and the Lamb.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE NECESSITY FOR HOLY FEAR.

MARCH 5.—"Let us fear therefore, lest a promise being left us of entering into His rest, any one of you should seem to come short of it."
—Heb. iv. 1.

There is no implied contradiction in these words to the great truth that the believer in Christ is assured of his present salvation. That truth is taught so clearly that there can be no reasonable doubt of it. "There is therefore now no condemnation to them that are in Christ Jesus." We are simply told not to settle down into complacency because we have exercised faith in Christ, but to see to it that our faith is continued.

The reason the apostle gives for urging this holy fear, is the fact that others have failed in the very life we are attempting. When the Israelites left Egypt, they did so as the professed servants of God. Their deliverance was effected in consequence of their being God's people. Moses said to Pharaoh in the name of Jehovah, "Let my people go!" They were led, and fed, and defended day by day, that they might be a people separated to God's worship and service. Their history in

the wilderness is one of the saddest on record. Murmuring, rebellion, idolatry, lust, sadly disfigured the career of those who saw God's hand in their history.

And their history is held up before us as a warning. They failed, we may fail also. Therefore let us exercise godly fear—let us frequently review our position—let us, above all, daily seek fresh assurances of favor in our communion with heaven.

THE NEED OF CONTINUED FAITH.

MARCH 12.—"For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 2.

The Israelites failed in the service of God where they had every encouragement to persevere. Good tidings were preached to them as well as to us. It was said to them, "Go up and possess" the land as the Lord God of thy fathers hath said unto thee." They had the promise of the land, were assured they should overcome all their enemies, that God would be with them—an inspiration, a help, a defence continually. It is true they had not all the good tidings preached to them that we have. Our Lord has come in the flesh, and we are thereby immeasurably before all previous generations in privilege. But the Israelites knew they might enjoy God's favor, they might have lived in the enjoyment of that favor continually, and after living beneath God's smile on earth, have died in hope of future blessedness. So much they had preached to them. And yet they failed in faith. Their unbelief was rebellion against God, and they died in the wilderness.

We are frequently warned of our danger all through our life on earth. The whole argument of the apostle is that we may fail as did the Israelites. With tremendous earnestness the apostle

tells us the Lord "will present you holy and without blemish, and unreprouable before Him; *if so be that ye continue in the faith* grounded and settled, and not moved away from the hope of the Gospel."—Col. i. 22–23. O Lord, do Thou ever increase our faith!

OUR REST.

MARCH 19.—"For we which have believed do enter into rest. * * There remaineth therefore a rest unto the people of God."—Heb. iv. 4, 9.

The rest which was promised to the Israelites did not exhaust the resources of God. That rest was a peaceful possession of all that God had promised them in the country whither He was leading them. The possession of that inheritance was contingent on their faith. And yet there was a fuller meaning than this to be given to the word, "for if Jesus had given them rest then He would not have spoken afterward of another day, therefore David speaks of a rest for God's people, and the apostle again declares there is a rest yet remaining for us.

This rest is founded on the rest of God after the work of creation. We are told in the narrative of Genesis that after God had completed the magnificent work of creation, He rested. Not that we are to understand that God was weary. "The Creator of the ends of the earth, fainteth not, neither is weary." But just as a painter who has completed a noble work of art, rests—not in exhaustion, but in satisfaction, that his ideas have assumed a permanent expression on the canvas; so God rested in satisfaction that His ideas had found expression in a marvelous creation.

Hence it is clear that the rest into which God's people are led, is a rest in fellowship with Him, and it is entered alone by the gateway of faith.

THE CHARACTER OF OUR REST.

MARCH 26.—"For we which have believed do enter into rest. * * There remaineth therefore a rest unto the people of God."—Heb. iv. 4, 9.

Two things are said of the rest belonging to God's believing people. We do enter into it, and it yet remaineth for us. Evidently the truth is, we enjoy it here in part; we shall enjoy it hereafter fully.

They that fully accept God's word of command, and rely on His word of promise, go up into the possession of the rest of faith. Slavish fear is gone, they have peace passing understanding; forebodings of evil are gone, they live in the enjoyment of favor; dread of condemnation is gone, they catch the smile of the Eternal Father; dread of the future is gone; they know whom they have believed. They become "heirs of God;" the love of God is shed abroad in their hearts; they "have boldness and access in confidence through" their "faith." Even more wonderful still, Christ says, "The glory which Thou hast given me, I have given them."

This rest will have its consummation in heaven. God is bringing to himself the glory of all the ages. All through the ages since the fall, He has been gathering to himself all the good. He has sought to make men good. He promised a Redeemer to our first parents. In the fulness of time that Redeemer came, and wrought out a complete salvation from sin for all men. And by and by, all the holy ones redeemed from earth, shall be gathered around the throne of God. Then He will be satisfied far more fully than He was over the work of creation, and we shall enter into that satisfaction—that REST OF GOD, and shall be indeed for ever blest.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"The God of Abrah'm praise
Who ever reigns above."

Numerous requests were presented, and Rev. Bro. Morehouse, followed by Dr. Palmer, led in prayer. Singing—

"Nearer, my God, to Thee."

Dr. Palmer remarked that while we were singing the last hymn the thought came to him, How many are *willing* to have God fulfil His promises to them? How many are willing to make their heart the temple of the holy Ghost? How much "nearer" are you willing to have God? Would you like to have Him with you and in you all the time? Let us be willing to *let* God fulfil His promises to us!

Mrs. Palmer, while the Doctor was speaking of having God nearer to us and *in* us, was reminded of Ignatius. The question was asked him just before his martyrdom, "Do you really say that you carry your God in you?" He replied, "Yes, I have my God in me!" So for this testimony he suffered martyrdom. Do we realize this truth, and are these temples prepared for the indwelling of God?—for God dwells only in *holy* temples. The heart must be made clean before the entrance of the Holy One. Let

us each ask, Am I ready? Is this heart of mine cleansed and purified?

Mrs. Palmer then read a portion of the 10th chap. Heb., beginning at the 9th verse, showing how God has prepared the way for "perfecting them that are sanctified," and is only waiting for us to come under the blood, by *submission*—and to cleanse us from all the past, and put His Spirit within us to cause us to walk with Him every day and every hour. Shall we accept God's covenant and walk in this new and living way? In temporal matters of any importance we don't lose any opportunity, and let us not lose the present opportunity of accepting this wonderful gift. The secret is in submission—many have decided the point. "Let us hold fast the profession of our faith without wavering"—"He is faithful that has promised"—"Faithful is He who calleth you, who also *will do it*." We have an accuser who will try to weaken our faith, but shall we yield, or hold on to Jesus and trust Him as our Saviour? Her heart was never more thoroughly fixed, and as week by week, day by day, and hour by hour passed, it seemed as if the abiding and trusting exceeded always the former experience. He never leaves nor forsakes those who put their trust in Him.

BELIEVE AND TRUST.

Sister Keene was very glad that she had heard the verse read, "This is the covenant that I will make with them." There was a time when she was willing to consecrate herself to God fully, and she believed that she did so, but she was troubled about continuing in the way, and thought it would be a hard way, and beset with difficulties; but when she met this verse where God promised to put His law into our hearts and write them in our minds, it seemed as though this covenant was a very solemn compact on His part, and had all the marks of the ancient covenant, sealed with the blood of the sacrifice of the Lamb of God. That was God's part. Her part was to accept. And when He said He would engrave His law on her heart and write them on her mind, it seemed too good to be true; but she began to trust Him, and

this became to her the anchor of her soul. He said, too, that He would put His Spirit within us, and cause us to walk in His statutes, and keep His judgments, and do them; and this seemed wonderful, that she could have the presence of the Divine Spirit; she could not understand it, but she believed and trusted. But as she had grown in this way, she found that it was impossible to walk without the Spirit, and this is the only way that we can fulfil all righteousness. The law of righteousness can be fulfilled only by those who have the Spirit. This truth, as it unfolded, grew more wonderful and more and more precious to her. "The fruit of the Spirit is love," &c., and she knew she had the Spirit because she had His love. She had proved it when sorrow came very near, but her Heavenly Father had convinced her of the tenderness and eternity of His love: she could not question His love, and He stilled the murmuring before it commenced, for He showed her that He loved her more tenderly even than she loved her boy—and nothing came to her, only through His love. She was glad that she knew Jesus, and what He revealed to her. Our Father takes pains to vindicate His ways to His children, and is always true to His word. She loved Him better every day, and wanted to serve Him ever with a truer heart.

HAVE YOU ACCEPTED THE COVENANT?

Dr. Palmer.—It seemed as if these words were almost too good to be true, and yet the God of heaven proposes to enter into a new covenant with every one of His children. Many have proved God true, others are doubting. May every doubt be banished, and every fear be taken away—for "perfect love casteth out fear." Are we willing to have God put His law in our hearts? Let every one look over the articles of agreement, and see if we are willing to make the covenant to give up the world, &c. Our God don't change. We may have failed on our part, but even for this He has made provision, and says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us put ourselves in His hands and let

Him do the work and sanctify us fully. He thanked the Lord that many years ago he entered into covenant with our covenant-keeping God, and He had been true to His word, and he knew He would save him to the end.

POWER IN TESTIMONY.

Dr. Lowrey said that Dr. Steele had called attention to the fact of Paul's telling his experience in times of emergency. When it was a question of life and death with him, he would tell his experience. His experience was the substance of his defence when arraigned and his life put in jeopardy, and we know the effect it had on the judges. He thought the gist of the lesson was to be found in these words, "For by one offering He hath perfected forever them that are sanctified." He had no objection to the statement that Christ's work was finished; but not in the sense that a man was saved while living in sin—pure in Christ and yet not pure by grace. The atonement is finished and is everlasting, but it perfects us provisionally and not irrespective of character. It perfects who? "Them that are sanctified." We must be a party in accepting the covenant, and may be sanctified here and then go on through the everlasting ages. He thanked the Lord that he was enjoying the legacy of Jesus—the legacy of peace. He had no special transport, but the peace of God—which is not the peace of indifference or stolidity: what Bishop Hamline calls the satisfaction of sanctification. If there was anything more satisfying under the sun, than the consciousness of being saved from sin and in union with Christ, he didn't know what it was. He hoped many would accept of this covenanted grace. The whole of Christian faith may be expressed in the word TAKE. Will *you* do it?

I WILL.

Rev. Bro. See.—This Scripture is called a covenant, but God's covenants are all one-sided. This is His covenant: "I will make," &c., "I will put," &c. Undoubtedly we are to take, but He does all the work. As he looked over his past life, he realized how God had had the leading of it. For twelve

years he had preached the Gospel ignorantly, but others termed it spiritually. With tears in his eyes he urged sinners to come to Christ, and would talk of this covenant and of consecration; but it was not until the Lord came into him and showed him His covenant that he realized its import. He praised the Lord that He could take any man, rich or poor, sick or well, and so bring them into union with himself, that out of their riches or poverty, sickness or health—out of their inability to say or do anything, He could make their faces to shine with His indwelling, and their least words to prick men to the heart and goad them on.

PRAISING GOD FOR DIFFICULTIES.

Rev. Bro. Morehouse remarked, that he came into the room while they were singing and his heart overflowed, and he didn't know when he had received such a blessing. He wanted to say, Glory to God, that all that was written there was true to the letter, that God will so enter into covenant with our hearts—it was plain as the sun that shines. God wants a heart cut loose from everything, and forsaking all for Christ—to give all to Him and for Him for time and eternity. He had never seen more of the manifested love of God, and the power of delivering grace, than of late. He praised God for the difficult work He had given him. At a distance the difficulties seemed overwhelming, but he liked the discipline. It is delightful to feel that the devil may do his worst and yet cannot harm you. It matters not how the storm rages if Christ is in you. He was about closing up three years of the most difficult pastorate of his life: he never had so much trouble in any charge, and yet he never felt better satisfied. He would not lay a particle of dust in the balance to decide where he should go next, but left it with the great Bishop of souls. Perhaps some would say he was at the bottom round of the ladder now. Well, it is well to be there, if we can feel that God takes all the kincks and gnarls out of our life.

NOT FEELING, BUT TRUSTING.

Rev. Bro. S—— said he liked to feel this salvation—it was a blessed thing to feel it,

but it was more important to *trust*. The way he often got into a state of holy feeling was by praising God when he had no feeling. It is not necessary for a warrior to *feel* strong, but when the battle comes he knows it. It is not necessary for a sailor to *feel* able to face the storm, but when the storm comes, he knows it. So, we need not feel that we have power, but when we need it we will have it. Let us trust God, feeling or no feeling.

OUR NEED.

REV. J. SCARLETT.

We know full well that we must die—
Must go the way of all the earth—
Must with the stern decree comply,
Our being leave, of mortal birth.

Earth's latest sun with us will set,
Time's clock will strike fleet hours no more;
But conscience, clinging to us yet,
Will be alive for evermore!

Much more, we need Christ's saving grace—
Which He bestows in rich supply—
Than Christian's final dwelling-place,
For which God's grace can qualify.

When Christ, by faith, is seen aright,
The conscience is relieved of sin,
The soul is armed with Spirit's might,
Its Heavenly journey to begin.

A sense of need is mercy sent;
This sense, if cherish'd, will remain;
We can, believingly, repent,
And in "true light," be born again.

Then faithfulness to "law of life,"
The need of holiness will prove;
And then will be successful strife
To find the joy of perfect love.

The guilt of sin departs when we
Accept by faith atoning blood;
Then comes the needed purity
When we plunge in the cleansing flood.

—Faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors. It ventures on Christ, in opposition to our guiltiness. It ventures for Christ, in opposition to all difficulties and discouragements."—*W. Bridge.*

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

THE NEED OF THE TIMES.

REV. S. B. SHAW.

"We walk by faith, not by sight"—2 Cor. 5: 7.

My heart cries out to God continuously, and I am in continual sorrow for the awful condition of Zion. Dear Lord, help me to say something to encourage faith among Thy people. We are to "exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin; lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 3: 12-13.

Many of God's dear children fail to realize that all unbelief is sin, and "whatsoever is not of faith is sin." They walk by sight, not by faith—thus reversing the text. They have faith in themselves, faith in their Church, faith in their circumstances, faith in their surroundings, and nearly everything but God. When you talk to them about a revival, they will refer you to the unfavorable appearances. They will not believe unless they can see signs and wonders.

The man who walks by faith in God never has failed and never can fail. Enoch walked with God three hundred years, and had the assurance that he pleased God. He knew his labor was not in vain—he walked by faith, not by sight. Some good man has said that a man that is more concerned about his work and its results than he is about the Master and His glory, is like a mere pipe that conveys water from the fountain to the reservoir, and contains nothing but rust for itself—and I say, Amen. Some people say their circumstances hinder them from living holy lives. They fail to

remember the promise, that "all things work together for good to them that love God." Noah, Abraham and Moses, and the rest, knew that all things work together for good when they lost sight of the world, and gloried in nothing but the cross of Christ. Noah had nothing to encourage him from the human side. His surroundings were all against him. But he walked with God by faith, and became heir of the righteousness which is by faith.

Abraham, called to go into a strange land, trusted not in his own knowledge, but in God's word alone. Joseph also walked by faith, not by sight. Daniel's faith was as lively and unshaken in the den of lions, as in the king's palace with his windows open toward Jerusalem, and Paul in his Macedonian jail, as well as when caught up into the third heaven. And so may we walk by faith, undeviatingly: God keeps me from sin by the power of faith.

TESTIMONY FROM CANADA.

FRANCES HUTCHINSON.

Inasmuch as you ask for letters, I will tell you some of my experience. I scarcely know where to begin to praise my Heavenly Father for all His tender mercies.

My grand-parents were Methodists, and my parents converted to God while young. My father was a class-leader when only eighteen. And as I think of him to-day, I am led to say, "He walked with God, and is not, for God took him."

The Lord called me to seek His face when but a child. I do not remember the time when I did not desire to be a Christian, but my heart seemed divided. I had a great admiration for the beautiful, and was fond of dress and amusements. I often thought my parents were too strict with me. I was only fifteen when my father was taken from me. Before going, he called all his children around him and asked them, one by one, to meet him in heaven. When I came, he said, "Fannie, will you promise me?" I said, "By God's help, I will!" Then I went out, and fell upon my knees and said, "O God! how can I live in this

cold world without a father? O, how can I live?" Then a voice seemed to say to me, "I will take thee by thy right hand, and I will lead thee in a way thou knowest not, and I will be a Father unto thee!" My heart replied, "What do I want more than that? The King of kings, the Great Ruler of the universe for my Father! He can supply all my wants, and do all things for me—Glory be to God!"

Since that time He has held me by my *right* hand. He has fulfilled all His promises to me. When my feet have well-nigh slipped, O, how He has kept me from falling! Shortly after that I felt a mighty change. All things in nature seemed changed. I could sing all the day long, "My soul's full of glory inspiring my tongue," &c. But I did not understand myself, and thought if I enjoyed holiness of heart I would have no temptations. I did not understand that I must live by the moment. I would get into temptations, doubts, and darkness. Then I would cry mightily to God, and "the clouds would disperse—the shadows flee," and again for a time I would be happy.

I was the Lord's, trying to give up all to Him, and asking Him to make me holy. Then again I would say or do something, and I would think, "That is a sin. I am always sinning and repenting. How can I be a child of God? O, that there were such a heart in me that I could keep His statutes and commandments always!"

In this way I spent a number of years—sometimes happy, at other times miserable—until I attended a camp-meeting near Owen Sound, about ten years ago, and for the first time met Doctor and the late Mrs. Palmer. As Mrs. Palmer was speaking, about holiness, she said, "You must give up all time, talents, health, life, family—all." I thought, "I have been doing this for years, and yet I am not holy. "Well then," she said, "when you have given up all, you must believe that He does accept you. His promises bind Him to do it. It is God-dishonoring to not believe Him. Well, I thought, I can do no more. I do now give myself, my all, for time and eternity, to Him; and as He gave His Son to die for me, He will do all the

rest. I can make myself no better—He alone can make me clean—I will trust Him. 'Tis done!—"I am my Lord's and He is mine." She said, also, "Now you have given yourself to Him, you must not take back the gift—you must keep it on the altar." I saw at once that was where I had failed in the past. Then she said, "Surely you can live for a moment without sin. If a moment, why not an hour, why not a day, a month, or a year?" I thought—That is it—I must live by the moment, and believe that His blood does cleanse me from all sin. Christ strengthening me, I can do all things. And never for a moment from that time have I doubted that I am His. He *is* my Father, holding me by my *right* hand, and leading me in a way I knew not. Glory be to His holy name!

THE FIRM BANK.

(Inserted by request.)

I have a never failing bank,
A more than golden store,
No earthly bank is half so rich,
How then can I be poor?

'Tis when my stock is almost gone,
And I without a groat,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my Banker smiling says,
Why don't you oftener come,
And when you ask a little note,
Why not a larger sum?

Why live so niggardly and poor?
Thy bank contains a plenty;
Why come and ask a one pound note,
When you may have a twenty?

"Yea! twenty thousand ten times told
Is but a trifling sum,
To what your Father has laid up
In Christ His precious Son.

Since then my Banker is so rich,
I have no cause to borrow;
I live upon my cash to-day,
And draw again to-morrow.

—"Want felt, help desired, with faith to obtain it, is prayer."

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Charles Wesley

—Mrs. F. C. Chapman, Norwich, Conn.: "I have proved sweetly that Jesus saves from the power and dominion of sin. Glory to His name! I am created anew in Christ Jesus, and now I am in harmony with God. I will His will—that makes me free. The change is so great that I cannot doubt it. The principle of the new life is manifest in an entire change of the whole current of the affections. 'Heavenward my every wish aspires.'"

M. E. King: "When 15 years old I gave my heart to God, and I believe for Christ's sake He forgave my sins. Since that time I have had many precious seasons, and do now, in trusting the promises of God, and in meditating upon His precious Word at night when so full of pain that I cannot sleep. I want to be wholly sanctified and made meet for my Heavenly Father's use. I do love the Lord and His cause above everything. Although 80 years old to-day, I can trust Him by faith. I praise God that I live to see this day, and have enjoyed such sweet communion with the Father and with the Holy Spirit. I pray for the youth of our land."

—Calvin Hempstead, Spring Prairie, Wis.: "I am thankful that I am on the Lord's side, and that He is on mine. I gave my heart to God in 1838, in 1839 I made the entire consecration and found full salvation in the blood of the Lamb. My only object is to live for the glory of God and the salvation of souls. I was born in 1800, and have taken The Guide for 16 years—it has been a great help to me."

—S. T. Wilson, Philadelphia: "Having gained strength, passing through the valley

of Baca, I entered this new year with the shout of victory in my soul. Glory to God in the highest for His wondrous love to a little one who loves Christ supremely! Seven years in Beulah land enjoying the fruit of the Spirit, fills me with love and gratitude to Him who is leading me into all truth, as I sit at Jesus' feet."

—Charles Crook, Baltimore: "I am in my 88th year—my pilgrimage is almost done—I am very feeble and helpless—I am looking over to my Father's house, where I shall soon be."

—H. Beach, New Ashford, Mass.: "I thank God for the privilege of sending you a testimony from the Berkshire Hills. God is here as in other places. I have a peace of mind which passeth understanding. Glory to God! I know what it is to be in the ocean of God's love which has neither bottom nor shore."

—Mrs. S. E. Odell, Clayton, Ind.: "I am trusting in Jesus day by day, and realize that He saves me fully. I am led out after Him more and more, and am enjoying His presence and power in my heart all the time. O, how precious is the name of Jesus!"

—Mrs. D. H. Goodrich, G——, Neb.: "I have great reason to thank God for full salvation. I have passed through severe trials of late, but by grace have been able to trust Christ fully. O, how boundless and unfathomable His love! Glory to Jesus!"

—Mrs. C. H. Sawyer, Glen Elder, Kan.: "For the glory of my blessed Saviour I testify that I am now sweetly trusting in Jesus, realizing that His blood cleanseth me from all sin. It may keep some dear one from the same snare to say that the tempter tried to make me believe that I could enjoy this blessing and say nothing about it, for fear I should be misunderstood. But I was led to see that our heavenly Father gives us no blessings to hide under a bushel. Now by His grace I will continue to witness to all He has done for me, giving Him all the glory."

—Rev. R. Wilcox, Central City, Iowa: "The blood of Christ still cleanseth me, and has for more than 42 years. Glory to God!"

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look

Where hearts are of each other sure ;

Sweet all the joys that crowd the household nook,

The haunt of all affections pure."

—John Keble.

—Two Christians met on a Monday morning. Both were parents. As was natural, the conversation turned upon the services of the preceding day. The first speaker opened by saying, "We had a sermon from our minister last night on the religious instruction of children. Why didn't you come and hear it?" "Because," said the other, "*I was at home doing it.*"

BIBLE HOME-LIFE.

We have in two previous numbers referred to the fidelity of Abraham in his home-government. The effect of it was demonstrated in the offering of Isaac. It is written that at a certain time God did *tempt* Abraham. That is, he *tried* him. The test instituted was the severest of which we can have any conception, viz., that he should take his beloved son Isaac, the heir of promise, and offer him upon the altar of sacrifice. We can at a glance see the formidable array of difficulties which would at once be presented to his mind. The demand was contrary to law previously given respecting the sanctity of human life—it was discordant with natural affection—it conflicted with the promise, "*In Isaacsh all thy seed be called,*" and the sacrificial command was unaccompanied by any reason whatever. God required obedience in unquestioning faith.

Despite these frowning obstacles, the man of God proceeded, deliberately and determinedly, to execute the divine will. His preparations were prompt and thorough ; there was no time wasted. All being ready, he arose early in the morning, his son and two servants accompanying him. He had provided the fire, the wood, and the knife required for this marvelous transaction. For three days they journeyed toward Mount Moriah. How that father's heart must have

been agonized all along the road ! But, on he went, with unflinching step. Mount Moriah was at length reached. The wood was laid upon Isaac. He said, O, so thrillingly ! "Father, behold the fire and the wood, but where is the lamb?" How it must have struck that pure parental heart ? But his invincible faith silenced paternal emotions, saying God would provide him a lamb ! Isaac was bound by his father, unresistingly—the aid of the servants was not needed. He was laid upon the altar, and the uplifted knife would have been plunged into his vitals had not God prohibited it.

The Home Lesson.—We learn that Abraham's holy home-rule challenged obedience. He held an undisputed sceptre of authority. Isaac, obedient even unto death, apparently, honored parental authority.

—Woe to the man who becomes old without becoming wise ; woe to him if this world shuts the door without the future opening to him its portals. —Tholuck.

EXAMPLE REPROVED.—A gentleman engaged in a large manufacturing concern was in the practice of taking frequent journeys in connection with his business ; and, in order to hasten his return to his family, he not unfrequently travelled on the evening of the Lord's Day. His little boy, on one of those occasions, said to his mamma, "How is it that dear papa, who is such a good man, travels on Sundays?" "My dear, it is because he has so much to do. If he acted otherwise, he would not have 'a minute to spare' for his family. "Mamma, does God allow us to break his commandments when it seems necessary to do so?" On his return, Mrs. M. related to her husband the child's remarks. "My dear, it is the last time. Tell my boy I stand corrected. I trust I shall never do what may prove a stumbling block to our children. They shall never have to say that their father's example led them astray."

HOME SUGGESTIONS FOR APRIL.—Beautiful Spring is upon us, nature starting into new life. 1. It will be appropriate to read in the family portions of Scripture relating to God in nature, and the greater beauties of *newness of life* in Christ. 2. As the husbandman enters vigorously upon Spring-work, let there be renewed consecration to Christian activities—let some new plan of holy work for your household be conceived.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

GOSPEL ARMOR FOR LITTLE CHILDREN.

DEAR CHILDREN:—In my last letter I wrote you about the little soldiers in Christ's army, and I hope every one of you have joined that army or have resolved to do so; and now I want to write about the equipment for Christian soldiers. You know all the soldiers in the military army have to be clothed in a suitable manner, and also armed with implements for war. And so Christ's soldier must be equipped—for that is what is meant by the great and good Apostle Paul when He wrote: "Put on the whole armor of God that ye may be able to stand in the evil day." You will find a description of this armor in the 6th chapter of Paul's letter to the Philippians—14th, 15th, 16th and 17th verses. Read them, dear little children, and ask Jesus to help you put on this Gospel armor now, so that you may be able to conquer all your foes and win a glorious crown in God's kingdom. A crown is promised to every soldier that is faithful, and fights against sin and Satan. Your dreadful enemy called the Devil and Satan, will try every means to overcome you, but if you have "the shield of faith," "the breast-plate of righteousness," "the helmet of salvation," and "the sword of the Spirit," you will be sure to overcome and be saved in heaven. There is no safety in this wicked world unless you have on "*the whole armor of God.*"

I have known of some who enlisted in the army of our country during the late war, who grew very tired of the soldier life, and a number of them deserted and ran away from the service. When they were caught by the authorities they were punished severely. The penalty for desertion is death, and some poor fellows were shot for leaving the army. I am sorry to know, too, that some who had joined Christ's army have deserted and gone back to the wicked world. But the reason was they were not real, good, faithful soldiers. All those who obey their Commander, and are well equipped, are so well satisfied with His service that they would not leave it. O, what a glorious re-

ward will be theirs who have served the Lord from their youth!

Dear young soldiers, I hope you will never desert the blessed Saviour, and leave His army to go back to the wicked army. Jesus says to each, "Be thou faithful unto death and I will give thee a crown of glory."

—"I will not!" said a little boy stoutly. "What won't you do?" a passer-by asked. "That boy wants me to '*make believe*' something to my mother; and I won't."

A LITTLE MOTHERLESS BOY.

A little boy in Indiana, when five years old, was left motherless. It was arranged for him to live with his grand-parents. Whenever he was naughty, his grandma would call him into her room, kneel down, and tell Jesus about it. One day, when he had done something wrong, she called him into the room, but he ran out of doors. Going around the house and looking in at the window, he saw his grandma on her knees. It touched his heart, and he went in and fell upon his knees. On being told that he must pray Jesus to forgive him, he said he could not, but at length summoned courage, and prayed. Then his dear grandma said, "Does thee love Jesus?" and he said, "O, yes, grandma; I feel as though I wanted to take Him in my arms." He is now fourteen, and in a revival meeting lately gave himself more fully to Jesus, and thinks he was converted at the time above-named,

—A converted heathen child, when dying, said: "*After this, Heaven! Light breaks in, Hallelujah!*"

THE TRY COMPANY.

NEW RECRUITS.—John M. Philpot, of Mullville, Wis., writes: "I am twelve years old, and wish to join the Try Company. I have not joined the Church yet. I love Jesus and desire to grow up a useful man."

Clara E. and Laura E. Baird, of Groveland, Mass., also desire to be enrolled. Also, Alice and Emmalita Francis, Climbing Hill, Iowa. May they ever be *climbing* up toward heaven.

NEW WORK FOR APRIL.—*Questions*: 1. Who was Manoah? 2. Who was the first Jew that married a Gentile? Commit 116th Psalm.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

—Gen. Fisk tells of a soldier stricken with fever, whose deal of desirable soldier-life was activity "at the front." Visiting him in the hospital, the General asked, "Can't you tell me, in a few words, exactly how you feel about dying?" "Yes, General," said the expiring soldier: *it seems just as if I was going to the front!*

MRS. ANN SHIPWAY,

Of Big Flats, Wis.; died Nov. 29th, 1881. She was born in Monmouthshire, England, in 1814, inheriting a sound mind, and receiving as much intellectual culture as the place and times would permit.

The child of pious parents, and spending much of her early years with a devoted grandmother, it may be said the unfeigned faith she possessed in all her mature years was also in as direct a line among her ancestors as Paul described that of Timothy to be.

In her 18th year she was married to Thomas F. Shipway, with whom she lived about forty years, proving at all times a helpmeet for him, both in prosperity and adversity, and whose memory he now delights to honor.

Soon after her marriage Mrs. Shipway consecrated herself to Christ, and received a clear evidence of His pardoning mercy; and throughout all her subsequent life she was a remarkably consistent, growing, and cheerful Christian.

With her husband and six children she crossed the Atlantic in a voyage of seven weeks' duration, in a sailing vessel; and while passing through the State of New York in a canal boat, one of their children died and was buried by the way. Their first location in this country was in Waukesha Co., Wisconsin; and for about twenty-

four years they have resided on the farm where she died. The deceased was the mother of thirteen children, five of whom survive her, and we laid her mortal remains in the beautiful cemetery where several of her children were buried.

In her relations as wife, mother, neighbor, and sister in the Church, she was faithful in all her ways. She was much valued by her pastors as an adviser, and was ever ready to minister to their necessities.

Mrs. Shipway was an invalid for considerable time previous to her death, and was a great sufferer for the last two weeks; but her faith never wavered. "She had long been in a strait betwixt two, having a desire to depart and be with Christ which is far better;" nevertheless, to abide in the flesh was more needful to her companion and children; but as she neared the close of life she ceased to be in that "strait," and was only longing to go. "Jesus is so precious," and many similar expressions of hers indicated that He was present by His Spirit, and yet she longed to go where she might see Him as He is. May the halo of this life and death lead many others to seek the same grace, that they may also come down to the close of life as a "shock of corn fully ripe in its season."

I. C.

MRS. RACHEL R. L. POTTERFIELD

Departed this life at her home, near Birmingham, Indiana, Nov. 25th, 1881, in her 75th year. She was born in Sussex Co., Delaware. Her mind was of more than ordinary strength, and her Christian experience was deep. She was converted in early life, entering the fellowship of the M. E. Church, of which for nearly sixty years she was a faithful member, loving its doctrines and believing them to be the teachings of the Bible. She was a reader of *The Guide*, and enjoyed the blessed experience advocated therein. Although much afflicted during the last year, she manifested no impatience or complaining. Her desire was to come forth as gold purified. During the last days of her earthly sojourn, the peculiarity of her disease was such as to prevent converse

with friends much of the time. At intervals, when able to speak, she would quote portions of Scripture, with which her memory was well stored. We miss her earnest prayers and words of comfort and cheer. But her work was well done.

Having no children of her own, this dear friend of ours gave homes to several orphans, myself among the number. A few days previous to her last sickness she had placed in our hands money to renew her subscription for *The Guide*. After her decease we sent the amount, and ordered *The Guide* to be sent to her aged companion, who is left without the cheering presence that was granted him so long to bless his home. They will, however, soon meet, as he too is on his way to heaven. MRS. L. E. S. LEFFEL.

MRS. MARY E. RILEY

Died Feb. 26th, 1881, at her home, Sugar Grove, Pa., in her 67th year. She was the mother of Rev. W. L. Riley, and sister of Rev. A. L. Miller, both of the Erie Conference. Her father, Michael Miller, was one of the pioneer settlers, and pioneer Methodists in Crawford Co., when that section for many miles was a great wilderness, having to be traversed by the Indian trail.

At the time of the conversion of the daughter, they attended Church at Salem, twelve miles from their home. Under the ministry of Rev. J. Summerville, at the age of 17, she sought and found Jesus in the pardon of her sins. Soon after this, while living close to God, she experienced the blessing of entire sanctification. From that time she lived in purity and devotion.

She was married to James T. Riley in 1834, and removed to Sugar Creek. Her cheerful disposition made home a happy place for her husband and children. And, those who shared their hospitality always had a joyous welcome.

She loved the services of the Church and was an earnest worker. About five years before her death, a meeting for the promotion of holiness was started in the neighborhood, which she delighted to attend.

For over six months before she died she

was a great sufferer. But, amid it all she had a comforting sense of the Divine presence, a sure trust in Christ, and a lively hope of a blessed immortality, supporting her in the midst of her great affliction. At the closing hour, when her family and friends gathered around her bed, she requested them to sing her favorite hymns and to join in prayer. Amid these exercises her countenance was full of heavenly radiance, and she passed away to mingle with the blood-washed company before the throne.

MRS. AMY LEIGH,

Of Groveport, Ohio, quietly passed away to her heavenly home, July 6th, 1881, in the ninetieth year of her age. Complaining of not feeling so well as usual, she lay down after dinner to rest. This proved to be her last sleep, the blessed sleep in Jesus which is the inheritance of the saints. She had been a member of the Methodist Church 75 years, witnessing a good profession and continuing in all Christian fidelity until the last. For more than thirty years *The Guide* was a great comfort to her. She prized its teachings next to the Bible, and she enjoyed that perfect love which it advocates. Thus, after this protracted earthly pilgrimage, marked by many vicissitudes, our beloved mother has entered into her long-sought rest, and is forever with the Lord.

MRS. G. C. TINKER

Died at Bedford, Ohio, October 19th, 1881. She was born in Twinsburg, Ohio, June 8th, 1838. She was married to E. C. Tinker in 1855. Having in February, 1859, been converted, she connected herself with the Methodist Episcopal Church, and continued a consistent member until the close of her earthly life. In her domestic relations she manifested becoming fidelity, being a devoted wife and mother. Her husband and two little boys are left to continue the mortal strife in hope of meeting her in the eternal world of joy. Happy will it be if, after the earthly conflict is past, they are permitted to enjoy a blessed re-union in the better life.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

Glorious news from all along the line is reaching us, of the wonderful doings of the Great Head of the Church, in the awakening conversion and sanctifying influences of the Blessed Holy Spirit. Rev. Dr. Wheeler, editor of the *Methodist*, in his weekly issues, since the first of January, has reported the number of conversions as 39,652, and adds: "We do not assume to have collected reports from even so many as half the Churches; but by merely doubling the number given above—which is a most moderate way of reaching the aggregate result—one may see at a glance where the strength of Methodism lies. It has a great evangelistic force, and shows no sign of being in the least impaired or weakened."

The work in Cincinnati, under the labors of Bro. Harrison, is no doubt the most extensive, having extended from St. Paul's M. E. Church to almost all the Evangelical Churches. At one of the meetings Bishop Wiley exultingly said, "The Pentecostal power had not gone out of the Gospel." He called attention to the large number of persons who had been converted in the M. E. Church since January 1st—perhaps not less than 50,000. It is reported that considerably over two thousand have been converted in Cincinnati and the immediate vicinity, and in many of the Churches of other denominations revivals are in progress. Bishop Warren, in an article in the *Western Christian Advocate*, gives his most hearty approval of the work, and Dr. Merrick, one of the veterans of the Army, who has been mingling in the work, among other things said, "that the Lord permitted him to dwell in Beulah land and sometimes on Beulah's heights.

He greatly rejoiced in the work in Cincinnati."

Rev. G. D. Watson, in a letter to Rev. Isaiah Reed, editor of the *Highway*, writes: "God has most graciously poured out His Spirit here in Newport, Ky. Nearly a hundred members of my Church are in the experience of heart purity. All the official members are either in the experience or are seeking it. I know of no congregation that is equal to it in this respect. And yet only eighteen months ago they were afraid of holiness and a sanctification preacher; now they want none (for a pastor) but a definite holiness minister. A Brother, in writing to the *Standard*, says: We have been in the midst of a revival since the first of last September, when some of the brethren bought and erected a big tent on one of the lots in the upper part of the town where our beloved Pastor, Dr. G. D. Watson, preached every night for three weeks, before the meeting of Conference, and where, glory be to God, the Lord converted and sanctified more than one hundred souls. Some have gone to the Baptist Church, some to the Presbyterian and other Churches, and blessed be God, some Catholics were saved. We have had altar service in our Church every Sunday evening, and in our Tuesday evening meeting for the promotion of holiness, and souls have been converted and sanctified in every meeting. Two weeks ago we began a regular series of meetings, when, from the first night, our altars have been crowded with sinners gloriously converted and the members of the Church enter into the blessing of perfect love. O, glory be to God for this wonderful salvation that saves men and women inside and outside, and puts in the soul a Hallelujah that neither winter blasts nor summer suns can disturb.

ILLINOIS.—In a little Mission Hall in Chicago, with a drinking saloon on each side, three weeks service have brought one hundred to Christ.

NEW ENGLAND.—Under the labors of Rev. S. A. Burns, evangelist, there is a good work in Hudson, Mass; 75 conversions, and the work onward. In the Central M. E. Church, Norwich, Conn., 100 received.

REVIVALS—ABROAD.

NICARAGUA.—From the Mosquito coast, a province of Nicaragua, the Moravian missionaries write: We are passing through a very serious and momentous period. Last week one hundred persons joined the Church. At our evening meetings the crowd is such that we cannot kneel to pray.

NORWAY.—Rev. J. H. Johnson reports: Our Churches are crowded with people hungering and thirsting after the truth as it is in Jesus. The Sabbath Schools are taking hold of the children and youth as never before. From every part of the work there are good tidings, sinners being saved and God's people baptized.

FRANCE.—Lord Radstock, who has given himself to evangelistic work, is laboring in Liseuix, France. From one to two hundred Roman Catholics attend nightly. At the watch-night service, about twelve or fourteen prayed, simply. More than half of France has given up Romanism.

INDIA.—The Leipsic Missionary Society reports thus far 12,000 converts among the Tamils; last year, 544. The Society employs 19 ordained missionaries and 58 catechists for 460 villages. From the *North India Mission* of the Methodist Episcopal Church it is reported that, in all probability, the whole Chumar-caste embracing 500,000 people will, ere long, come over to Christianity in a body.

A NATIVE DISPENSARY has been opened in connection with the Church Missionary Society in Bombay.

AT HOME.

NEW YORK—Continuous services have been held in St. James' Methodist Episcopal Church, Harlem, since the week of prayer, many conversions, and the whole Church quickened. In the Protestant Episcopal Church in this city, of which Rev. Dr. Watson is rector, unusual religious interest prevails. The Jane Street Methodist Episcopal Church has had 100 additions. In the First Methodist Episcopal Church, North New York, Rev. T. N. Laine pastor, where extra services have been held for some time past, 40 professed conversions.

BROOKLYN.—On Sabbath, March 5th, in Hanson Place Methodist Episcopal Church, Rev. Dr. J. O. Peck, pastor, 152 probationers were received; the month previous, 109; making 415 in ten months.

—All-Day meetings have been held in First Place, York Street, Nostrand Avenue, Janes, Washington Street, Warren Street, and De Kalb Avenue M. E. Churches, with excellent results. In the latter, Mrs. Van Cott has been assisting the pastor, Rev. J. Parker.

NEW JERSEY.—In Methodist Episcopal Churches revivals, results are reported as follows: "*Trinity*," Jersey City, Rev. H. Spellmyer, pastor, 80 conversions; "*Central*," Trenton, Rev. J. R. Westwood, pastor, 115 probationers received; "*Somerville*," Rev. J. Kranz, Jr., pastor, over 70 conversions.

PENNSYLVANIA.—A glorious work progressing at New Castle, Rev. Bro. Peters, pastor.

WASHINGTON, D. C.—A blessed revival in the Metropolitan M. E. Church, Rev. R. N. Ball, pastor; attendance large, numerous conversions, rising interest.

MARYLAND.—In Union Square M. E. Church, Rev. G. G. Baker, pastor, has been aided by Rev. I. T. Johnson, evangelist, of New England; over 250 conversions.

OHIO.—Jasper Circuit, Rev. P. S. Butts, has been remarkably visited. Thirteen weeks of special services have been held at six places. The people have stood by their pastor, despite rain and snow storms, and 358 souls have been gathered.

—At Hillsboro, Rev. D. Judson, pastor, over 60 conversions.

PRESBYTERIAN REVIVALS.—An awakening reported in Fourth Church, Albany; 21 admitted at Romulus, N. Y., first fruits of a gracious work; at Rochester, 36; 25 at Batavia; at Chamont, Wyoming, and Mendon, hopeful conversions.

CANADA.—A blessed work in Queen's Avenue Methodist Church, London; over 70 seekers. Many have found peace; interest increasing.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

"Let us fill
This little interval, this pause of life,
With all the virtues we can crowd into it."

—"I've seen some old broken bowls planted out with the bonniest flowers and mosses, and I've thought if it had not been for their misfortune they would never have come to such honor and beauty."—*E. Garrett.*

WILLING TESTIMONY.

A FEW days ago we were looking over some papers of the now sainted Mrs. Phoebe Palmer, who once edited this magazine so ably, and discovered the following on prompt and willing testimony. Our friends will be gratified to have her speak once again in the editorial columns:

"Not unfrequently I speak first in a social meeting. If it were not that my heart is immovably fixed to do the whole will of God, nature might sometimes shrink. But I love to do the will of God. I will tell you how I was first enabled to apprehend what should constitute duty in reference to this matter. I have often observed how many were anxious to speak toward the close of those society meetings where, during the early part, few were willing to speak, and the time passed uninterestingly.

It was on one of these occasions about the time I first consecrated myself in everlasting covenant to God, that the Spirit suggested, 'Now are you ready to take a part in sustaining this meeting that others are not so willing to take? Are you willing to wash the disciples

feet, by serving your brethren and sisters in this capacity?' My heart at once responded,

'O that my Lord would count me meet
To wash His dear disciples feet,
After my lowly Lord to go,
And serve the heirs of heaven below.'

On further consideration, I concluded thus: Since I am wholly dependent on God for the ability not only to think right, but to speak right, then it is not for me to wait for my mouth to be filled *before* I open it, but to *open* my mouth and trust in God to fill it according to His promise. If God is to fill my mouth *after* I have opened it, then He may as well fill it at the first part of a meeting, as emergency may require, as at any other time.

Since that time I have not been in the habit of waiting for impelling influences, but knowing that it is *faith* that honors God, and that it is also the willing and obedient that shall eat the good of the land, I find in proving my willingness by my obedience, God does indeed give me to eat the good of the land. He also ever honors my faith; for never have I opened my mouth, and trusted in Him to fill it, but He has abundantly verified His word. O, how easy and how blessed it is to testify for Christ when He gives us our testimony, and assures us that it is not we that speak, but the Spirit of our Father which speaketh in us."

—Be in full pursuit of *gold*—New Testament gold—
"gold tried in the fire."

GOOD TIDINGS.—The Lord is prospering us. New subscribers continue to come, so much so that our February number is exhausted. Under these circumstances we must let new subscriptions reaching us from this time, date from July. And as an inducement, we will put in the *May and June numbers free*. In July we issue a second PREMIUM NUMBER, with a portrait. We have secured the second series of *Premium Tracts*, written by Rev. L. R. Dunn, D.D., part of which will soon be issued.

—A Christian should always strike back when assailed. Indeed! How? Jesus tells us: "*Whosoever shall smite thee on thy right cheek, turn to him the other also!*"

THE PRICELESS JEWEL.

Patience is one of the precious jewels of our Christianity—it is a splendid adornment, more lustrous than any that ever shone in a kingly diadem. Krummacher says: "I compare patience with the most precious thing that the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory, the ring, the sceptre and the crown. Her end and reward is the crown of life."

"For ye have need of patience," writes Paul to the Hebrews, "that, after ye have done the will of God, ye might receive the promise." And James enjoins that we "let patience have her perfect work,"—that is, as Alford remarks, "fully brought out and accomplished. God's perfect work in us is to make us perfect *and entire*, that in which every part is present in its place, deficient in nothing."

Is not this a bright jewel—to possess patience in that degree that it will stand the heaviest strain? Nothing, perhaps, gives a higher commendation of *entire* holiness than the enduring power. When men are slow to accept the doctrine, and even disposed to cavil—when our good name is reviled—when the persecuting hand is stretched forth—and, when calamity after calamity breaks upon us—then, to be firm, full of endurance, to let patience have her perfect work—this is a mighty sanction to the truth as it is in Jesus. "It is," as Bishop Hopkins well remarks, "the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms; and he that will venture out without this to make him sail even and steady will certainly make shipwreck and drown himself, first

in the cares and sorrows of the world, and then in perdition." Beloved, let us sell all that we have of the earthly and possess the heavenly—the priceless jewel of Patience.

—"A word of kindness is seldom spoken in vain; it is a seed which, even dropped by chance, springs up a flower."

LOOK ALOFT!

One of the old writers refers appropriately to this incident:

"'Can you climb?' a captain asked of a sailor-boy, before [taking him out in his ship. The trial was soon after made, and the poor boy's head began to grow dizzy as he mounted higher and higher on the rigging. 'O, I shall fall!' he cried, looking down upon the sea. 'Look up, my boy!' shouted the captain; and so he did, and gained the mast-head. Thus it is with us. When we look below, and see the waves, we fear, or, like Peter, we begin to sink; but keep the eye fixed on Jesus, 'look up,' and the difficulty is overcome."

These are times of trial. All the signs of the period indicate that searching ordeals are awaiting God's elect ones. Infidelity is rampant. Worldliness, to a large extent, overspreads the face of Zion. Eminent devotion is distasteful to many. Holiness people must not expect to lie down on flowery beds of ease, or sail over smooth seas. We must expect a stress of weather. But shall we fear—shall we fly? No! The great Captain of our salvation wishes us to keep the colors flying at the mast-head. We must not look down at the dark, tempestuous waves. His bidding is to *look aloft!* Looking heavenward we shall command heavenly succors, and be ready for every emergency.

—A word of promise which has had uncounted fulfillments: "Surely the wrath of man shall praise thee."

—Beware of gold-preferences, such as are condemned in James, 2 chap., 1-9 verses.

WORK FOR THE MONTH.

OUR RESPONSIBILITY.—“Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? Each particular shall be brought out, and there shall be demanded an account for each one.”—*Spurgeon*.

“And he who sows with many a tear,
Shall reap with many a song.”

I. CLOSET WORK.

SCRIPTURE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 1; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. James 1; 22. Heb. 5; 9. Psa. 119; 46.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3-4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17-18. Psa. 26; 9.
8. Phil. 1; 27. Isa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15-16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12-13.
22. James 5; 13. Psa. 37; 39. Psa. 108; 12.
23. Jer. 4; 1. Mal. 5; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 27. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah. 1; 6. Jer. 33; 3. Psa. 87; 7.
27. 1 Cor. 15; 34. 1 John 2; 1-2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Ephes. 1; 3.
29. Psa. 4; 5. Isa. 32; 2. Psa. 119; 114.
30. Ephes. 6; 11. James 1; 12. Psa. 102; 2.

TOPICS FOR BIBLE STUDY.

“We account the Scriptures of God to be the most sublime philosophy.”—*Sir I. Newton*.

First Week.—BLESSING PERSECUTORS—Rom. 12: 14. Injunctions of Christ and His apostles. How and why we are so enjoined.

Second Week.—REJOICING AND WEeping—Rom. 12: 15. The proper place for each. The influence in each case. Note Bible examples.

Third Week.—THE TRUE CHRISTIAN MIND—Rom. 12: 16. Uniformity—humility—condescension—observe these qualities as described and sanctioned by Bible examples.

Fourth Week.—TRUE WISDOM—Rom. 12: 16. See what is taught about *conceit*, how wisdom is to exist without it, and its favorable influence.

SPECIAL REQUESTS FOR PRAYER.

P——, Conn.: For the restoration of an afflicted sister to health—and of her husband, who has lost his hearing. —, Ill.: For a mother 77 years old, that she may have a clean heart. D——, Can.: For a sister's restoration to health, conversion of father, brother, and sister—also for supporting grace for a mother, for a sister's restoration to health—and for a revival in the place. Canada: For the conversion of a husband, and the full consecration of a son devoted to the ministry. Kansas: For a sister to be increasingly useful. S——, Ohio: For a revival in progress. E——, N. Y.: For reconciliation of two estranged friends—and for help to a little band trying to build a Church and small parsonage, *beset by enemies*. R——, Ind.: For a revival—a prayer-meeting almost unknown.

A CLOSET HYMN.

O Lord, Thy heavenly grace impart,
And fix my frail, inconstant heart;
Henceforth my chief desire shall be
To dedicate myself to Thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy:
That silent, secret thought shall be,
That all my thoughts are fixed on Thee.

Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And whereso'er my lot may be,
Still shall my spirit cleave to Thee.

Renouncing every worldly thing,
And safe beneath Thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in Thee,

—*Jean F. Oberlin*.

II.—OUT-DOOR WORK.

1. Do you know any one in your midst who has had a hard Winter? If so, give a *Spring* uplift in some way.

2. Call on some one who does not attend class meeting and give a loving exhortation.

3. Try and collect and send us money enough this month to enable us to furnish fifty copies of The Guide to each of the *Theological Seminaries*.

4. Be at Church half an hour before the service commences, and spend the time in talking on personal salvation with any who may be standing on the outside.

5. Get some child to Sabbath-school who needs clothing.

6. Solicit funds to enable your pastor to scatter good tracts in your congregation this Spring.

GATHERINGS.

"The best will is our Father's will,
And we may rest there calm and still;
O, make a hour by hour Thine own;
And wish for naught but that alone
Which pleaseth God."—*P. Gerhardt.*

—"Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

—"The character in which our glorious Saviour will make the presentation of His redeemed people before the presence of His Father—He will present them faultless."

—"Somebody has well said, that if sorrow in heaven were possible, it would spring from the recollection of the little we did for Jesus while on earth."

—"Next to the preaching of the Word is the narration of Christian experience. It is effective when the former fails. Without exercising this grace the full stature of Christian manhood is not attained."

—"We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever."—*Jeremy Taylor.*

—"Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologian"—*Geo. McDonald.*

—"Prayer draws all the Christian graces into its focus. It draws Charity, with her lovely train; Repentance, with her holy sorrow; Faith, with her elevated eyes; Hope, with her grasped anchor; Beneficence, with her open hands; Zeal, looking far and wide to bless; and Humility, looking meekly at home."—*Hannah Moore.*

—"When we stand upon the big mountain, let us pray, Hold me up lest I fall; and when we put on our daily garments, let us ask for the anointing. It is the man who is full of joy and delight who is called upon to be watchful. When all is calm with us we may expect a hurricane. It is the worst devil when we cannot see any devil, for then perhaps the rascal has got inside of us and is ready to give us a deadly stab."—*Spurgeon.*

NOTES.

—The new Tract, "*Dr. Clarke on Entire Sanctification*," now ready, makes 64 pages, including his *personal testimony*—5 cts. each, or 50 cts. per dozen.

—Rev. I. Cole, pastor at Woodrow, S. I., is enjoying prosperity, sinners being converted, backsliders reclaimed, and the Church revived.

—The Centenary Methodist Episcopal Church, New Albany, Ind., Rev. E. T. Curnick, pastor, has had a pentecost—208 conversions, 33 sanctifications. Praise God!

—An invalid sister in Iowa long confined to her room, not having heard a sermon in a long time, writes, that she greatly enjoys the reading of those published in The Guide.

—Rev. J. H. Meek reports, as the result of a meeting in the Methodist Protestant Church, Pisgah, Ohio, 43 conversions, 30 sanctified, 9 reclaimed—19 united with the Church, and 18 with the M. E. Church, Rev. W. Bell, pastor.

—In the crowd of matters, we have sent out duplicates of January and February numbers to subscribers. Those who have received them will confer a favor by returning, as we are short of those numbers to supply new subscribers.

—Our dear brother, Rev. Dr. William Reddy, has just been bereaved of his wife. Her testimony was given in the Social Meeting in February. We shall hear more of her departure. May God sustain our beloved friend and brother. He is now engaged as an *evangelist*. His address is Syracuse, N. Y.

BOOK NOTICES.

CHRISTIAN HOLINESS—its Philosophy, Theory, and Experience—by Rev. S. H. Platt, author of "Gift of Power," &c.

This volume may suit some minds, but if it were more simple in diction, it would be more generally useful. Published by the Hope Publishing Co., Brooklyn, N. Y. ENGLAND AND THE ORIENT—or, scenes, incidents and work during an evangelistic tour round the world for the promotion of holiness—by Mattie Sisson Wood.

Many Christian friends have cherished a lively interest in "the round the world trip" of Rev. J. S. Inskip and associates. The facts and incidents of this volume will be read by such with satisfaction. Published by J. A. Wood, Attleboro, Mass.

THE WORLD'S FOUNDATIONS—or, Geology for Beginners—by Agnes Giberne, author of "Sun, Moon and Stars."

We have no hesitation in recommending this book as well adapted, as the author remarks, for beginners in the science of all kinds, "whether poor or rich, whether boys, girls, or grown-up people." Published by Carter & Brothers, 530 Broadway, New York.

COVENANT NAMES AND PRIVILEGES—by Rev. Richard Newton, D D.

This is an interesting volume of twenty sermons on God's covenant names and Christian privileges, which cannot be read without producing a longing for more intimate communion with God, and desire for a full preparation for heaven. Carter & Bros., New York.

HOLINESS HYMNS.—We have received a copy of "Holiness Hymns and Tunes," published by Geo. L. Brown, David City, Neb. The title page says: "This leaflet is cast forth in behalf of Christian holiness—a blessed doctrine and blissful experience, attainable by faith and consecration now." May it answer the purpose designed.

I'm Trusting in Him

JAMES NICHOLSON.

JNO. R. SWENEY.

1. All hon - or and ma - jes - ty, pow - er and blessing, Do - minion and
 2. My heart with the presence of Je - sus is thrilling, Within me he
 3. The joy of the Lord drives away my re - pinning, I sing and ex -
 4. Ac - cording, O Lord, to thy "riches in glory," Thro' Je - sus, the

glo - ry to Je - sus belong; With angels and saints, I delight in expressing My
 reigns with unrivaled control, His own faithful promise he now is ful - filling, And
 ult in his fullness of love; The light of his countenance on me is shining, In
 promise to bless me appears, From youth to old age when my head becomes hoary, And

D.S.—his precious name I have peace in believing, And

Fine. CHORUS.
 praise to his name in a rap - turous song. I thank thee, O Father in
 peace like a ri - ver flows in - to my soul.
 sweet, cheering rays streaming down from above,
 when I reach home thou will dry all my tears.

sweetly each moment I'm trusting in him.

D.S. S:
 heaven, for giving Thy Son as a Saviour my soul to redeem; Through

5 I know in this world I shall have tribulation;
 But Jesus assures me, "in him I'll have peace;"
 Then what does it matter? he is my salvation!
 And sooner or later my sorrows shall cease.

6 The prospect of heaven, when life here is ended,
 Gives solace in woe and a pleasure in pain;
 I'll follow my Saviour, already ascended,
 And there with the ransom'd eternally reign.



MAY, 1882.

THE WORD FOR THE MONTH.—"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb: 7: 25.

The Soul's Litany.

BY JAMES MONTGOMERY.

In the hour of trial,
Jesus, pray for me;
Lest, by base denial,
I depart from Thee:
When Thou seest me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.

With its witching pleasures,
Would this vain world charm;
Or its sordid treasures spread
To work me harm;
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary.

If with sore affliction
Thou in love chastise,
Pour Thy benediction
On the sacrifice:
Then upon Thine altar,
Freely offered up,
Though the flesh may falter,
Faith shall drink the cup.

When in dust and ashes
To the grave I sink,
While heaven's glory flashes
O'er the shelving brink,
On Thy truth relying
Through the mortal strife,
Lord, receive me dying
To eternal life.

FAITH—ITS SIMPLICITY.

REV. CHARLES W. L. CHRISTIEN.

IT IS one of the commonest experiences, among Christian workers, to find anxious inquirers in great perplexity about the question of faith. Few people, indeed, reach the Cross without having difficulties on the subject to overcome in their way. And yet there is nothing more simple than an act of faith.

What is faith? Belief, confidence, reliance, trust. What was Noah's faith? A belief that God would drown the rest of the world as He had said, but save him and his family in the ark: a faith that led him to go on with the building, year after year, till it was completed, and then to calmly go in, expecting to be delivered from the universal ruin. What was the faith of Abraham? A confidence that God would fulfil His word to give him a Son in his old age. What was the faith of Joseph when he "made mention of the departing of the children of Israel, and gave commandment concerning his bones?" A reliance upon God for the fulfilment of the promise which He had made, that the people should go up out of Egypt and take possession of the land of Canaan. What was the faith of the Syrophenician mother? A trust that Christ could and would heal her daughter. What, then, is faith in Christ to-day? It is trusting Christ to give me what he has procured for me by His atoning death—what He has promised in His "gracious words"—and what He desires me to possess, more than He desires anything else concerning me. The faith to which we so often urge the penitent is trust in Christ to save me now, because He died for me on the cross, and because He

says, "Him that cometh to me I will in no wise cast out." Faith which a tempted Christian needs to exercise is a trust that Christ will there and then, in the midst of the fight with the powers of darkness, give him strength "to withstand in the evil day." Faith which the seeker of holiness must have, if he is to find the object of his search, is a trust in Christ to work in him, by the power of the Holy Ghost, that inner life of purity which is the Father's will concerning him—that "perfect love" which is the negative of sin, so that by the creation or the "shedding abroad" of the "perfect love," heart-sin shall be cast out. Faith is thus more than desire, it is more than prayer, it is more than hope. It is definite trust for blessing now. It is confidence that Christ will give it now. It is reliance upon Him for its actual bestowment. It is not saying, "Lord, I wish for it—I hope Thou wilt grant it me;" but, "Lord, I trust Thee, I expect Thee to give it me. I am confident Thou wilt. I have no doubt about it. I shall have it. Thou hast provided it. Thou hast promised it. Thou hast made me long for it. It will, it shall, it must be mine."

Still some one may say—"But is not faith a grace of the Holy Spirit? Is it not of the operation of God in the soul? Is it not, consequently, a different kind of act from the trust which one man can place in another? And if so, is it, after all, such a simple act?" We reply: Of course, no man can exercise this faith in Christ without the help of the Holy Spirit. But neither can he repent, for repentance also is "a grace of the Spirit." But while God grants him the power to repent, and shows him a thousand reasons why he should, and moves mysteriously upon his will to induce him to, it yet remains that the act of repentance is the man's own act.

The Holy Spirit does not repent for him. So, when with a broken heart he is seeking reconciliation with God, through the blood of atonement, the Holy Spirit grants him both the will and the power to believe; but the act of faith is his own. And so with every subsequent act of trust right on to the blissful day when faith dies into sight. And the act of faith in Christ is not different from the trust which we repose in our fellow-men. The object is different, but the spiritual act is similar; just as it is the same eye that looks upon a glow-worm or gazes at a star, and the same ear that listens to the thunder or hearkens to a little child. And we say that it is one of the simplest acts possible to the human spirit. There is many a mental process which but few minds can perfectly accomplish. Only a small number of persons can grapple successfully with metaphysical studies. It requires a peculiar mental calibre for a man to become a profound mathematician, or to deal with abstract science in truly scientific method. Long trains of speculation, and involved reasoning, and proof, are beyond masses of people. But an act of trust involves no peculiar cast of mind, no special mental gifts. It is as easy for a little child to trust as for a sage. The penitent Fijian can confide in the Saviour for pardon as readily as the prince—the rude Maori as perfectly as the astute Brahmin. Whatever the details of the path of penitence may have been, however diversified that chapter in experience, the act of faith by which each trusts Christ for acceptance and salvation is as simple an act in one case as in another. And every act of faith in Christ is the same. I may trust Him for a richer benefit—I may lay hold on a fuller meaning in a promise than I ever saw in it before, and ask for its fulfil-

ment: but whatever is the gift for which I trust, the faith itself is always the same—simple act I exercised at first when, in response to it, God pardoned my sins. And O, how illustriously both the wisdom and the love of God are manifest, in His thus making faith the great condition on which He bestows Gospel blessings!

And yet how often, among good people, we have heard the remark—and especially with respect to trusting Christ for inward purity—"But it is so difficult to exercise faith!" As though, after all that might be said about its simplicity, it was one of the hardest of mental operations. "Difficult!" Yes, it is difficult under certain circumstances. But what are they? It is difficult to believe for Gospel good if the creed is unsettled. We knew one who was in a cold mist concerning the doctrine of atonement, and yet in great distress about his soul. But it was not possible for him to rest on Christ while neology was tyrannizing over his intellect. But coming to accept the truth, that the Saviour had died, "the just for the unjust to bring us to God," there was no longer the barrier in his way. "Difficult!" Yes, if there is no clear conviction that Scripture offers the blessing. "Difficult to believe!" No doubt it is, if there is lingering self-righteousness, that wants to do something meritorious, or in some way to help Christ to do that which must ever be His work alone. And how often this *is* the difficulty!" "If the prophet had bid thee do some great thing, wouldst thou not have done it?" If the high blessing of holiness were to be won by "works of righteousness," by long pilgrimages over burning wastes to pray at some distinguished shrine; or, if it were dependent upon some great mental acquisition, it would be no difficulty to start upon the jour-

ney or to begin the studies. But "it is of faith, that it might be by grace." And we foolishly make the simplicity of faith the stumbling-block, little thinking how much of pride and self there may be in it all. "Difficult!" It may be, if we forget that God is almighty to do whatever He wills, whether in nature or in the human heart—or if we hesitate to accept the Scripture truth, that He is always and infinitely ready to bestow upon us the very good He wishes to see us enjoying. "Difficult!" More than difficult—impossible—if we have not a whole-hearted desire for it, for God grants no blessings in answer to half-hearted prayers; nor will the Holy Spirit give the power to believe to any heart that is not "fixed" to gain the glorious prize. "Ye shall seek me, and find me, when ye shall search for me with all your heart." But O, if we believe in the divinity of the Book, if we believe that it offers to us clean hearts, if we believe that God himself must make us holy—for that in us is neither hope nor help; if we believe in His ability and willingness to do the work, and so "fulfil all the good pleasure of His goodness, and the work of faith with power;" and if we desire the gift of a full salvation more than all else beside—then by the simplicity of faith God will honor us with this, His best earthly gift. And so long as we "hold fast the beginning of our confidence steadfast," so long we shall be "kept by the power of God, through faith, unto salvation."

♦♦♦
PROFIT OF GOOD WORKS.—As ciphers, added one by one in an endless row to the left hand of a unit, are of no value, but, on the right hand, rapidly multiply its power, so, although good works are of no avail to make a man a Christian, yet a Christian's good works are both pleasing to God and profitable to men.—*Arnot*.

"Vengeance is mine; I will repay" saith the Lord."—Rom. 12: 19.

♦♦♦
 "Speak not of vengeance! 'tis the right of God.

'Vengeance is His.' Who will usurp the bolt

And launch it for Omnipotence?"

—"Revenge is like a rolling stone, which, when a man hath forced up a hill, will return upon him with a greater violence, and break those bones whose sinews gave it motion."
 —*Bishop Taylor*.

GOLDEN LESSONS

IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON FOR THE REVENGEFUL.

REVENGE is sweet to the carnal mind. The appearance of an adversary, the giving of offense, and the infliction of injuries, call into exercise the vindictive, vengeful spirit. But the religion of Jesus stands opposed to all this, in spirit and in action. We have a striking example of this in the life of Jesus. It was on the occasion of His last journey from Galilee to Jerusalem. The evangelist says, "He steadfastly set His face to go to Jerusalem,"—a Hebrew form of speech, signifying, "determinate, fixed purpose." In thus determining, He understood well the things that should befall Him there.

In pursuing the journey with His disciples, the course lay through a village of the Samaritans, and messengers were sent to prepare the way. Alford says, "This must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which

He did not conceal in Samaria as in Judea and Galilee."

The messengers were rudely treated, the Samaritans refusing to receive Jesus because His face was as though He would go to Jerusalem. This refusal was grounded on the jealousy excited by the preference shown for the Jewish rites and metropolis. "*They* expected," says Alford, "that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them."

The hostility thus manifested by the Samaritans elicited vindictive expressions on the part of James and John which led the Master to give them a Golden Lesson. They said to Him, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" How strange that these disciples of the loving and tender-hearted Saviour, whose whole teaching was opposed to such a spirit, should have so rashly spoken. It is confirmatory of the teaching on the line of Entire Holiness, showing conclusively that persons may be true disciples of Christ, and yet not be wholly free from inward carnality. There may be a real work of regeneration in the heart and yet there may be roots of bitterness which need a further gracious process, which we term *entire* sanctification. This remaining carnality may not, and should not, even in a state of justification, sway us. The law of the Spirit of life in Christ Jesus makes the justified free from the sinful dominion—the seed of regenerate life remaining in him gives him the victory.—sin does not reign over him, although there are remains of the carnal principle. The disciples in the present instance so far yielded to temptation as to allow the inward im-

purity to gain a mastery over them, for the time, in passionate ebullitions. The reply of the Great Teacher is memorable. In their rashness the disciples desired to be imitators of the fiery prophet, not understanding that the spiritual dispensation had succeeded the material, grace and mercy being the prominent characteristics. Jesus, as it is recorded, "turned, and rebuked them, and said, Ye know not what manner of Spirit ye are of." Well might He say this. Their blind zeal and vindictiveness carried them to an extreme verge—they desired fire to be commanded from heaven, not to affright, but to consume the offending villagers. And, in their impetuosity, they were ignorant of their real spirit. They knew not the inward depravity until the occasion demonstrated it. And thus is it with many bearing the Christian name—they know not the impurities lurking in their nature until some severe trial overtakes them. Then, under the burning rays of divine illumination, they see, O, so painfully! their unlikeness to the meek and lowly Jesus.

Then, abhorring this depravity, as in dust and ashes, is the time to go again to the cleansing Fountain, and, taking the *second* plunge, arise in the full image of our adorable Redeemer. Then is there given to the spirit a divine equipoise, and if offenses arise, there are no revengeful impulses. The only fire we wish to descend upon our adversaries is *the fire of love*, melting, refining, and saving them with the power of an endless life.

—"The Word of God is a sufficient witness to itself."

—"I beseech you," says Leighton, "never to suffer so much as one day to pass without reading some part of the sacred records."

"And a word spoken in due season,
how good it is!—Prov. 15: 23.

—♦♦♦—
"Sow in the morn thy seed,
At eve hold not thy hand."

—"Every day should be distinguished by
at least one particular act of love."—*Lavater*.

—"No cord or cable can draw so forcibly,
or bind so fast, as love can do with a single
thread."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

MARCH 11th, 1848.—Our dear father
dined with us. He is very feeble,
and it was with difficulty that he was
helped in and out of the carriage.
Thanks be to God that the enemy does
not seem permitted to molest him dur-
ing this state of feebleness. He is
happy in God his Saviour, and most of
the time triumphant. He says not
a doubt arises to disturb his peace.

12th.—Precious Tuesday Meeting to-
day. Dr. Bangs spoke of the import-
ance of definiteness in object, if we
would be successful in our approaches
to God. He was happy in his utter-
ances, and the subsequent part of the
meeting took its character from his re-
marks. The time was so interestingly
occupied, that when the time came to
close it was difficult to do so, as one
after another rose to declare the loving
kindness of their covenant-keeping God.

13th.—Went to the dedica- tion of the
"Home of the Friendless" this morning
at half-past ten. It was largely attend-
ed. The prospects of the institution
are most encouraging. I have the
honor of being one of the managers of
the society which has been instrumental
in rearing this noble charity, though
my other engagements are so numerous
as to preclude much attention to it.

In accordance with engagement, I
went to Flatbush. Bro. Woodruff had
desired me to come, in view of present-
ing the subject of holiness to his class.
We had a gracious season. Some, I
trust, ventured on Christ to save from
all sin. On board the ferry-boat I was
accosted by a lady, who exclaimed,
"Mrs. Palmer, I shall never forget
you!" I recognized her as one who,
perhaps five or six years since, I con-
versed with in regard to her eternal
interests, in the Allen Street Lecture
Room. She was at that time a gay
young lady, whom I had no recollection
of seeing before. When I first addressed
her she appeared careless, but was in-
duced to begin to seek the Lord with
all her heart. In a short time she was
made a happy partaker of the joys of
salvation. She seems to have pursued
a steady, onward course from the time
of her espousals. In a few months after
her conversion she became a witness of
the power of Christ to save from all
sin, and has adorned the doctrine of
God her Saviour by a life consistent
with her profession.

Not having witnessed the fruit of my
labors with the unconverted of late,
quite as readily gathered as formerly,
I have been tempted to relax, but from
meeting with Mrs. M——, as referred
to in the foregoing, I have been inspired
to yet more energetic efforts, in being
instant in season and out of season.

An exemplification of the advantage
of personal appeals to the unconverted,
yet more striking, now occurs to my
memory. One Sabbath evening, as I
sat about midway in the centre aisle of
the Allen Street Church, I cast my eye
up to the gallery. In beholding the
lightness of the crowded throng, my
oppressed heart silently ejaculated,
"Without God or Christ in the world!"
"And suppose it should be your duty to

go up and converse with some in relation to their eternal interests?" was suggested. My nature shrank from the publicity, but I looked to God; and nature, as ever, through the strength of Jesus, yielded to grace.

On arriving there, I asked that my steps might be directed, and they were—to a young lady, who sat with her head pensively leaning on her hand. She did not manifest other than seriousness, and I believe did not reply to my inquiries. After a few moments I left her, and went to converse with others. Some of the young ladies of my Bible class, on my conversing with them, left the gallery, and presented themselves as humble seekers of salvation. Yet I did not feel that the object for which I had gone to the gallery had been fully gained. On breathing out this thought before God, my mind was again directed to the young lady whom I had addressed on first ascending the gallery.

On returning, I found her disposed to resist the influences of the Holy Spirit, but so confident was I that my steps had been divinely directed, that I said, unhesitatingly, "I have a message from God unto thee," and well did I know that God by His Spirit would accompany that message to her inmost soul. The large tear-drops began to fall, though her efforts to resist were marked. So resolved was she that her emotions should not be observed by others, that the large tear-drops gathered unbidden in her eyes, and she let them fall in quick succession, without even consenting to close her eyes, or to bow her head as if under concern.

I conversed with her for some time, but she gave me no intimation that she would yield. Then she suddenly started up, as though she could endure no more. I thought she was going to leave the house with the resolute deter-

mination to quench the Spirit, and in view of such awful temerity exclaimed, "What! are you going?"

"Going to the altar!" said she, in a resolute voice.

I had said, "If you will go to the altar, I will accompany you;" but as she had given no intimation of her intention to do so, I was now taken wholly by surprise, as I found myself attracting the gaze of a large congregation, by being led as it were by a weeping penitent, in a very hurried step, from the gallery, through the body of the Church, to the altar. She continued to seek, and on Wednesday of the same week was made a joyful recipient of God's pardoning mercy.

I knew not who she was, neither was I present at the time of her conversion, but when word was sent me from the meeting of her change, I thought this case is so evidently the fruit of being instant in season and out of season labor, I should love to have some clue to find her out, in order that I might nurse her. I prayed that my heart's desire might be fulfilled in this matter, when, lo! next Sabbath she entered my Bible class. She informed me that the entire circle of her friends were wholly irreligious; not only unwilling to attend the means of grace themselves, but disposed to persecute her grievously for doing so.

She was gaily attired, and I affectionately urged her to come out more fully from the world, and to be whole-hearted in every respect in the service of Christ, adding, "If you only persevere, I should not wonder if the Lord would give you all your family, to go to heaven with you." Within three months of this time, one after another of her family were brought into the fold of Christ, making about eleven in number. Some of these became more than ordinarily

devoted followers of the Saviour. One brother is now a class and prayer leader in a neighboring Church. In view of the self-denying efforts which our economy favors, inferred from the preceding, God has made duty so plain that I dare not refrain from making personal appeals to the impenitent, or to the seeker, as opportunities offer. I feel that I should record instances like the foregoing on the tablets of my memory, in order that duty may be discerned and the voice of nature silenced in view of future exigencies.

THE CRUCIFIXION.

REV. E. T. CURNICK.

"Crucify! Crucify!"

Shouts the mob madly:
And Pontius heeds the cry,
Tremblingly, sadly.

Dumbly, just as a lamb,
The Christ of Bethlehem
Goes to His doom:
Bears up His heavy cross—
Reels! faints! and falls across
The path to the tomb.

Calvary! Place of death!
See the crowds wild,
Mocking with savage breath
The Meek and the Mild!

Distant the Marys stand,
Tenderly, womanly;
While the Apostle Band
Flee most inhumanly.

Angels and men attend,—
Spectacle dread and sad!
How the rough nails do rend
The precious, incarnate God!

Hearken! in accents high
Sound the words mournfully,
"Lama Sabachthani!"—
The crowd answers scornfully.

Spurned by the race He loved;
The Father's bright face removed;
Languishing, sighing:
Can the vast firmament,
Gazing with wonderment,
Behold Him thus dying?

O thou celestial sun,
Rejoicing in zenith won,
Darken thy light!
Tremble, thou earthly ball,
From centre to rock-ribbed wall,—
Quake with affright!

Veil of the temple grand,
The "Holiest Place" concealing,
In twain asunder rend,
One Father God revealing.

Saintly sepulchred dead,
Jesus hath captive led
Death and the Grave.
Then burst from your narrow bounds,
While all the world resounds
With pæans of praise.

O ransomed sons of men!
Die unto sin in Him,
Christ's blood doth atone;
Suffer without the gate,
With Jesus, Immaculate,
Then sit on His throne.

A TESTIMONY.

LEVI GENTZHOORN.

I dare not hide my Lord's talent. I was converted on the 29th day of November, 1874, in the Tannersville M. E. Church, Pa., in class meeting. From that time I continued in prayer and reading God's Holy Word, and I received many blessings. In a few months I saw there was more to follow, and I commenced to pray for holiness. By reading the Scriptures faithfully, the Lord strengthened my faith, and I received the evidence of the Spirit of God that the blood of Christ had cleansed me from all sin. But I was too weak to confess it in public, and I found I was losing spiritual strength. I continued in prayer, however, to God for holiness, and on the ninth day of July, in the afternoon, all honor and glory to God, my prayer was answered. I was in my garden, reading the New Testament. When I came to the first and second verses of the fifth chapter of Ephesians, I felt that I was nothing in the sight of God, and a stream of unspeakable love and joy filled my heart. I realized then that Jesus had given himself for me, His body and blood. All honor and glory be to God and my Saviour Jesus Christ

"And the prayer of faith shall save the sick."—James 5: 15.

"When God inclines the heart to pray,
He hath an ear to hear."

"Faith melts promises into arguments, as the soldier doth lead into bullets."—*Gurnall*.

"Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus."—*J. H. Evans*.

VICTORY THROUGH FAITH.

EUGENE M. BRYANT.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24.

TO the praise of the covenant-keeping God, and for the increase of the faith of His children. I desire to record what I have received in answer to prayer, and by trusting in the name of Jesus alone. Fifteen years ago I was prostrated by the intense heat of a burning sun, (being at that time in Massachusetts). Such was my condition that for years I was a helpless invalid. All these years I was a great sufferer, enduring severe pain. My case was considered almost hopeless. My business previous to the time of losing my health was teaching. What added greatly to my affliction was that I was obliged to give up my books and pen, as well as my vocation. I became so weak that I could not rally; and had it not been for dear friends—and more, a loving Jesus—life would have been a burden.

I recovered, however, in a measure from the condition mentioned above, so as to be able to use my books and write a small part of the time, but my strength failed to return. My bright

hopes for the future were blasted, and I found myself "bound," and in the "furnace of affliction."

Just here I ought to say, I heard the voice of the Spirit calling me to full consecration. The higher life was opened before me. Five years ago, while reading an article in *The Guide*, written by (the now sainted) Phoebe Palmer, I was enabled to surrender all to Christ—to lay all on the altar. I received the "witness of the Spirit" that the blood cleansed me. Glory filled my soul—and now, in the "furnace," there was another with me whose form was "like the Son of God."

I have long believed in God's power to heal the sick in answer to prayer, yet never could bring myself to believe that He would do it for me.—save as I might be placed in just such a place, or come in contact with such and such persons, whom God was honoring by displaying His power in that direction.

In August last, at Camp-meeting, in listening to a "man of God" as the Holy Ghost used His lips, I heard him say, "If any are sick, God can heal you." I returned home and the remark was revolved in my mind. I prayed over it, asked help—and that if it was God's will, some door might be opened to me. It was suggested, "Write to Bro. L—," (the man referred to above); and learning his address, I wrote him, saying I was convinced I could do more for Jesus and His cause were I healed. Immediately I received assurances from him that "God meant just what He said," and that these promises were mine. He bade me take the words of Jesus which head this article, and "go alone, at 6 P. M., and claim the fulfilment of the promise in my bodily healing." And he promised that he would go before the Lord and pray for me at that time. Distance, he

said, was nothing with God. We were about 150 miles apart.

I obeyed—and for one and a half hours, on my knees, pleaded with the Father for Jesus' sake to heal me, if it was in accordance with His will. The tempter was present to contest the ground, to rob me of the prize, to hinder the work. After praying for a long time, the Spirit suggested that I take the Word—ask God to direct me by opening to some Scripture that would reveal His will to me, thus letting God direct. I opened the Bible, and before I knew where or what, I put my finger on about verse 20th of Daniel 3d, and read on to the end of the chapter. "In the furnace,"—*now I realized it.* I read on. I heard the voice of command, "*Come forth!*" as from the mouth of the Lord. My soul "leaped for joy," I believed—faith triumphed—strength came into my body—God's power was manifested!

I have been gaining since that day, and am expecting to be made "every whit whole." I read and write at my leisure. I walk, and work—all the time praising the Lord. I am a wonder to myself and to my friends. Praise the Lord—Praise ye the Lord!

DIFFERENCE IN EXPERIENCE.—The experiences of no two persons are precisely alike in every feature or in any one feature. No two have faces alike. All have faces, however, if they are human. No two have any one feature precisely the same; yet all have the same features. He who should have two mouths, or three eyes, or two noses, would be a monster, not a man. And he who should have no mouth or nose or eyes at all, would be a deformed man at best. So, in religious experience, all have the same general experience, all have the same general features, though no two are exactly alike.—*W. E. Boardman.*

"O how love I Thy law! It is my meditation all the day."—Psa. 119: 97.

"Teach us to love Thy sacred Word,
And view the Saviour there."

BIBLE STUDY.

REV. SHERIDAN BAKER, D.D.

STUDY is an application of the mind to books or something else for the purpose of gaining knowledge, or solving some problem in commerce or art. It involves the notion of thought, meditation, and labor of mind. Bible study, therefore, is a close and careful application of the mind to revealed truth for the purpose of discerning the mind of the Spirit, or God's will concerning us. But since "the things of God knoweth no man, but the Spirit of God," and since only "He that searcheth the hearts knoweth what is the mind of the Spirit," true Bible study requires the illumination of the Holy Spirit. Hence, to get true Scriptural knowledge, the Bible must be studied—

I. FOR PRACTICAL PURPOSES.—Inspiration says, "The secret of the Lord is with them that fear Him: and He will shew them His covenant." The secret of the Lord is His will, His mercy, and His love toward His children, and is what Bible study is to discover, but can be found only by those who fear Him. "The fear of the Lord," it is said, "is clean," and is, therefore, an abandonment of sin and an acceptance of the will of God as the rule of faith and practice. To such only as fear Him will He show His covenant. Correct views of the atonement, and God's method with man, can be obtained and retained by those only who practice the lessons which they learn. It is God's order to give us spiritual

light but little in advance of our practice, and give more as we "follow on to know the Lord."

Those who study the Bible merely for the science that is in it, or for speculative purposes, or for the mere pleasure of knowing, or for any purpose lower than to practice its teachings, have no settled convictions of divine truth. And those who once knew God but have cast off His fear, drift into all inconceivable vagaries, and are out in the shoreless sea of wild speculation. Actual facts, as they appear to every careful observer, abundantly confirm these statements. "The secret of the Lord is with them that fear Him."

To get the mind of the Spirit the Bible must be studied—

2. WITH SPIRITUAL VISION.—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, for they are spiritually discerned." A person may practice the highest type of morality, possess a mind capable of the deepest penetration, and be able to solve the most abstruse problems of science, and have no proper conception of the spiritual significance of the Scriptures. As a blind person can have no true idea of colors, or a deaf person can have no proper notion of musical sounds, because they have no faculties for such knowledge, so one without spiritual discernment cannot know the things of the Spirit.

There are unlettered persons to be found occasionally who cannot read their own name in print, and who never read a verse in the Bible, who know more of the deep things of God than some college professors, and more than some Doctors of Divinity themselves. They have heard the Scriptures read, and the Spirit of God interpreted them to their understandings and hearts.

3. WITH EARNEST PRAYER.—David prayed, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." This assumes that there are wondrous things wrapped up in God's Word, that they are undiscoverable by the natural powers of the mind, that spiritual vision only can discover them. that this vision is a divine gift, and that it comes by prayer. The prayer also involves the thought that the suppliant had so completely abandoned himself and his own ways, that he was now ready for any revelation of his own moral condition, and any revelation of duty and sacrifice which God might be pleased to make. Hence he supplements this prayer with those others in the same Psalm, "Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end," and, "My lips shall utter praise, when Thou hast taught me Thy statutes." He was ready for work or worship. He had the spirit of perfect self-surrender to truth, to purity, to God.

It will be seen from these facts and statements that true Bible study involves a complete devotement to God, and that without this the Bible must ever remain a sealed book. It will be seen, also, that much of what is called Bible study, as the study of history, biography, ethnology, geography, chronology, ethology, and so on, from the Bible, as from other sources, without getting the mind of the Spirit by divine illumination, is wide of true Bible study, and ought not to be dignified with that high title. This kind of study *from the Bible* is no more *studying the Bible* than the child studying the alphabet, and learning how to spell and read, from the words in Butler's Analogy, is studying the ideas of that astute thinker. There is much study from the Bible, but comparatively little Bible study.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

CHRIST CRUCIFIED.

MAY 7.—"We preach Christ crucified."—
I Cor. i. 23.

The great aim of Paul was to impress upon the world the significance of the cross of Christ. He affirmed that the sacrifice offered on that cross was an atonement for the world's sin. And much as the thought is disliked by many, it is this thought which, above every other in the Christian system, has impressed itself on the civilized world. The life of Christ has had a wonderful fascination for men. It has thrown a spell over the centuries. But the death of Christ, so dreadful, so extraordinary, has had a still greater attraction. Apart from its atoning character, there is no principle of interpretation that can adequately account for it. Hence its attraction for men. Each man has a living interest in the story.

For two or three centuries the Roman Empire persecuted Christianity, but at last the Emperor Constantine embraced the once persecuted faith, and the cross at once became the symbol of a new faith, the starting point of the most marvelous revolution through the ages.

For, who could have anticipated that the cross, once associated with the miserable deaths of criminals, should shine as the most glorious emblem of self-devotion and Divine condescension. And yet it is so. The cross, with the sacrifice of Jesus Christ, stands out, above all the greatest events in the history of the world, the most absorbingly interesting event, and that which promises to hold the deepest attention of men for all time. Do we give it paramount attention? Have we taken the motto of Constantine—"By this sign shalt thou conquer?"

THE POWER OF THE CROSS.

MAY 14.—"The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. vi. 14.

It is hardly necessary to remind one another that Jesus does not require His followers to abandon their posts of duty. He himself set them an example in this respect, and showed that the path of duty is the path that God ever approves. And yet Paul says, "By the cross the world hath been crucified unto me." What does he mean? He means that whilst God has made this world full of attractiveness, and importance, whilst we are in it, that yet there is also in it much danger and much sin, that to redeem our lives from the power of sin Christ died, and that this death is the grand force by which our lives are drawn from the world and sin. Let us feel the force of Christ's death for us, and it is impossible to be charmed by the mere attractions of the world, as was very possible before. Everything becomes changed, when our relations to Him change. The heart is made dead to the world's supreme witchery and power, when it becomes alive with Christ.

But more than this. The little, narrow, dull spheres of life in which most people live, are only left as we rise in sympathy with Christ. Let us enter into the meaning of His death. And at once how broad become our sympathies, how deep our interest in the welfare of all men—how we enter into the great schemes of the Redeemer! We begin to live for something nobler than self, or family, or nation—we live for Christ, and all redeemed men. “By the cross the world hath been crucified unto me, and I unto the world.”

GLORYING IN THE CROSS.

MAY 21.—“God forbid that I should glory, save in the cross of our Lord Jesus Christ.”—Gal. vi. 14.

What was it in which Paul so greatly gloried? No one will suppose that, like the Empress Helena, he gloried only in the actual pieces of wood on which the Saviour suffered. Nor can any one, for a moment, suppose that he gloried in the actual shame or torment that our Saviour endured in suffering in our stead. Both these thoughts are utterly beside the mark. In what, then, did Paul glory? It was in what the cross signified. As He was put to death on the cross, it naturally became the symbol of His death, and all that that death implied; just as we speak of a crown as significant of royalty, though in itself it is but a piece of metal studded with jewels.

What, then, is the great truth symbolized by the cross in which Paul gloried? It is the fact that our Lord closed His life of spotless purity by a death of shame, that that shame was endured for our sakes, that He might become the Redeemer of men, and win them back to goodness and to God. Jesus loved us, loved us so much as to lay down His life for us; the cross is the expression

of that love, and is therefore the symbol of atonement, of love, and of a world's renewing power. This gives the Lord Jesus such a hold upon our hearts, such a claim upon our allegiance, that with Paul we should say, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

GLORIOUS TIDINGS.

MAY 23.—“He is not here, for He is risen, even as He said. Come, see the place where the Lord lay.”—Matt. xxviii. 6.

Welcome, thrice welcome to eyes and to heart, most glorious morning of the Christian year! The Christ has risen! The tomb could not hold such prey. The grave in which the Redeemer of the world lay has been burst open, and Jesus lives! Well may we to-day rejoice as we greet each other, and say with the Eastern Church, instead of the usual forms of salutation, “Christ is risen!”

Here is the certainty that our redemption has been effected. He died for our sins. He descended into the grave, having borne the whole penalty of death for our sakes. But suppose that death is the total eclipse of the work of that life. Suppose the tomb holds, as it does all other life, the body of the dead Christ. We could have had no possible assurance of the satisfactoriness of the Saviour's death. But see, the grave is empty! “He is not here, for He is risen.” The work He attempted is accomplished. He has in reality become the Saviour of the world. A dead Saviour could never have been our Advocate with the Father, could never have infused into us a new life, could never have been a living force in the lives of His followers. But He lives, and we live in fellowship with Him. He is the great Head of His Church, and if the Head lives, the limbs must partake of that life.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

326 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"By almighty love anointed,
Thou hast full atonement made."

After the requests were presented, Bro. Brown, followed by Dr. Palmer, led in prayer.

Mrs. Palmer read a portion of the 5th chap. of 1st John, "Whosoever *believeth* that Jesus is the Christ is born of God." She thought we should give more attention to the word "*believe*." What does this "*believeth*" mean? Do we believe in anybody that we are unwilling to trust? Is not *receiving* Christ, believing Him? In John 1: 12 we read: "As many as *received* Him, to them gave He *power* to become the sons of God, even to them that believe on His name." Believing is the same as receiving. We must yield ourselves up to Him and believe, and receive Him as our guide, our strength, our power, light, and all that He has promised to be to us: our "wisdom, righteousness, sanctification and redemption." Some say they believe, but they do not show it, by keeping His commandments. We cannot overcome the world without faith. Jesus said of some, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 33.) These truths show that we must yield ourselves to God

fully, in order to believe. "He that believeth on the Son of God hath the witness in himself." We know whether we believe in God, and trust Him; whether we have strength, and life, and power: but to know, we must trust. When we have taken the two steps, entire consecration and trust, then we shall soon have the witness in ourselves. If we take Christ, we take eternal life. There are two characters described: some who have life and some who have it not. Let us not parley with the world, but have life now. The words of this lesson never seemed so real, positive, so true; it seems almost impossible for any one to withstand accepting the truth, and accepting the truth makes us free. These truths bring us to Christ, if we accept them; but of what avail are they, if we simply hear them, and let them pass, and do not live on them? Of what benefit is food to us if we do not partake of it? God holds us responsible for our wills. He says: "*Ye will not come to me that ye might have life.*" Let us surrender to God and be led into the blessedness of this fulness. Some think it hard to say, "*We know we have eternal life.*" How may we know it? If we ask anything according to His will, He heareth us, and if we know that He hear us, * * we know that we have the petitions that we desired of Him." Is our request according to the will of God? If promised in the Word, it is according to His will; and what spiritual blessing is not promised in the Word? Then settle down in the belief, I have my petition, for Jesus says, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." (Mark 11: 24.) It is written, "This is the will of God, even your sanctification," and the Bible is full of prayers and promises, showing that it is God's will that we should be sanctified. Shall we believe God's Word, or shall we wait till we have some of our preconceived ideas fulfilled? So, when we come and ask for the baptism of the Holy Ghost, we may believe we receive, and we shall have the power and the joy of faith, and knowledge. Let us have life and have it more abundantly. Singing—

"My faith looks up to Thee."

CO-WORKERS WITH GOD.

Dr. Palmer said: If our hearts have been in the words we have been singing, then we shall know what eternal life is this afternoon.

"O let me from this day
Be wholly Thine."

Will God receive us? Why not believe what God says? We were created as temples for God to dwell in. It is a wonderful salvation, and it is hard for us poor mortals, who have been so unfaithful, to think that God can love us so much as that; but there are some who are knowing and believing the love of God to us. He died that we might have eternal life: not going to have it, but have it. He heard a sermon on Sunday evening from this text—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Not a kingdom the other side the river only, but God within us, reigning there. Shall we try what faith will do for us? Without faith it is impossible to please God. Shall we please Him? Shall we believe that He does mean for us to bear the image of the heavenly, and consecrate ourselves to God to be co-workers with Him in bringing the world to their Redeemer? Without Christ we can do nothing, but with Him we can do all things. We want to see the world brought to Christ and the power of God displayed in New York as elsewhere. In northern New York, at one place, there have been over one hundred converted, because the children of God have given themselves up to the work. If we are baptized from on high we will work for Him. Over 46,000, as reported in the *Methodist*, have been brought to Christ since January. With such an army we ought to have 400,000. Shall we place ourselves in the hands of the Lord to do His bidding? He must empower us, for without Him we shall utterly fail. He praised the Lord that he knew something of what it is to believe in Jesus. His mind went back to a scene in a Sunday-school over sixty years ago, when as a little boy He claimed Christ as his Saviour: and then thirty or forty years ago, when he was able to say the blood cleansed him from all unrighteousness. He was glad that he was a witness and he

loved to tell everywhere that Jesus can save to the uttermost. Jesus loves them that are often at the throne. God had a friend who became so intimate there, and was so beloved, that it was written down in the Book, "I know Abraham." God could put His hand on him in the dark, so to speak; he served Him everywhere. When it was determined to destroy the cities of the plain, the question was asked, "Shall we hide from Abraham that thing which we do?" God's friend must be made acquainted with the secrets of the throne. He wanted to be just such a friend and just so intimate as Abraham was. May the Lord strengthen our faith to have all that God has willed us!

A WILLING WORKER.

Sister S—— had been away on an errand for the Lord. There was a time in her experience when she used to ask the Lord to make her willing to do His will, when the Lord requested her to do some things that seemed very hard for her to do: but there was a great change in her experience, and duty was now a pleasure, and her heart leaped to perform it. Some duties were perplexing or taxing, but she was really glad to perform them. She had known so much about the "Please excuse me," "The work can be done so much better by others," and all forms of excuses, but she now had the Spirit in her heart that helped her to perform duty so joyfully. The first thought she had that morning was, "Prayer is the key that unlocks the storehouse of God, and makes available God's richest blessings. We may be supplied according to the riches of His grace."

THE ROOTS TAKEN OUT.

Rev. Bro. H——, pastor of a German mission, said, that while he was in his room asking the Lord to give him a sermon for the following Sunday, there was a rap at the door, and he was called into the garden, where the gardener was trimming some trees and rosebushes, and wished to call his attention to some facts in connection with his work, and the lessons he derived from him were so precious that he could but think that they were for his sermon. The

wild shoots that were growing out of the grafted trees and bushes typifies sin in believers. He had tried to fasten this wild shoot down, by tying it to a tree; but no sooner was the rope taken off than the wild shoot went up: this wild shoot typifies pride which exalts itself, while the hanging branches mean humility. Then they came to the rosebushes, where there were some wild branches which he had bent down to the earth and expected to see them in all their glory next Summer: but the gardener told him that they were all good for nothing, and if they grew, the grafted tree would die. Sometimes we try to bend sin down and overcome it by good resolutions, but when the Gardener comes He makes short work with the wild branches. The gardener also told him, that, if the shoots were cut down every year, but the wild root left, the old trouble would arise. Some people cut off the wild shoots at every revival or camp-meeting, but they are no sooner over than the old trouble shows itself. And then he took the spade and axe and rooted out the wild roots—that means holiness. Sanctification is the only cure for you and me, and that can be done—shall be done—is done. We in our ignorance may think that the Gardener destroys the best and leaves what is most unseemly; but He knows what is best, and roots out only what is destructive. Let us let everything go and let Him have His way in our souls.

TRUST HIM FULLY.

Sister Denler said, as she opened her text-book in the morning she read, "Behold the Lamb of God which taketh away the sin of the world," and she said, Yes, I do behold Him; and she praised Jesus that He had created in her heart a desire to behold Him and bring everything into subjection to His will. When she first heard of this liberty, she could not believe it was for her, she was so peculiarly constituted; but God saw that she was honest and led her into the light. The Holy Spirit showed her that God had created her as she was, and He was able to perform this work in her, and all she had to do was to let Him save her. She praised God that she knew the power

of salvation—and every one may know it, if they will only look away from themselves and others, to Jesus—and trust Him fully.

THY WORD IS A LIGHT.

Sister L——. When sister Palmer finished the lesson with the words, "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us, and if we know that He hear us, * * we know that we have the petitions that we desired of Him," the question immediately came to her, How may I know that He hears me? and turning to the reference, she said, "The Lord is far from the wicked, but He heareth the prayer of the righteous." (Prov. 15: 28.) Am I righteous? Then she turned to Jer. 29: 11-13—"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart,"—and her faith received a wonderful uplift. The Lord does know and we may know. She was glad it was knowledge.

SINNERS SHALL BE CONVERTED.

Rev. Bro. Reus.—One verse of the Psalmist had been in his mind—"Create in me a clean heart;" and as the German translation has it, "Put within me a certainty of spirit, then shall I teach transgressors Thy ways, and sinners *shall* be converted unto Thee." The end of holiness and a clean heart is the *conversion of the world*. We can't help but teach sinners, if we have a clean heart and this spirit of certainty. He was at the eve of Conference, and as he looked back upon the year—the first year of his sanctified life—how the Lord had enabled him, in his weakness, to do His work, and he had seen more of salvation than any previous year; and although the outlook had been dark, the Lord had given him, in his little mission, forty-one souls. In regard to their finances, the Lord had wonderfully helped them. They wanted to have a fair, or concert, but he said, "No; we will look to the Lord and He will give us the money,"

and he surprised the official board by telling them that everything was paid and some money in the treasury. Better have seven weeks of protracted meetings than a concert or a fair. Save sinners, and we will get all the money we want for God. He was more anxious than ever to trust the Lord for every thing. Singing—

"He breaks the power of canceled sin."

AS GOD'S MOUTH.

Dr. Lowrey.—That is my experience—"He breaks the power of canceled sin." Sin has been canceled and its power broken. It had not always been so with him, but had been for a long time, and the blood did then and there avail for him. There had one passage been quoted that struck him with force—"If thou take forth the precious from the vile, thou shalt be as my mouth." (Jer. 15: 19.) There is a state of grace which may be obtained, that will make our speech and spirit and practice and character and life as God's mouth. O, what a ministry we would have in such a case! The Lord is saying this to the Churches and our own ministry. He was led to think of this by the testimonies he had heard and by what he knew of the success of many. With few exceptions, those most honored of God in the conversion of souls, are those who preach holiness and enjoy this blessing. The world is getting saved fast, and it does not do now to send to the heathen merely a cultured man, but they must send to them a salvation that saves them through and through, from all their sins.

Rev. Bro. Wyatt said he was closing up the richest year of his ministry and he never had so enjoyed preaching Jesus as during the last year, and he was glad that he could say to a dying congregation, "My Saviour can save every one of you, and save you all through." He believed that the Lord intends to keep His people in perfect peace. (2 Thess. 3: 16.) And he preached that, and felt it; and since last October, when the Lord wonderfully baptized him, he had never had but five minutes of despondency, but had been kept all the time in perfect peace. He was weak in body but strong

in soul, and would like to preach a thousand years.

"BE CAREFUL FOR NOTHING."

PHEBE M. ANNIN.

As one of those who believe that God means what He says when He tells us, "Be careful for nothing, but in *every thing*, by prayer and supplication with thanksgiving, let your requests be made known unto God," I will relate the following:

An article of wearing apparel was missing; after much fruitless search, suspicion (very naturally) fell upon the hired help who had access to the place where it was kept. I was loth to accuse one who might after all be innocent. I took it to the Lord, and was led to remind Him of the words, "He humbleth himself to behold the things that are in heaven, and in earth." It was all laid before Him, with the petition, "that if the suspected person were innocent, the missing garment might be found before she was spoken to." The day passed on, and still another, and all the while my faith was growing stronger that everything would come out right. The day after, I was led once again to remind the dear Lord of the matter, and to claim the fulfilment of His Word. A few hours after, one of the family remarked, "I feel impressed to look again up-stairs, (mentioning a certain place that we supposed had been searched.) I felt immediately that prayer was answered; and upon going to the place mentioned, there was found the lost garment. O, do not say that our God is too far off to take notice of such things! *If* He means what He says when He tells us, "Be careful for nothing," rest assured, dear friends, He is more than willing that we should "call upon Him in the day of trouble" even in little things.

ADVANTAGE OF MEEKNESS.—There is nothing lost by meekly yielding. Abraham yields his right of choice: Lot taketh it. And, behold! Lot is crossed in that which he chooses, Abraham blessed in that which is left him. As heaven is taken by violence, so is earth by meekness. God loves no tenants more than the meek."—*Trapp*.

Our Better Prayer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;

And, gathered into one,

To our high calling's glorious hope,

We hand in hand go on."

LETTER TO A BEREAVED ONE.

BY MRS. PHOEBE PALMER.

My Dear Sister :—A letter received two or three days since from your dear sister Eliza, who so deeply sympathizes with you, induces me to write a few lines. I have been praying that the Holy Comforter may breathe words of great consolation to your stricken heart, in this your great extremity of sorrow.

You may think I have never had a sorrow that can compare with your sorrow, under the present circumstances. But there was one who had suffered the loss of all things, and suffered many stripes, stoned till he was taken up for dead, cruelly scarred, so that he was ever bearing about in his body the dying of the Lord Jesus, and yet he says, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Now, it is *only* while we look at the things that are *not* seen, that these afflictions *work* out for us, (do you observe that it is in the *present* tense?) like so many *hands* at work in enhancing our treasure in the eternal world? Let us be careful, then, to keep our eye steadily fixed on the things that are *not* seen. The Lord your Maker is now saying to you in infinite love, "Thy Maker is thy husband, the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called."

He has in reservation, in that world where you expect to spend your eternity, a bright and most blissful future for you, if you will carefully keep your eye on things that are eternal. But if you keep your eye fixed on

things that *are* seen, you will sink both physically and spiritually.

The cruel adversary, in this season of great trial, would add sorrow to sorrow, by way of inducing you to look at *second causes*. He who in ever-observant, watchful love, permits not even the little sparrow to fall to the ground without His notice, would not have permitted your loved one to be removed, so precious in His sight, as a redeemed, saved spirit, without His special knowledge and supervision. "He nothing does, nor suffers to be done, but we would do the same, could we but see the end of all events as well as He."

I once had a sorrow, which in its *particulars* was so exceedingly lacerating to my feelings, that I never remember to have given a recital on paper, and have seldom with my lips spoken of it. We had a most lovely little child which, for exceeding sweetness and beauty, combined more of angelic perfection than any little being I remember to have seen. How much I loved and admired her precious spirit and ways, I will not attempt to describe. Never had she seemed so dear to me, as one evening when I laid her from my arms in her couch, with gauze festoonings hanging fancifully around it. She was all robed in white and looked so like an angel, that as I laid her in her cradle-bed I exclaimed, "O, you little angel!" A friend had called and I retired to another room, leaving the child in the care of the nurse. About an hour had passed when I heard a piercing shriek! I flew to the room to see the gauze curtains surrounding the cradle-bed in a blaze. I caught up the darling one. She gave me one agonized look, and then closed her eyes forever on all things earthly. She lingered a few hours in unconsciousness, and then passed away to her native heaven.

My sorrows at first seemed almost greater than I could bear. If any one ever had occasion to look at second causes—I more. The terrible catastrophe had occurred through the strangely-provoking carelessness of the nurse. Having a spirit-gas lamp in the room, she attempted to replenish it while the wicks were blazing; taking fire, it burned her hands, and awful to relate, she flung the

blazing lamp away in the corner, where our sleeping darling lay. The gauze curtains were at once in a blaze! And thus had the life of our precious one been sacrificed. I know I loved my Saviour at that time, but I was not enjoying the witness of perfect love.

Can you imagine what my temptations were, in regard to that nurse? But I looked to my loving, compassionate Saviour, to save me from wrong feelings, or from looking at second causes. I thought, surely my Saviour loves me too much to permit *such* a trial to come upon me, without intending great good to be accomplished, that in measure and weight should be commensurate with the greatness of the trial. He who hath said, "Are not ye of more value than many sparrows?" would not have permitted that life so dear to be taken from the earth, though in such a fearful, tragical way, without His notice. But, O my agony, as I walked the room, wringing my hands, and crying, "O Lord, help! help!"

I had shut myself up alone to weep, not willing that any one should witness my distress. A Bible lay on the table: I took it up, and before opening it, looked to heaven and said, "O Lord, Thou dost not *willingly* grieve nor afflict the children of men, and if Thou dost it not *willingly*, then Thou hast some *special* design, and now cause me to learn just the lesson Thou would'st teach me, through this great trial." I then opened the Holy Book on these words, "O the depth of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out!" From that moment the loving Holy Spirit whispered to my inmost soul, that if I would only look at the all-loving hand of my Heavenly Father, in this afflictive dispensation, and not at second causes, that just in *proportion* to the magnitude of the trial, in all its peculiarities, the result would be glorious. I had been weeping and crying out to the Lord, but the blessed Holy Comforter said, "Be still, and know that I am God!" From that hour, as a weaned child, I rested down and kissed the rod. "What thou knowest not now, thou shalt know hereafter," was from that hour with most hopeful, assuring emphasis, whispered to my heart. Then began a

weaning from the world, wholly beyond any former experiences. The veil separating me from the loved one seemed very slight. She, through the sudden, sharp shock, had been translated—the silver chord so quickly loosened, had allowed her an early passport to the immediate presence of Jesus.

My soul had aspired to a much greater nearness to the Saviour, and now the prayer,

"Nearer my God to Thee, nearer to Thee,
Even though it be a cross that raiseth me,"

had been answered, and the veil separating the terrestrial from the celestial seemed so thin, that I apprehended as never before the deep significance of the apostle's words, "Ye ARE COME to Mount Zion, to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to Jesus the Mediator of the New Covenant," &c. Previous to this I had some ambitions connected with this world. My husband was honored in his profession, and the tide of worldly preferment and prosperity ran high. Some of my contemporaries, though religious, were ceasing to stem the tide of worldliness. I might have perhaps done the same; but, in infinite love and wisdom, this trial was permitted; and ever since, I have been weaned from the world, and have loved to walk in the lowly vale, with my meek and lowly Saviour.

Perhaps the light of eternity may reveal, that the death of that child has been subvenient to the spiritual life of thousands. From the hour of the death of that lovely child, I resolved that the time I might have devoted to her if living, should be spent in doing something that might be helpful toward the salvation of souls. In connection with the saving of souls, it was the beginning of days with me. And now shall I not to all eternity praise Him, "whose judgments are unsearchable, and His ways past finding out?" Shall I not praise Him that He is leading me forth by a right way, to a city of habitations?

How short is human life! Where shall we be in one hundred years hence? What would your loved one say, could he speak to you now, concerning the future of your short life? Would he not say, If you would honor my memory, don't wrap yourself up in un-

availing grief, but spend the time you would devote to me, in getting the multitudes of perishing ones around you to partake of the bread of life, and prepare to meet me in heaven?

The nearer you live to Jesus, the nearer will you be to that dear one who has now gone forth to be with Jesus. He is now with the angel company. Angels have *something to do*. They DO the will of God in heaven. We pray that we may do the will of God on earth, as angels do in heaven. To those who through the blood of the everlasting covenant cast anchor *within the veil*—heaven is not far away. May you meet your loved one in heaven with a starry crown, much brighter than it might have been but for this great affliction. *Shall it indeed be so?*

A VOICE FROM CANADA.

The Spirit of God has most graciously and abundantly been poured out upon the people of Prince Albert, so filling our hearts and homes with His boundless love, that the burden of our song is—

"Once I was blind, but now I can see,
The light of the world is Jesus!"

Special services were held in the Canada Methodist Church by the pastor, Rev. L. W. Hill, B. A., whose divine inspiration and holy zeal, together with his entire consecration and godly walk and conversation, were the happy instruments for the salvation of many precious souls. Old and young, parents and children, brothers and sisters, all bowed together at one common mercy-seat, and Christ revealed himself as the "Friend of sinners still." "O Lord, I will praise Thee, for though Thou wast angry with me, Thine anger is turned away, and Thou dost comfort me!!" I know and feel God has saved me fully and completely, and my life henceforth shall be devoted to Christ and His serv.ce. O, I thought I was converted in my childhood, but never did I before receive such a flood of heavenly light—such a clear assurance of my entire acceptance with Christ—such a completeness and fixedness in God, "rooted and grounded in love," as I did at one of the inquiry meetings held in the vestry at the close of the service.

As testimony after testimony ascended to heaven of the wonderful workings of God's Spirit, a holy influence seemed to pervade the whole assembly, and an elder brother was led to exclaim from the abundance of his heart, "'Tis like a little heaven below!" O, it was a happy season, and was followed by many more. My heart has been filled to overflowing with the love of God, and I long to lead others to the same loving Saviour who has done so much for me. I have consecrated my all on the altar, and by God's grace assisting me I am determined to work for Christ. We had a grand and glorious meeting at the close of the services, when the sacrament of the Lord's supper was administered to all who truly and earnestly named the name of Christ. Truly God was there, to own and bless. May He continue to pour out His Spirit upon us! LAURA.

JUBILEE AT CINCINNATI, OHIO.

REV. E. DAVIES.

The many readers of The Guide will rejoice to learn that a marvelous work of grace is going on in this wicked city. Sin has dominated for years, and leading evangelists have refused to labor here. But God has ordained that His kingdom shall come, and shall be established upon the earth. He works by whom He will work.

Rev. T. Harrison, the "BOY PREACHER," came here about nine weeks ago, and began to labor in St. Paul's M. E. Church, with Rev. D. Joyce. From the beginning, Mr. Harrison claimed 1,000 souls in this Church, besides what should be converted in other Churches of the city. Faith and work have prevailed. Glory to God! I reached this city in time to be present (March 17) when the last fifteen or more were converted of the first one thousand souls, and it was a jubilee indeed! Heaven and earth were made glad.

"Heaven came down our souls to greet,
And glory crowned the mercy-seat."

After Mr. Harrison's most earnest exhortation, sinners *rushed forward to the altar*, and threw themselves before God in the dust. In a few minutes the doxology was sung over one and another that had been converted, till the last one of the thousand was saved.

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Charles Wesley

—Rev. A. Barber, Elsimore, Kansas: "I am under the blood. I find Christ a complete Saviour. Glory to God, His blood cleanses me from all sin. My retirement from active ministerial life is not without the comfort of His presence. I find it a joy to talk holiness and live holiness among my neighbors in a strange land."

—S. W. Spencer, Winterset, Iowa: "I was converted in 1850, and sanctified in 1877. Now I am resting in God and He saves me so sweetly. Glory to His name!"

—A. D. Aydelott, De Land, Florida: "For six years I have loved the Lord. It has been two years since I claimed the promise that the blood of Jesus cleanseth from all sin. He is leading me in green pastures. All glory to God—I am the child of a King!"

—Mrs. Cynthia A. Boom, White Rock, Ill.: "Jesus saves me now, and has been saving me for twenty-five years, praise His holy name! All for Jesus—is my motto."

—Mrs. Sarah Barker, Parkville, Conn.: "I am 76 years old. At 15 God soundly converted me." * * * (Our venerable sister was stopped at this point by severe pain—she is a great sufferer. Well, we will let her finish her testimony in heaven.—ED.)

—Mrs. E. M. Carly, Pleasant Grove, Cal.: "My home has been in California over twenty years, and most of that time the blessed Guide has visited us. My soul is filled with sweet love for the 'Social Meeting,' also the 'Tuesday Meetings.' The testimonies stir my soul. I almost fancy I can see your faces. We shall know each other by and by. Jesus lives in my heart to-day."

—Rev. J. B. Atkins, Dunmanway, Ireland: "Holiness has been the bright star of hope on my path. If ever I enter heaven, it will be through the belief of the doctrine of perfect love. At an early period of my experience, Mr. Wesley's sentiment made a deep impression that, after conversion, we either sink into mere profession or press after the attainment of entire sanctification. My present experience is—

'My all is on the altar,
I'm waiting for the fire.'

—Rev. T. A. Moore, Belmont, Ont., Can.: "While seeking for this blessing, (full salvation), the 23rd verse of 5th chap. 1st Thess. came to my mind. I believed, and perfect peace came to my soul. I know by sweet experience what sanctification is. Had I not this sweet assurance I could not labor so successfully for God. He has blessed me wonderfully in my ministry. It is not I, but God that worketh in me. Glory be to God is my continual thought."

—Mary Chappellear, Corning, O.: "Praise the Lord for the plan of free salvation. I cannot tell you how much I prize this doctrine of Christian holiness. I have enjoyed the blessing for twenty years. I am saved by the blood of Christ. Praise His name!"

—Mrs. Dora Welden, Ashland, Neb.: "I was converted in early youth and have endeavored to live from that time in the fear of God. The Lord is my Comforter from day to day."

—A. T. Benjamin, Middleport, N. Y.: "I was converted when about ten years of age, for which I am very thankful. I used to think Christians could not be holy in this life, but I have learned that we are commanded to be holy. My testimony is, 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.' Jesus saves me."

—Lucy Gitchell, Newtonville, Indiana: "I received perfect love August 22d, 1869, and I enjoy it yet. It has been a great support in affliction and also in health. All I have is sweetly committed to Jesus, and I am resting in Him."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—*Psa. 91 : 10.*

"Sweet is the smile of Home; the mutual look
Where hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."
—*John Keble.*

—A clergyman asked some little children, "Why do we say in the Lord's prayer, 'Who art in heaven,' since God is everywhere?" He saw a little drummer, who looked as though he could give an answer, and turned to him for it. "Well, little soldier, what say you?" "Because it is His headquarters."

BIBLE HOME-LIFE.

Fidelity at home is abundant in its rewards. We have seen that the faithfulness of Abraham gave him in a peculiar degree the confidence of the Lord Jehovah; whom he worshiped and served. What, then, were the tokens of Divine favor which he received? Bible history gives the answer. We read the record with peculiar satisfaction.

First—An imperishable encomium. God has written it in characters never to decay, "For I know Abraham." That expression is better than all the earthly monuments ever erected over the graves of the departed. There was never inscribed on the polished marble anything to be compared therewith. God's judgment will stand forever.

Second—He became the father of a great nation. The promise was, "I will make thy seed as the stars of heaven for multitude." And the promise was precisely fulfilled. Israel in her varied tribes, glorious exaltation, and wide-reaching prosperity, tells the story of God's faithfulness to His promise. In the meridian of her strength it might well be inquired with holy exultancy, "Who is like unto thee, O people, saved of the Lord!"

Third—From him sprang the world's Messiah—the Lord Jesus Christ, the Redeemer of mankind. And he is also the "father of the faithful," the spiritual seed, "made kings and priests" unto the Lord Almighty.

Therefore, the patriarch is honored with a double paternity—the natural and the spiritual—so that his spiritual descendants are far more multitudinous than his natural seed. The nations of the saved walking ultimately in the light of the holy city, waving the palms of victory, will show the full compass of Abrahamic reward.

The Home Lesson.—Would you as parents enjoy the Divine smile and benediction? Be faithful. In the maintenance of becoming fidelity you have "the promise of the life that now is, and of that which is to come."

—"You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of man with any thing here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him."—*T. Brooks.*

A HAPPY MARRIAGE.—Rev. Robert Newton, the Wesleyan pulpit orator, and his bride, began their married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. When an old man, Mr. Newton remarked, "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; I know not, that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

How well it would be if this rule were observed more generally, husband and wife praying together in the closet. They would surely be rewarded openly. Love and peace and unity would crown their home-life. United prayer at the mercy-seat will secure heavenly benedictions. We beg our friends to put the Lord to the test in this matter—like the excellent Newton, they will have joyous results.

HOME SUGGESTIONS FOR MAY.—The season of flowers is come. Learn to make home like a well-watered and beautiful garden, where flowers of varied hue and rich fragrance are blooming. How? 1. Let parents and children both be entirely consecrated to the Lord. 2. Set the Lord always before you. 3. Each night before retiring ask these questions: (1.) Have I this day walked closely with God, seeking His glory in all things? (2.) What particular service have I rendered to Him this day? (3.) What portion of His Word has been especially precious to me to-day? (4.) Have I been very conscious of the nearness of the Lord's presence to-day? *A May exercise*—Read the biography of some eminently holy person.

QUESTIONS WITH BIBLE ANSWERS.

MRS. M. E. KNIGHT.

How can we always do the right
 In our unguarded youth ;
 Whose kindly hand will lead us on—
 How find the way of truth ?
 Ezek. 36 : 26-27, P'sa. 32 : 8, John 5 : 39.

I hardly think it would be known,
 If some small act of wrong
 My hands should do, such little things
 Are not remembered long.
 Gen. 16 : 13, Prov. 20 : 11.

Suppose a boy is fond of wine,
 And in it sees no harm,
 While older heads approving nod,
 Ignoring all alarm ?
 Prov. 23 : 31-32.

What word, I pray, is there for one
 Heedless of mother's call,
 Whose wilful ways will surely lead
 Where crime's dark footsteps fall ?
 Ephes. 6 : 1-3.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

A GOOD LITTLE SOLDIER.

DEAR CHILDREN :—I have been writing to you about being in the army of Jesus, and about the armor you need to fit you to be good soldiers, and how glorious will be your reward if faithful in the service of God.

Now I want to tell you about a dear boy I knew, who very early enlisted in that blessed army. Paul wrote to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." This little boy did indeed endure hardness, and having on the whole armor of God, he was enabled to overcome, and was a happy victor. His name was Isaac, and he lived near my home. One night I found him kneeling at the altar in a prayer-meeting, and he was weeping, and praying for the forgiveness of his sins. I knelt beside him and spoke to Him of the dear Saviour who loved him so much that He had given His life to save him; and told him He was ready to receive him now; and asked him if he would give himself to Jesus? He said, "O, yes; I will." "When will you do it?" I asked him. "Now!" he said. "Then Jesus will save

you now," I said. Then how his face brightened! He looked up, and said, "O, Jesus saves me now!" That was a glad hour for Isaac. How he praised God and rejoiced that he had such a Saviour!

I took the dear boy home with me and talked to him of the blessed Saviour's love, and about putting on the armor. Then I lent him a good book, to encourage and help him to be a good soldier; and invited him to come often to see me, offering to lend him all the books he could read.

FROM A YOUNG SOLDIER.

The envelope having been mislaid, we cannot give his address. He writes :

Dear Editor :—My mamma has taken The Guide since you first edited it. We love to read it, and as you want little children to work for the "Try Company," we want to join. My name is Thomas A. Logan. I shall be 14 on the 5th of May. It is two years this winter since I embraced religion; and I joined the Church, and want to work for Jesus. I have a brother, his name is Willie M. Logan, and he joined the Church at the same time. He was 11 years old in April; and a little sister, Mollie; and a little brother, Harry—four. All of us want to join the "Try Company." We all know the 1st Psalm and the 1st Hymn in the Methodist Hymnal. We can answer your question—1. Who built Nineveh? Nineveh was entirely ruined in the time of Adrian, a Roman Emperor. It was afterwards rebuilt by the Persians, but the new city was destroyed by the Saracens twelve or thirteen hundred years ago. No vestige of the city now remains, it is void and waste.

"Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearken not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and he said to his servants, Have me away, for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had, and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah."—2 Chron. 35 : 22-24.

Pray for us, that we may be God's children. My mamma has been sick in bed for more than a year. Pray, if it is God's will, that she may be restored to health again.

Yours truly, THOMAS LOGAN.

THE TRY COMPANY.—We want to hear from more of the members of our company. Write to us, and answer the questions. Who among our young friends would like to work for The Guide in procuring new subscribers to commence with July? Send us word, and we will give you instructions.

New Questions for May.—1. What verse in the Bible gives us David's age? 2. What three privileges were attached to the first-born of the family?

Exercises.—Commit to memory, 13th chapter 1st Corinthians, and hymn 506 in our Hymnal.

Those Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

—"We go to the grave of a friend, saying, 'A man is dead; but angels throng about him, saying, 'A man is born!'"

—"I am not acting the fool," said Hallyburton to his physician; "I have looked on death as stripped of all things pleasant to me; I have considered the spade and the grave; and in view of all this I have found in the way of God that which gives me satisfaction and makes my heart rejoice."

MRS. ELIZABETH G. REDDY,

Wife of Rev. W. Reddy, D.D., of the Central New York Conference, and daughter of the late John Comfort, Esq., of Lanesboro, Pa., died at her residence in Syracuse, Feb. 22, in the 63rd year of her age. For nearly thirty-nine years she had shared the toils and trials incident to the life of an itinerant minister, and submitted to the authorities of the Church without complaint. Twenty removals of family residence, and the labors, discomforts, and atmospheric changes consequent thereon, had seriously impaired her health and made her an acute sufferer.

She was naturally diffident and retiring, yet faithful to duty. Nine years after her conversion, she experienced the blessing of "perfect love," and thenceforth walked in the light of full salvation. In all the places of her residence, God gave her fruit in the salvation of souls, and in leading others into the light, or in helping them on in the way of holiness.

She was fully identified with the work of revivals on the charges where she served, and at camp-meetings. Her invincible faith and unyielding prayers often turned the hour of darkness in revival work into marvelous triumph. She had power with God and prevailed. She was accustomed to

read the Bible and the standard Methodist Hymn Book through on her knees; and it is but just to say, that she had unusually deep discernment in the things of God. And the light which she gained thus in the closet was a revelation to other hungry souls.

During twenty years of her husband's service as presiding elder, the care of her children devolved largely upon her, owing to his absence. She was accustomed to hold, on Sunday afternoons, a family prayer-meeting, in which all the children participated, both in song and in prayer.

She was a woman of taste and of culture. She was a graduate of the first class of Cazenovia Seminary, after a graduating course had been established, though her name appears in the second class—namely, 1842. In the Seminary her deep religious experience made her a centre of spiritual power in the institution, drawing to her preceptress and pupil to learn "the way of the Lord more perfectly."

She sometimes wrote for the press. A brief article from her pen appears in the February number of *The Guide*, indited by the process through which she was then passing in the invalid-room. Other recent notes from her manuscripts show the state of her mind as she neared the end of her pilgrimage.

In a sketch of an unfinished letter, written in pencil, found since her decease, dated January, 1882, are found these sentences: "At the close of '80 the passage of Scripture given me for the year '81 was, 'My grace is sufficient for thee.' I took it and *proved* the truthfulness of God's word. It seemed presented in this light: that I should need *great* grace, and nothing short of MY grace would be adequate. But Jesus had said it, and I must receive His word. On the strength of this *daily* assurance, I was carried through the year '81, amid cares and disappointments. I was borne through all these, and much more, unto the dawning of '82. Eighteen hundred and eighty-two came upon me sadly, with my waning powers; and the only Scripture I can grasp for *this* year with any firmness, is, 'Set thy house in order, for this year

thou shalt die.' I am not afraid of death, nor of dying *alone*. So I lean alone upon Jesus, as I have been taught by the Holy Spirit."

Among the latest benevolent acts of her heart and hand was to appropriate, out of her private funds, \$25.00 to aid Miss Mishner, who was toiling and suffering in Africa, under the auspices of the Woman's Foreign Missionary Society. She had become deeply interested in Miss Mishner and her work. The appropriation was to go toward the education of a native girl to be named *Phæbe Comfort*, after her own dear mother. The money was forwarded through Mrs. Skidmore, of New York. But while the money was on the way to Africa, Miss Mishner, on her way on shipboard to Monrovia, passed to her heavenly reward. And now how soon they meet on the healthful, evergreen shore, to talk over, face to face, the interests of African evangelization! This will be their first personal meeting and acquaintance, though they had exchanged letters of correspondence.

Her latest intelligent answers to questions concerning her state, were expressions of unwavering confidence and hope—with the exclamations, "*My Lord! My Lord!*" 1.

ELIZABETH GILHOUSEN,

Of Warsaw, Minn., departed this life Nov. 30th, 1881. For some time she had been ripening for the heavenly world. On entering her room on the first day of November, her husband noticed that she had a peculiarly sweet smile upon her countenance. He asked if he should pray with her, and she answered, "Yes, and praise God too." They knelt in prayer, and while thus engaged the Spirit came mightily upon her. She had made a full consecration for all time, and she said Jesus was close by her side. Her face shone brightly. At that time she remarked that the reading of the two Epistles of Paul to the Thessalonians had greatly profited her. She dwelt with especial delight upon the words, "This is the will of God, even your sanctification." In the course of the conversation her hus-

band referred to the heavenly state as giving perfect rest from bodily suffering, to which she gave joyous response, at the same time evincing a readiness to suffer all the will of God.

On Sabbath 13th, by her request, Rev. J. Whitney administered to her the sacrament of the Lord's supper, which she greatly enjoyed.

Just before the close of her holy and triumphant life, as she could not speak, by reason of a throat difficulty, she wrote on a slate thus: "I praise God for overcoming and sustaining grace. He gives me victory over the enemy in all my afflictions: I am going home to wear the white robe—Jesus is with me—friends and children, will you meet me in heaven?" Glory rested upon her and she was enabled to receive the angel of death with a smile. Her mind was clear until the last, and on the morning of the 30th she fell into a calm and deep sleep, and went to be forever with the Lord.

SAMUEL COFFIN,

Of Oskaloosa, Iowa, died May 6th, 1881, aged 71 years. He was born in North Carolina, in 1809. His parents emigrated to Indiana when he was four years old, and thence to Iowa, in 1844. He was an acceptable member of the M. E. Church, and was noted, as a business man, for his unwavering integrity. For years before his death he was a reader of *The Guide*, and esteemed its teachings highly. When the summons of death came he was without fear, calmly awaiting the hour of departure.

WILLIAM W. COFFIN, his son, followed his father to the heavenly world, on the 29th of the same month, in his 21st year. At the last his countenance was full of light and joy. He said: "Look! the angels are coming, millions of them, more than can be numbered!" This double bereavement has fallen heavily upon the widowed mother. She hoped, when her beloved husband was taken, that her son would be a staff upon which she might lean. But, the Lord is the strength of her heart, and her portion forever.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

THE WORK ABROAD.

CHINA.—Sia Sek Ong's protracted Meeting.—This revival meeting in Foochow is a great event for our mission, and indeed a remarkable thing in the history of Christian missions generally in Asia. A few years ago a meeting of like character (after the manner of our meetings at home) was conducted by our missionaries in Foochow; but now the native preacher and presiding elder, Sia Sek Ong, is leading the way. He continued the meetings right on after the Quarterly Conference in January, from even- to evening. He is a genuine leader among the natives in this matter, taking hold of the work with vigor. He is developing into a thorough-going American revivalist. He was preaching, at the time mentioned in our accounts, every evening, sermons of great power. The meetings were held in the Tieng Ong Church. He closes his sermons by inviting those who are decided to become Christians to come forward. The missionaries were present also to engage in the work. A notable part of the work is the interest taken in it by Mr. Ahok, the liberal Chinaman who has purchased the Bank building for our Anglo-Chinese College. He is a man of large business, and brings from twenty to thirty of his partners, clerks and servants to Church regularly. Twelve of the college students have united with the Church, only four of whom have Christian parents. Indeed, only a few remain undecided. The revival efforts are not confined to Foochow alone, but extend throughout the whole Foochow District, from which we may hope to receive very cheering reports.

INDIA.—It is announced by the *Friend of India* that there is a wonderful religious movement in Eastern Bengal. Several thousand native Christians have seceded from the Roman

Catholic Communion and propose to become Protestants. The reasons for this extraordinary step have not been made known.

ENGLAND.—Archdeacon Watkins, of Newcastle, England, has partially adopted the methods of the Salvation Army. Under his direction, recently, out-door services were held in the lowest and most crowded parts, consisting of collects, hymns, and brief addresses, which were attended by persons nearly all of whom are known to the police. The Archdeacon was accompanied by a surpliced choir, and the band of the Salvation Army was engaged.

ISLAND OF GUERNSEY.—Under the heading, "A Revival: one thousand souls added to the Lord!" the French Methodist monthly, *Le Magasin Methodiste des Iles de la Manche*, for January, gives a deeply interesting account of an extensive revival of religion, which is now taking place, simultaneously though independently, in the country Chapels of the Wesleyan French Circuit, and in town by the efforts of the Salvation Army. It is chiefly to the Methodist portions of the work that the article in *Le Magasin* refers. Such an awakening has not been known within the memory of the present generation. It appears to have commenced early in October at Capelles, first among the teachers and the elder scholars of the Sunday-school; and then it spread immediately, east and west, to the neighboring Chapels of the Vale and the Castel. It is now extending to those portions of the island called the upper parishes. Every society and congregation in that Circuit is more or less revived and increased. Nearly five hundred have been received on trial or admitted into preparatory classes during the quarter. Persons, varying in age from ten to seventy, and of almost every station in country life, have been awakened and converted; and in many instances whole families have covenanted together to be the Lord's. Backsliders have been reclaimed; notorious sinners saved; self-righteous hearers, who for many years had resisted the Gospel-call, have yielded at last. Nor have the influences of the Spirit been confined to the Chapel or to the religious services; men and women at their work, either in the quarry, the field, or the shop, or at home, have been suddenly awakened; and many a dwelling has been the spiritual birth-place of souls. This work of God has been carried on by special meetings under the direction of the Circuit ministers, with local help only. Local preachers and class-leaders have,

in many instances, conducted the meetings themselves, with an occasional visit from their over-worked ministers. "The people have had a mind to work," and God has indeed greatly honored their faith and rewarded their labor.

Fiji.—From Fiji the accounts of the progress of mission work among the natives, and of the improving prospects of all classes in the colony, are hopeful and encouraging. The most pleasing feature of the communications just to hand, however, is the readiness with which the native preachers come forward and offer their services for mission work in the distant islands of New Britain, New Ireland, and Duke of York; although ten have died since the commencement of the work.

THE WORK AT HOME.

It will be heart-cheering to the hosts of Zion, who have been engaged in battles for the Lord, to know that victory continues to perch upon our banners, wherever the orders of the Captain have been obeyed. It requires the whole armor to meet successfully the opposing forces of our Zion. But, fully equipped, Zion is invincible. We would call upon all the lovers of Jesus to praise the Lord, that the "old Jerusalem blade," which we call "Holiness to the Lord," is as effective as ever, in subduing our foes, and in pulling down the strongholds of Satan.

We can give but a small portion of the details, but those who have carefully numbered the conversions as they have been reported, infer that not less than one hundred and fifty thousand is a moderate estimate for this year, for the additions to the M. E. Church. From this it will be seen that the Lord has a host that is mighty in the land, notwithstanding the many that are at ease in Zion, or cursed like the inhabitants of Meroz, because they "came not up to the help of the Lord, to the help of the Lord against the mighty."

NEW YORK.—In the M. E. Church, Oswego, a marvelous work is progressing—for over six weeks the pastor and Church worked earnestly, and over 100 souls were saved. Mrs. Van Cott was then engaged, under whose labors the whole city has been moved, conversions to date over 600.

OHIO.—In Cincinnati, the great revival under the labors of Rev. Thos. Harrison continues. At Madison, the pastor, Rev. W. Hanesley, had the assistance of the Congregational minister for ten days. Then Rev. Dr. Sheridan

Baker, evangelist, came and took up the work for three weeks longer, resulting in 80 conversions, and quite a number wholly sanctified. At Unionville, 150 conversions. At Hillsboro, 300 conversions reported, 250 probationers received. A Jubilee service over the 300 conversions was held. At London, Rev. J. W. Peters, pastor, 175 accessions—175 have been at the altar as seekers. At Zion Church, Rev. J. W. Longfellow, pastor, a large number have received perfect love, and 121 probationers have been received. At Spring Hill, Rev. P. G. Spicer, during a meeting of 27 days, 86 conversions. On Versailles Circuit, Rev. G. Matthews, pastor, a number entirely sanctified, and 39 conversions. At Dent, Rev. J. S. Bitler, pastor, a meeting has been in progress seven weeks, during which a blaze of glory has been enkindled in a sparsely settled country, where over a year ago the membership was only 20, and as the result of these special efforts 71 have been received on probation, which, added to the work of last Spring, makes a membership of 113.

INDIANA.—At Mount Vernon, Rev. J. A. Scamahim, pastor, a season of great refreshing enjoyed, resulting in an accession of 197. At Wabash, under the labors of Mrs. Russell, evangelist, of Chicago, 200 conversions. At Mishawaka, at the close of Dr. Munhall's first week of special services, 61 conversions, 25 of whom were high school pupils—921 conversions have occurred in meetings that he has conducted since January 1st.

IOWA.—At Ackworth, during a series of meetings held by Bro. Barely Jones, of Le Grand, aided by F. M. George, a remarkable divine visitation enjoyed—not less than 107 conversions, 40 reclaimed, and many professed entire sanctification.

CANADA.—The work in Queen Street, Toronto, is increasing in influence and power. The Church greatly quickened, and up to date more than seventy have been presented as seekers of pardon. At Bothwell, a gracious work is progressing.

AMONG THE FRIENDS.—The *Christian Worker* says: "The Friends have added over 100 members in New York. At Economy, Ind., 3rd month, 15th, meetings were held by Joseph J. Wakefield and Thomas Charter. The power of God was manifest from the first, so that there were 100 converted, many backsliders reclaimed, and 25 claimed to have received the blessing of sanctification.

The Editors' Portia.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

—*"Live to-day!"* was the morning salutation of John Wesley to Sophia Cook, a young lady who lived in his house. The words made her more earnest, and resulted in the founding of Sunday-schools. Miss Cook first suggested them to Mr. Raikes, saying of the children, 'Let us teach them to read, and take them to Church;' and was associated with him in the carrying out of the plan."

THE BLESSED HOPE.

HE beloved John, in his first epistle, brings to view the blessed Christian hope, the hope of the final and glorious appearing of the Lord Jesus Christ. He writes of all saints, "Beloved, now are we the sons of God,"—a great fact of which each saved soul is conscious by the testimony of the Holy Ghost. But there is more to follow, for he immediately adds, "It doth not yet appear what we shall be." Our present estate is glorious, more than language can describe, but the unfoldings of the future will exceed in glory. Why, how is this? Because life and immortality have been brought to light by the Gospel, and we are inspired with a great and blessed hope, the hope of the second appearing of the Lord Jesus, in the glory of His Father, in the glory of the holy angels, and in His own glory. Our finite powers are too limited to compass the grandeur of our ultimate inheritance, but, "We know," continues the apostle, "that, when He shall appear, we shall be like Him; for we shall see Him as He is." O, blessed hope! Then He is to appear again. Yes, in fulfilment of His own promise, and the angelic promise at His ascension, and the concurrent promises of

the succession of the apostles—He is to appear! to be "admired of His saints," and He will consummate the sublime predictions of the holy prophets who spake as they were moved by the Holy Ghost.

We cannot, we must not ignore this great theme of the New Testament. To the devoted Christian the hope of seeing Jesus, in His glory, is a most inspiring anticipation. The apostle gives us the moral influence and power of this truth: "And every man that hath this hope in him purifieth himself, even as He (Christ) is pure." Then there is a vital connection between this hope and the character and life. Such a hope is purifying, leading to separation from the world, entire devotion, watchfulness, and circumspection in all the walks of life. How can a man entangle himself with the world when he is looking for the final appearing of the Son of God? "He purifieth himself, even as He (Christ) is pure." He avails himself of the purifying blood, and the almighty agency of the Holy Spirit to apply the blood, and thenceforth walks in high accord with the Holy Word. Thus he keeps himself unspotted from the world, by keeping himself in the hands of the ALMIGHTY KEEPER—ever maintaining the attitude of "*the wise virgins*," so graphically delineated in Christ's inimitable parable—having his lamp trimmed and burning, and oil in his vessel to replenish the lamp—a soul full of grace, full of Christ, full of God—and a definite life-testimony, symbolized by a burning lamp. Beloved, let this blessed hope of seeing the King in His beauty, and being assimilated to His glorious image, revive your courage by the way, and constrain you to keep yourself unspotted from the world. This was one of the favorite themes of the beloved and now sainted Mrs. Phoebe Palmer—we published one of her stirring hymns on "*The Advent*," in a late number. Let us each and all *love His appearing*, and be ready when He shall come to go in with Him into His kingdom.

—Observe this: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." This applies both to individual action and social relations.

—It is written, "*And the idols He (Christ) shall utterly abolish.*"—Isa. 2: 18. Beloved, has He utterly destroyed all your idols? Have you a *Tobacco*-idol not yet abolished? Let the Lord by the brightness of His coming make short work with it. Cast the money saved thereby into His treasury. The Lord's money should not pass away in smoke.

OBTAINED, NOT ATTAINED.

Terms are of great importance—great interests are often suspended upon the right use of terms. Persons, for example, often speak of *attaining* holiness. That is the wrong word—to attain an object implies work, effort, conflict. The proper word is *obtain*, not attain—which is simply to accept what God has provided for us. Salvation is by grace, it is a free gift. Because this distinction is not clearly apprehended, persons linger long on the outside of the gate. It is written, O, joyful words! "*The gift of God is eternal life through Jesus Christ.*" A noted Bible expositor once said, "God places the gift upon our hand—it is simply ours to close the hand, and say, '*It's mine, it's mine!*'" Close the hand—beloved, *close the hand!*

—A New Testament injunction not yet obsolete: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or jewels, or costly array," &c.—1 Tim. 2: 9-10.

THE STANDING PLACE.

Rev. Dr. Geo. W. Woodruff, of the New York East Conference, known to many of our readers as an earnest advocate of Christian Holiness, has recently deceased. We hope to furnish, hereafter, some particulars concerning his life and death. In conversation with a friend, a short time before his departure, he said, "I cannot stand upon my past record, the atonement of Christ is the only ground of my hope." That, indeed, is the only standing place—in life and in death. To base a plea for eternal life on our past record, even if characterized by the greatest possible loyalty to heaven, would be utterly dis-

astrous. No! Calvary furnishes the only standing place for sinners. The wisest, the noblest, the best, have to come at last to the position of the unlettered man applying for admission to Church fellowship. When questioned on doctrinal points, his unvarying reply was, "I am a poor sinner, and nothing at all, but Jesus Christ is my all in all!" So Dr. Woodruff felt in prospect of death—so shall we all feel at the last. Happy for us that we have such a sure standing place—a rock that cannot move.

—A Romish prelate once said, "It is the business of the Church to *declare*, not to *controvert*." Our word, in the truest and best sense, is to *testify* the Gospel of the grace of God. Let us stick to our work.

NO CAUSE OF ACTION.

Our brother and contemporary, Rev. J. P. Brooks, editor of the *Banner of Holiness*, has recently been subjected to Church trial, charges having been preferred against him based upon certain movements in the interest of holiness which were thought to be averse to Church law and usage. The Committee rendered a verdict of acquittal, unanimously. We congratulate our brother upon this result. It is to be expected, in these degenerate times, that a position on this subject firmly taken, and resolutely maintained, will provoke criticism, and perhaps defigite accusations. Despite these exposures, the faith once delivered to the saints must be earnestly contended for. It is no time for cowardice or compromise on this subject. We must, however, see that our advocacy of the truth is in "the meekness of wisdom"—the sweetness of love should be intermingled with a Gibraltar-like firmness. The Lord help us!

A SPECIAL CALL.—Our friends of the National Association, Philadelphia, have issued a call for a general gathering of the friends of Holiness at Round Lake, July 4th, to take counsel together. It would no doubt be pleasant to enjoy such fellowship, and be productive of practical results. We commend it to the attention of our readers.

WORK FOR THE MONTH.

"Let each assail a fault,
Or help a merit grow;
Like threads of silver seen through
crystal beads,
Let love through good deeds show."

—E. Arnold.

—"By flowers, understand faith; by faith, good works.
As the flower is before the fruit, so is faith before good
works; so neither is the fruit without the flower, nor
good works without faith."

I. CLOSET WORK.

SCRIPTURE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 33. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 31; 15.
9. Rom. 14; 19. Luke 1; 78-79. Psa. 109; 26-27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Ephes. 5; 13. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 1. Psa. 22; 26. Psa. 119; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 18.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 80; 4.
17. James 4; 8. Jer. 30; 21-22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14-15. Psa. 149; 4. Psa. 106; 4-5.
23. Psa. 29; 2. Isa. 56; 6-7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psa. 84; 3-4.
26. Job. 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1-2. 1 Tim. 2; 3-4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13-14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psa. 121; 1-2.
31. Matt. 28; 18; 20. Joel 2; 28. Psa. 74; 20.

TOPICS FOR BIBLE STUDY.

"Upon the Gospel's sacred page
The gathered beams of ages shine!"

First Week.—WORKERS WITH GOD—I Cor. 3; 9—Christians are thus honored—How we are to work—the ways offered—the certain results of faithful labor.

Second Week.—THE ONLY FOUNDATION—CHRIST—I Cor. 3; 11. By whom appointed—its strength and durability—when and how tested—trace out Bible teaching.

Third Week.—CHRISTIAN BUILDING—I Cor. 3; 12-15. The true and the false—its final manifestation and results.

Fourth Week.—GOD'S TEMPLE—I Cor. 3; 16-17. How Christians are so constituted—the duty of keeping the temple undefiled—how it may be defiled—the consequences.

SPECIAL REQUESTS FOR PRAYER.

PRAYER ANSWERED.—A sister in Michigan writes: "I think now I may safely say, the Lord has given me an immediate answer to prayer. I have a friend away, for

whom I have prayed earnestly many times, this morning especially; and as I prayed the Lord blessed me. I asked that he might be kept from sin and temptation, and I also felt that, if it would not be too much, I would like to hear from him. And as I called to see a friend, she said, during her conversation, that she had seen H—, and he was doing well and in good business. I thought of my prayer at once. This is the way the Lord encourages me."

Mich.: A sister, that her health may be restored, and for conversion of children and grandchildren. New York: For the reclaiming of a man 60 years of age, once walking in the light. L—, Pa.: For the sanctification of a sister, and her restoration to health—for the conversion of a little boy, and for the prosperity of a holiness band-meeting. A—Mich.: For a sister's sanctification. —, Vt.: For a brother engaged as an evangelist, that he may be filled with the Spirit. H—, N. Y.: For the revival of God's work, and for the sanctification of a sister. Texas: For the sanctification of a husband, and restoration to bodily health. E—, Pa.: For the conversion of two sons, and for the sanctification of a husband. Canada: For a young man, that he may have victory over evil thoughts, and have a clear witness of God's acceptance. C—, Ohio: A sister, that the mist may be cleared away, and have entire sanctification—also for a daughter who has been drawn into worldly society, and for the salvation of her husband and sons, and other friends.

A CLOSET HYMN.

Holy Spirit, Truth divine!
Dawn upon this soul of mine;
Word of God, and inward Light!
Wake my spirit, clear my sight.

Holy Spirit, Love divine!
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire!

Holy Spirit, Power divine!
Fill and nerve this will of mine;
By Thee may I strongly live,
Bravely bear, and nobly strive.

Holy Spirit, Right Divine!
King within my conscience reign;
Be my law, and I shall be
Firmly bound, forever free.

—Samuel Longfellow.

II.—OUT-DOOR WORK.

1. Do you know a person greatly despondent? Endeavor to be a messenger of hope.

2. Visit some desolate widow this month, and bear to her some substantial token.

3. Converse with the liquor-seller living nearest to your home about his soul.

4. Is there a Prison within your reach? Let Jesus say of you, "I was in prison and ye visited me." Fulfil it in attention to unhappy prisoners.

5. Do you know two persons greatly at variance? Try to be a peacemaker.

GATHERINGS.

Rev. E. T. Curnick, of New Albany, Ind., circulates the following among young converts, on a card, to encourage steadfastness. We may be inclined to issue these cards for pastors.

BACKSLIDING PREVENTED.

DEAR YOUNG CONVERT:—I exhort you to heed diligently the following Scriptural requirements and privileges, that you may not make shipwreck of faith, but become established in the truth of the Gospel:

I. *Private Prayer.* Enter into your closet, and pray at least twice daily. Psa. 55: 17. Dan. 6: 10. Matt. 6: 6.

II. *Family Prayer.* Erect the family altar immediately. Gen. 18: 19. Josh. 24: 15.

III. *Public Prayer.* Begin this duty now, and increased power of utterance will come with practice. Num. 11: 2. Acts 21: 5. Psa. 81: 10.

IV. *Study of Bible.* Read a portion of the Scriptures daily. John 5: 39. 2 Tim. 3: 16-17.

V. *Attendance upon the Preached Word.* Psa. 122: 1. Psa. 27: 4. Psa. 42: 4.

VI. *Attendance upon Social Meetings:*

(A) *Prayer Meeting.* Acts 2: 14.

(B) *Class Meeting.* Mal. 3: 16-17.

(C) *Sunday School.* Acts 17: 11.

VII. *Support of the Gospel.* 1 Cor. 16: 2.

VIII. *Perfection in Love.* Seek this precious attainment at once. 1 John 1: 17. Heb 6: 1. 1 Thess. 5: 23.

—The Rev. Joseph Cook is now traveling in India, and has been lecturing before the English-speaking people in Bombay. His lectures in that city were in defense of the Christian religion against the objections of the Hindoos. Many educated Hindoos have attended.

—A prayer for the times: "Turn away mine eyes from beholding vanity!" Christians are still called to pass through VANITY FAIR. Be sure to pray the Psalmist's prayer, and have it answered.

—At a recent public meeting in London, it was stated that there are at this time connected with the Established Church over one hundred ministers who are converts from Judaism; and, further, that there are in that city several thousand Jews who have embraced Christianity, and who are leading exemplary Christian lives.

—Something for Christians to avoid: What? "*Doubtful disputations.*" There are those who are all the while trying to draw the elect into unseemly controversy. *Avoid them.*

SWEDEN.—A wonderful revival is in progress at Gottenburg, Orebro, Stockholm, and in the central part of the Kingdom. Rev. Theodore Truve writes to Prof. Thwing that hundreds have been hopefully converted since the week of prayer, and daily meetings are continued. He preaches once, twice, and thrice a day. "We have to drive the people from the Chapel by turning down the gas at 11 P. M." There is hardly a family in some districts where one has not been converted, and many households.

NOTES.

—Keep the Holiness Books and Tracts in circulation.

—Let all who are indebted to us, endeavor to remit.

—Our new Catalogue has been unexpectedly delayed—will be ready soon.

—"Letter to a Bereaved One," by Mrs. Palmer, in this issue, will be published as a tract.

—Any who have received two of the February numbers by mistake, will confer a favor by returning one, as we are short of that number.

—There is a Christian Medical College established in Baltimore. Our excellent friend and brother, Dr. W. R. Monroe, is Dean. Success to it.

—Brother J. Ingle, 908 N. 29th St., Philadelphia, spends all his time in distributing religious reading. If you have any Guides to spare, send to him.

—MAY is a good month to prosecute the work of canvassing for new subscribers to date from July 1st. To all such new subscribers—May and June numbers free.

—The new Tracts, now ready, Dr. Poole on the "Baptism of the Holy Ghost," and Dr. Clarke on "Entire Sanctification," should be widely circulated.

—The articles, "*Way of Salvation*," by Dr. Reddy, and "*Yellow Gold*," by Mrs. VanBenschoten, in the March number, will be published as tracts—10 cts. per doz.

—We have to withdraw the offer to send "*England and the Orient*," by Mrs. Wood, the price having been raised to \$1.25.

ACKNOWLEDGMENTS.

TAYLOR MISSION FUND:

A Friend, K—, Ill.,	-	\$2.00
Mrs. P. A. Lewis, Elgin, Pa., (on \$1.00 a month proposition,	-	7.00
John W. Blake, Cape May, N. J.,	-	1.50
C. Widger, Birmingham, Iowa,	-	1.00
Julia A. Palmer, Hutchinson, Kansas,	-	3.00
Eliza Peacock, San Bernardino, Cal.,	-	5.00
"A Friend to Missions," Canada,	-	7.25

GUIDE MISSIONARY UNION:

Mrs. Esther Miller, Bethlehem, Pa.,	-	5.00
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BOOK NOTES.

GLEAMS FROM THE SICK CHAMBER—Memorial thoughts of consolation and hope gathered from the Epistles of St. Peter (a book alone for sufferers—by the author of "Morning and Night Watches.

Any work that sends the soul in times of affliction to seek after the rich lodes of consolation to be found in the precious Word of God, is valuable. This is one of them. Published by Carter & Brothers, New York.

THE SYMPATHY OF CHRIST WITH MAN—its teachings and its consolations—by Octavius Winslow, D.D., author of "The Precious things of God," "Help Heavenward," &c.

The reader cannot fail to receive instruction in the things of God, and an increase of love to Him who is our sympathizing High Priest and Advocate with the Father, by reading this volume. Published by Carter & Brothers, New York.

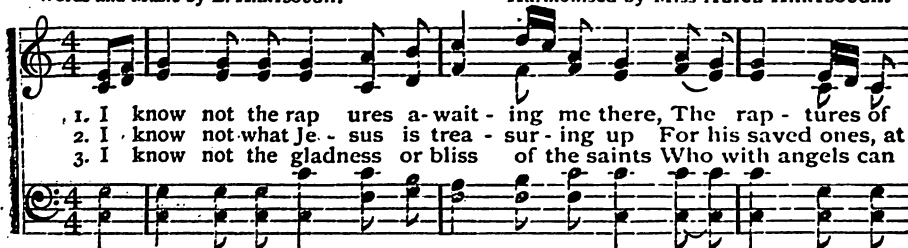
THE NEW TESTAMENT STANDARD OF PIETY—or, Our Love made Perfect—by Rev. W. McDonald, author of "Scriptural Way of Holiness."

This is a revised edition of the author's former work. Published by McDonald & Gill, 36 Bromfield Street, Boston. A neat volume—only 75 cents.

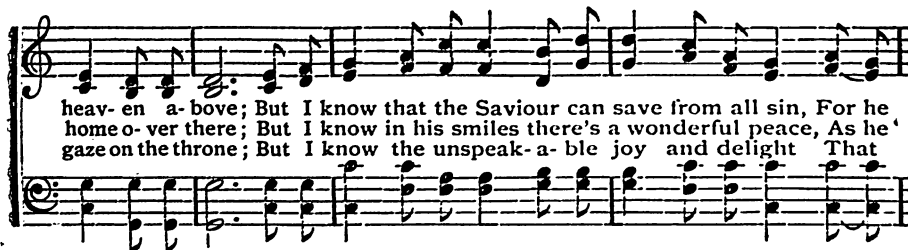
I know He can Save.

Words and Music by L. HARTSOUGH.

Harmonised by Miss ALICE HARTSOUGH.

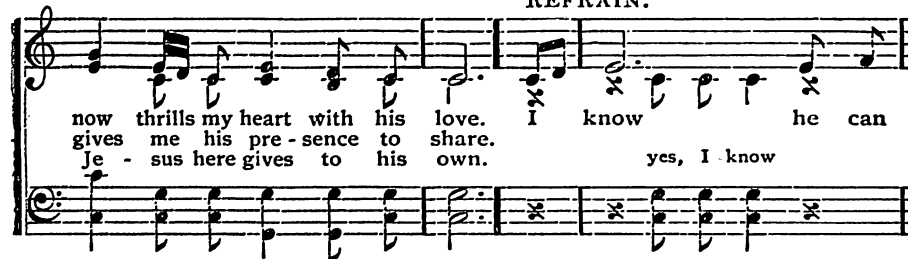


1. I know not the rap - tures a - wait - ing me there, The rap - tures of
 2. I know not what Je - sus is trea - sur - ing up For his saved ones, at
 3. I know not the gladness or bliss of the saints Who with angels can



heav - en a - bove; But I know that the Saviour can save from all sin, For he
 home - ver there; But I know in his smiles there's a wonderful peace, As he
 gaze on the throne; But I know the unspeak - a - ble joy and delight That

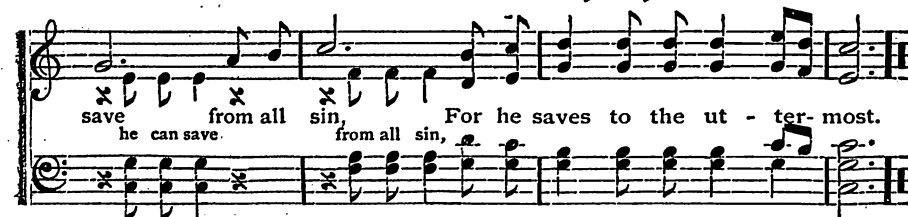
REFRAIN.



now thrills my heart with his love. I know he can
 gives me his pre - sence to share.
 Je - sus here gives to his own. yes, I know



save, he can save, And this is my heart's dear - est boast, He can



save he can save. from all sin, For he saves to the ut - ter - most.
 from all sin,

4 I know not the grace of the mansions above,
 Or the songs of high praise and glad cheer,
 But I know that my soul sings the sweetest
 of songs,
 When the Saviour reveals himself near.

5 So, walking with Jesus, content with his
 I tarry to measure his will; [way,
 And I know, as he saves me from sin day by
 day,
 Every pledge he will surely fulfil.



JUNE, 1882.

THE WORD FOR THE MONTH.—"He that loveth pureness of heart, for the grace of his lips the King shall be his friend."—Prov. 22: 11.

Way of Perfection.

BY F. W. FABER.

O, how the thought of God attracts
 And draws the heart from earth,
 And sickens it of passing shows
 And dissipating mirth!
 God only is the creature's home,
 Though long and rough the road;
 Yet nothing else can satisfy
 The love that longs for God.

O, utter but the name of God
 Down in your heart of hearts,
 And see how from the world at once
 All tempting light departs!
 A trusting heart, a yearning eye,
 Can win their way above;
 If mountains can be moved by faith,
 Is there less power in love?

How little of that road, my soul,
 How little hast thou gone!
 Take heart, and let the thought of God
 Allure thee farther on.
 The freedom from all wilful sin,
 The Christian's daily task—
 O, these are graces far below
 What longing love would ask.

O, keep thy conscience sensitive,
 No inward token miss;
 And go where grace entices thee:
 Perfection lies in this.
 Be docile to thine unseen Guide;
 Love Him as He loves thee:
 Faith and obedience are enough,
 And thou a saint shalt be.

THE HOLY SPIRIT:

THE SOURCE OF INDIVIDUAL AND CHURCH POWER.

REV. L. R. DUNN, D.D.

(Extract from Second Premium Tract Series.)

IT may be truly affirmed that no Church is really a Christian Church, and no person is really a Christian, unless the Holy Spirit is present with them. A so-called Church may be a social club, a place for a dress-parade every fine Sabbath day—or a stagnant pool—breeding malaria and producing death: but it never can, in any proper sense, be called a *Christian* Church. And so a person may have the *name* of a Christian, may go through the forms of worship—subscribe to the creed, and have the *semblance* of a Christian. But he is only as the skeleton without life: he has only the form and not the power; he has “a *name* to live, but he is dead.” Christianity is either a Divine, spiritual system, or it is nothing at all. The moment it sinks to the level of any of the conditions referred to, it is shorn of all its moral power, and it becomes weak and powerless to elevate and save men. Its history during the ages demonstrates the truth of this. The kingdom of Jesus Christ is not of this world. It is a *spiritual* kingdom, and the essential elements of it are “righteousness, peace and joy *in the Holy Ghost*.” It is not a kingdom “in word, but in power.” It comes not by observation, neither do men say concerning it, ‘Lo! here; or, lo! there; for it is *within* the one who enjoys its saving grace and power. Never has there been a period when the Church needed to understand and *feel* this more than the present. We have been trusting too much to material and visible agencies. Fine Churches,

splendid rituals, operatic music—social entertainments, worldly plans and schemes, have entered largely into all our ideas of Church growth and prosperity. And a Church has been thought to be prosperous which has all these outward signs, and could boast, in addition, a popular minister, and a crowded house.

But, in the midst of all these things, vital godliness has declined—coldness, deadness, indifference to divine things, corruption, speculation, fraud, and other fearful developments of depravity, have been manifesting themselves; and, in multitudes of instances, instead of the Church conquering the world, the world has conquered the Church. At first, it came in very meekly, and with hat in hand—asking permission only to stand in the vestibule; but soon it marched up the middle aisle, demanding recognition; and, finally, it has come up to the altar and the pulpit, and laid one hand upon the sanctity of the altar, and the other upon the very mouth of those who have professed to be God’s ministers. And in too many a Church, mammon, and fashion, and covetousness, and false ambition, and pride, and sensuality, sit enthroned, and Christ is banished from its courts. We are often found boasting of numbers, of wealth, of educational enterprises, while there is paralysis at the heart, and death is brooding over the form. It is more than useless for us to attempt to conceal from ourselves the actual condition of many Churches among us—of every creed and of every name. What, then, shall we do? We cannot remain stationary. We must either awake and arise, or this downward, deathward tendency will alarmingly increase. If, then, there is to be improvement, we must—

Come back to first principles. We

must recognize the fact that *the spiritual element in the Church is the only source of its power and success*. This will apply to the ministry, the membership, and the services of the Church. It may be well to ask right here, for what purposes does the Church exist in this world? What does its great Head propose by its organization? What are its true character and work? Now there can be only one general answer to these inquiries—viz.: The Church exists only as a *Soul-saving Institution*. This is what Christ designed it should be—and this is the purpose of all its agencies and instrumentalities. If it ceases to be this, it is a failure. It has been well said by a powerful writer, "When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. When the power remains there, whatever is wanting, it may still be said, that 'the tabernacle of God is with men.'" In order to save souls—deathless spirits—there must be spiritual power. And there is no spiritual power, in mere material, or physical agencies, nor in anything that is merely human. Spiritual power is supernatural, superhuman, superangelical—it is *divine* in its origin and manifestations. It may be directly employed upon the soul by the Holy Spirit, or He may act, as He often does, through human agencies, and give wondrous efficiency to feeble instrumentalities. The ministry of the Church must be a spiritual ministry—learned, talented, eloquent it *may* be, and, perhaps, more or less, *should* be; but spiritual it *MUST* be. It has no other work, or function, but soul-saving, and the duties and responsibilities connected therewith.

A living Church will produce hosts

of laborers, who, in the family, in the shop, on the farm, in the place of business—on the highway, in the lanes and alleys, in the slums and saloons—in a word, *everywhere*, will tell the "old, old story of Jesus and His love." And thus our communities, and our nation may be saved, elevated, purified, ennobled, and exalted. Not only so—the whole world will feel the power of such a Church, through its missionaries, evangelists, Christian physicians—male and female; and the work will go on until all nations are redeemed. Hear what an eminent and earnest minister says: "O, Christians, is there such a doctrine in our creed as the doctrine of divine influence? Is there such an agency in the Church as the Almighty Spirit of God? Is He among us expressly to testify of Christ?—to be the great animating Spirit of His missionary witness—the Church? And is it true that His great, unlimited aid can be obtained by prayer; that we can be baptized with the Holy Ghost and with fire? O, ye that preach, believe the promise of the Spirit and be saved! Ye that love the Lord, keep not silence—send up a long, loud, united, and unsparing entreaty for His promised aid! *This, this is what we need, and this is all we need*. Till this be obtained, all the angelic agency of heaven will avail us nothing; *and when it is obtained, all that agency will be unequal to the celebration of our triumph!*" Well may we cry to the Holy Spirit—

"O, haste to help ere we are lost!

Send forth evangelists, in Spirit strong,
Armed with Thy Word—a dauntless host,

Bold to attack the rule of ancient wrong;
And let them all the earth for Thee reclaim,
To be Thy kingdom, and to know Thy name."

—“I have gone into Churches and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear.”—*Spurgeon*.

"All things are possible to him that belleveth."—Mark 9: 23.

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"To Thee our humble hearts aspire,
And ask the gift unspeakable;
Increase in us the kindled fire,
In us the work of faith fulfil."

—"*It is the blood that it grips to, that saves thee.*"—T. Adams.

—"Faith is the quickest, the most certain grace."

—"God has linked faith and salvation together by more than 'hooks of steel,'—even by His unchangeable decree."—Dr. Hoge.

FAITH—ITS MIGHTINESS.

REV. CHARLES W. L. CHRISTIEN.

WHEN by the Holy Spirit the sinner has been enlightened, subdued, melted into penitence; when he has given up sin, and consecrated himself to God, and comes to Christ for pardon and acceptance—we say the faith by which he finds mercy is a transaction between him and the Saviour. He puts his sins into the hands of Christ. Up to that moment they are in his own hands. He is responsible for them, and the curse of the law rests upon him on their account. But coming to the Cross, he says, in effect, "Lord Jesus, I have sinned and I can offer no atonement; but I believe that Thy precious blood was shed as my ransom. I trust in Thy blood for pardon. I lay my sins on Thee. I can in no wise procure the forgiveness of any one of their number by anything that I can do or suffer. But I now trust in Thee to cancel and forgive them all." And by this act of faith he gives all his sins away—away to Him who has lovingly atoned for them. He transfers them to the Lamb

of God who, having already died, "the just for the unjust," responds to the faith which the seeker exercises, and puts away the sin, taking the forgiven one as His adopted child. So that the man, having lost his sins, no more expects to be condemned for them at the judgment day, than he anticipates being made responsible for the transgressions of some one else.

In the case of every Christian who seeks and finds entire sanctification there is the same transaction, and the like response to faith. He feels the plague of his own heart. He cries out in pain because he finds that deep down in his spiritual nature there are tendencies which, if yielded to, would draw him away from Christ. He mourns over the moral corruption. He repeats, "But worst of all my foes I find, the enemy within." And he is brought—perhaps after long, and weary, and mistaken struggles—to see that he has no more power to extract those evil tendencies than he has to level the Himalayas, or dry up the Mississippi. But, seeing that God's appointed way is the way of faith, he brings his nature, just as it is, with its own special and peculiar features of sinfulness, and says, "Lord, I cannot cleanse my heart, I have no power. It is altogether beyond my range. If I am left to do it, it will remain eternally undone. But Thou hast said that Jesus Christ Thy Son 'gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' His death has provided this purity of heart for me. And Thou hast made me long for the gift. I trust Thee now, Lord, to 'cleanse me from all unrighteousness.' I put my case—myself—into Thy hands to be saved fully." And when the believer arrives at this point he can go no farther. He has

done his work. God has helped him to go as far as he can. And just at that point Christ takes the work up, and in response to the faith does what the man cannot do—purifies his heart from sin.

So, while there is no inherent value, or force, or merit in faith, it can yet be a mighty power. Its value must ever depend upon the object on which it is placed. If that is worthless, so is the trust in it—if that is sincere, so is the faith that reposes in it. If two men are drowning and one clutches at a floating spar which cannot hold his weight, he will sink, grasp it as he may. There is no might in his faith, because the object is weak. But if his companion seizes a rope, the other end of which is held by brawny arms aboard the vessel, he shall be saved. The object of his trust is worthy of it. And his faith is just as strong as the rope and the arms that pull him up the ship's side. The moment that a strong man takes an infant to his arms to defend it, the babe is as strong as the man. The instant I step into the life-boat I appropriate the security of the boat and make it all my own. The moment I fire a rifle I have just as much power as the rifle can give me. And, if such feeble similes may be allowed, so the moment the soul links itself to Christ as its justification, or sanctification, that moment the soul is united to all the resources of Christ's grace to pardon or purify. Faith is the bond that joins my poverty to the Saviour's wealth—my weakness to His strength. He has declared, "He that believeth shall be saved." And He must be—He cannot but be—faithful to every word He has uttered. And as soon as we trust His word for fulfilment we are one with Him—we "take hold" of Him. And because He is mighty—"mighty to save"—faith in Him is mighty also. And as He abides

the all-powerful and all-loving Friend of sinners the ages through, there can be no such thing in human experience as disappointed faith in Christ for pardon, holiness, and heaven.

THE SOUL WINNER.

MRS. MARY D. JAMES.

"He that winneth souls is wise."

He sought for jewels day by day,
And many from the miry clay
He carried to the Fount
Which flows to cleanse polluted souls,
And, ever flowing, onward rolls
From Calvary's Mount.

There, lying 'neath the cleansing stream,
He saw the gems with radiance gleam—
Such beauteous gifts for God!
And they were saved which once were lost,
But ransomed at the priceless cost
Of our Redeemer's blood!

So precious were those lovely gems—
Worth more than regal diadems—
Of diamonds and gold!
Their cost above all costly things
That deck the palaces of kings;
Their value can't be told.

He heard a voice speak from the skies,
"The one that winneth souls is wise,
And as the stars shall shine—
Who from the ways of sin shall turn
A soul—that soul for Christ is won,
And lo! that joy is thine!"

Great Saviour! let Thy tender love
Our hearts with mighty impulse move
To rescue sinners lost!
Let this most blessed work be mine—
To gather gems for Christ to shine—
Such gems of priceless cost!

FUTURE RECOGNITION.—The wife of the Welsh minister, John Evans, asked her husband, "Do you think we shall be known to each other in heaven?" He replied, "To be sure we shall: do you think we shall be greater fools there than we are here?"

"We spend our years as a tale that is told."—Psa. 90: 9.

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"Yes, I will bless Thee, O my Lord,
Through all my fleeting days;
And to eternity prolong
Thy vast, Thy boundless praise."

—"In a Sabbath gathering of Friends, some years ago, an aged and venerable looking man arose, and with prophet-like authority said, 'Many say it is a solemn thing to die; but bethink you all, and bethink ye well, *it is a solemn thing to live!*'"—Coley.

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LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

DECEMBER 14th, 1848.—I am this day forty-one years old. How rapidly does time progress!

"The year rolls round and steals away
The breath that first it gave,
Whate'er we do, where e'er we be,
We're traveling to the grave."

Yet I do not find my mind much absorbed with the thought that I am traveling to the grave, and with the reflection that I, with the throng of human beings surrounding me, am destined to live forever. My mind is much absorbed in prayerful endeavor to serve my generation according to the will of God. I thank the Lord that I have been spared through another year.. I trust my spirit is better fitted to dwell with God, and to mingle with the pure inhabitants of heaven, than if it had been called away at an earlier period. How desirable that the undying spirit should be—

"Fully prepared and fitted here,
By perfect holiness to appear
Before God's glorious face."

Nothing in heaven or earth seems so desirable, as conformity to the image of Christ. In thinking, or speaking of

attainments in grace, the admonition, "Let that mind be in you which was in Christ," embodies all that my most aspiring thoughts can reach. I do not generally find it hard to come at duty on any given point, with this as the standard. What that mind of Christ was, and how the promptings of His pure mind induced Him to act, are clearly exhibited in His Word, and whoso runneth may read. I trust I have more of the mind which was in Christ now, than at the commencement of this year. I have also had a greater variety of painful vicissitudes to pass through, during the past year, than any previous year, calling for stronger faith and more implicit trust.

This also should encourage me, and call forth stronger expressions of praise, inasmuch as this avowal is tantamount to the assertion that God has given *stronger* faith, for God always tries our faith, as also all other graces, in the precise ratio in which he imparts them. How encouraging the thought, that we shall not be tempted above that we are able!

The "Third Monday Evening Meeting" for the promotion of holiness in our various Churches, was held at the Ninth St. Church this evening. Many witnesses testified to the power of Christ to save from all sin. This meeting was originally established by Rev. Timothy Merritt, author of the "Christian Manual," about five years ago.

On account of the varied concerns of our ministers, and their frequent changes, he conjectured that it would eventually be discontinued, unless it might be placed in the care of some one residing in the city permanently. At his request, therefore, we took the meeting in charge, attending to the distribution of notices to the preachers, and various Churches. The

blessing of God has attended these meetings and they continue to increase in interest.

It is indeed most cheering to witness the lovers of holiness, gathered from the four quarters of our large city, building each other up in their most holy faith. There is not any other meeting calculated to bring together members from our scores of Churches, to confer on matters of experience, save this. By the system which makes each Church a station, wholly separates the members of our various Churches now, so that we know but little more of each other's lovefeasts, &c., than if they belonged to another denomination. This meeting, therefore, should be highly prized, and God Almighty grant that it may never be given up, until the Saviour comes to establish His reign on earth.

PRAISE COMELY.

ABBIE MILLS.

Praise ye the Lord our God !
O'er all the path we've trod
His loving hand hath been outstretched for good,
Like manna, blessings came,
Putting our doubts to shame,
While unseen angel bands our guardians stood.

Praise Him ! though hopes have fled
And cherished joys are dead.
The stream that from the smitten Rock doth rise
Is full of water still,
And we may drink our fill,
And on the morrow come for fresh supplies.

Praise Him ! the path untrod
Is fully known to God ;
He taught that song, "'Tis better on before."
O blessed coming days,
Freighted with food for praise,
Sent down to us from heaven's boundless store !

Praise Him ! Time's years are few ;
Then all Thy pathway strew
With songs of praise, and tireless acts of love ;
Then, as thy sun goes down,
A fadeless heavenly crown
Shall shine upon thy brow in worlds above.

"But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ."—Ephes. 2: 13.

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"Jesus. I live to Thee,
The loveliest and best ;
My life in Thee, Thy life in me,
In Thy blest love I rest."

—"A stream of life from the Lord, brought into contact with a human spirit, keeps it cleaving to the Lord so firmly that no power of earth or hell can wrench the two asunder."

—"Rev. James Owen, when dying, said, 'My fellowship is with the Father and with His Son Jesus Christ; and he that is not satisfied with that company doth not deserve it.'"

A LIVING CHRIST.

MRS. M. N. VAN BENSCHOTEN.

SOON after we were stationed in the village of B——, I became acquainted with a very interesting lady, who was a member of the Presbyterian Church of that place. She was active in all Church work, earnest and devoted to Christ.

During the winter of 187—, she became deeply convicted for the blessing of entire sanctification. Notwithstanding the peculiar doctrines of her Church, she sought it openly, definitely, and with great determination, resolved to secure it at whatever cost. Only a few weeks passed, when the work was accomplished in her heart by the power of the Holy Ghost, she receiving a remarkably clear and satisfactory witness, in her own consciousness of the fact.

At once her life began to blossom out. A divine soul seemed to be breathed into all she said or did, even as if the Master had "stood in the midst and breathed upon them, saying,

"Receive ye the Holy Ghost!" She seemed to become intensely alive—*alive unto God*; her soul thrilled into a new being, while the whole manifestation of her life vibrated with the divine currents of incoming love and power. Wherever and whenever she could find or make an opportunity to testify for Christ, her loosened tongue poured forth the sweet strains of conscious love and union, with her present and indwelling Lord.

One of the elders of the Church, an influential man in the place, melted and attracted by the new power in her life, resolved to find out its secret. He sought her, and sitting beside her, said, "Tell me what it is like, for you truly loved the Lord before."

"Yes, I did," she replied, "but brother M——, my Lord was to me, then, like an accepted lover far away in a foreign country. He was mine, and I was His. I sent Him communications of love and desire, and now and then I received from Him tender messages of love and sympathy. But now," and her face grew radiant, "but now, *He has come home*, and upon all my life falls the glory of His presence. He is with me in my home, when I walk the street He is beside me, and when I worship in His house, He *beams* upon me, and the joy is unspeakable, the rest and assurance beyond expression. The old longing is swallowed up in the rich consciousness of possession, while His words to me are, 'I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.'"

The Christian gentleman bowed his head upon his hands and wept—wept for very joy, although he added, "I

know but little of such a *living, real Christ* as that."

The sister's experience was too real, the joy too manifest, its foundations too secure, to be doubted.

This is not an isolated experience. Many in the Church of God to-day know all about this hidden union with a living Christ, its wondrous power and mighty joys, but their number should be multiplied. With too many, their Saviour is as one in a far country. There is a sense of distance, strangeness, separateness. They have never been brought into personal relations with Christ. There is no conscious acquaintance with Him, no bright shining of His presence upon their souls. Their communion with Him is vague, and cold, and indistinct; they have no sense of having met and conversed with God as did Daniel, they never lean upon the bosom of Jesus as John did. And yet we are living in the glorious dispensation of the Spirit, when all this is more possible to us, and when the promises of the nearness and realness of the abiding Comforter are to be fulfilled in God's children. The blood of Christ bought costly things for us, rare and costly; how can we be diverted with earth's baubles, when this pearl of greatest price is within our reach!

To know Christ as a living, personal Saviour, present and all-sufficient—to feel the realness and experience the verity of the truths of the Gospel, brings a power into our souls that transfigures the whole outward life, imparting a wonderful, attractive, and energizing force in our work for Christ.

—"The Princess Elizabeth, daughter of Charles I., was found dead one day, with her head leaning on the Bible open at the words, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'"

LOOKING AFTER RESULTS.

DR. W. C. PALMER.

"Call unto me and I will answer thee, and show thee great and mighty things that thou knowest not," Jer. 33: 3.

THE Lord has been fulfilling this promise by showing His people some of the great and mighty things which were to be given by their calling for them. After a very careful estimate, it is said, that in the M. E. Church alone, within the past twelve months, about one hundred and fifty thousand precious souls, who were dead in trespasses and sins, have heard the voice of the Son of God, and witness of His power to save.

A very important inquiry now is among the friends of Jesus—How to take care of these young converts, and prepare them for active service in the vineyard? Jesus hath said, "Herein is my Father glorified, that ye bear much fruit."

A beloved ambassador of Christ, after calling a large number of converts around the altar, to be admitted as full members, said to a Christian lady, calling her by name, "I wish you would come forward, and tell these young converts how to keep from backsliding." The sister obeyed, and in reply said: "There are specific directions given in the Bible to keep from backsliding—directions even for *final perseverance*. The Holy Spirit, by Peter, after naming them, says, 'If ye do these things ye shall never fall.'" Taking her Testament from her pocket, and turning to 2 Peter, 1st chapter, she read from the 2nd to the 11th verse, inclusive—commenting on the wonderful sum in addition which is there recommended, and of its glorious results. "For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;" as well as the results of lacking these additions; and then the consummation,

even to an abundant entrance." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Another sister, while surrounded with hundreds of young converts, gave this advice: She stated what is well known, that merchants and men of business all prefer short settlements. The Lord, also, liked short accounts—and recommended all the young converts, before retiring to rest each night, to see to it that all accounts were settled between God and the soul, so that if the angel of death should come suddenly, it would only result in sudden glory—adding, that if they adhered to this, she was sure of meeting them in glory.

Peter thought it important to stir up their pure minds by way of remembrance, and Mr. Wesley recommended the reading of the 13th chap. of 1st Corinthians by all Christians, every week. So our converts, if they can keep in remembrance that they are called to be saints, and have been adopted into the royal family of heaven, will be helped by singing or reading each day—

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, He hath riches untold.

Cho.—I'm the child of a King, the child of a King;
With Jesus my Saviour, I'm the child of a King.

My Father's own Son, the Saviour of men,
Once wander'd o'er earth as the poorest of men;
But now He is reigning forever on high,
And will give me a home in the sweet by and by.

I once was an outcast, a stranger on earth,
A sinner by choice, an "alien" by birth!
But I've been "adopted, my name's written down,
An heir to a mansion, a robe, and a crown.

A tent or a cottage, why should I care?
They're building a palace for me over there!
Tho' exiled from home, yet still may I sing,
All glory to God, I'm the child of a King.

Tune in December number of Guide, 1881.

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psa. 116: 7.

"Jesus, the sinner's rest Thou art,
From guilt, and fear, and pain!"

HOLINESS IS REST.

REV. JAMES HARRIS.

I HAVE seen the child of God in *deepest* trouble—all was trouble around. I have heard him tell a dream. That in the vision he was crossing a bridge—but just beyond it, there were before him dark and troubled waters—and they stretched away, away, as far as the eye could reach. And he awoke, to find that it was not all a dream—but trouble, like waters, had suddenly risen all around him. Years passed, and I asked him, "Brother, have you got through the waters yet?" "No," said he, "they seem as deep and as boundless as ever." And I have seen in the waters of trouble many a disciple whose rest was gone—"overcome by sin." Angry passions have been given way to—unholy means have been resorted to—the Holy Spirit has been grieved—and sometimes, alas! shipwreck has been made of faith and a good conscience. But I have also seen another sight—a Christian in the midst of a sea of trouble, seemingly almost unconscious of the trouble because of the greatness of the consolation—and I have wondered whence came this difference—and I have gone to inquire: "Whence, sister, brother, is it that you enjoy such calm repose in such circumstances of trial?" "My faith grasps a mighty Saviour, who is saving me to the uttermost. These trials are part of the means which He employs to destroy all my inward foes—the remains of a carnal mind—and to bring to perfect maturity all the sweet

graces of His Holy Spirit. These trials are only for a season. They work out for me a far more exceeding and eternal weight of glory—and somehow, it seems as though they bring my Jesus nearer to my side. I feel His everlasting arms around me. And O, in the not very distant future, I see the other shore, 'where not a wave of trouble rolls,' and my Saviour tells me that I shall soon be there. And in this perfect faith, and in this full assurance of hope, I have a heaven in my heart—for *holiness is rest*, in trouble."

I have known the follower of God, troubled in spirit. His peace with God is gone. He still follows God, but not with the joyous willingness which once he had—duty has become a task, and service a burden. There is sadness on his brow and darkness in his soul. Anon, I have met with him again. He is a different Christian now. None more valiant, none more true. He seems to know not what weariness in duty is. The greater the task, the higher he rises to its performance. Others quail before him—but he quails before no man. Men wonder how he accomplishes so much, and seems to find in his very labors the rest that bears him onward. I go and ask him whence the change, and he tells—That once he had an idol, that he would not own—a secret bosom sin—and it robbed his prayer of faith—his conscience of the clear witness of God's love—and his life of the conscious realization of the constant presence of Jehovah. Realizing his own weakness, he measured his duty by his own want of ability. To every call for work which the wants of the world demanded, he replied, "I cannot do it, and I will not attempt it." Just then he heard a voice which said, "I am thy all-sufficient God." Faith laid hold of the Invisible—a faith that neither faltered nor argued, but confided

and grasped continually. Henceforth, it was to him a question, not "What can I do?" but, "What can Jesus and I do together? And in His strength I work, and find that labor is rest and pain is sweet." Then I have said once more, "Holiness is rest."

I have seen the Christian at the grave of friendship. The life-tie that had bound two kindred spirits together in closest bands of love had been snapped rudely asunder. Can any one describe how lonely now seemed life's future? Perhaps the pain of separation is intensified by some questionings as to the spiritual and eternal state of the departed. Perhaps some gloomy doubt, serpent-like, would try to whisper, "God was unkind." But I have seen that Christians rise superior to all questionings. I have heard such words as these fall from the lips: "Amen, to what my Father doeth. Thy will be done, as in heaven so in earth. My Father's love never fails—His wisdom never errs—in loneliness and grief. Thy presence, O Jesus, henceforth in my desolate home, shall supply the vacancy that death has made. If earthly friendships fail, companionship with God remains—and in that companionship my soul shall find its solace in grief—its fulness of joy in neglect and loneliness—its rapture of ecstatic bliss—its completeness of everything that can satisfy the aching of a sorrow-stricken heart." And I have said again, "Holiness is rest."

I have followed to the dying bed the wholly sanctified. I have seen the body racked with an agony of suffering. I have heard them tell how that the knife of the surgeon, or the pulley of the inquisitor, could not inflict an anguish greater than theirs. But in the midst of it, I have heard them tell that there was a joy indescribable, but so intense, that not for one moment would they have their suf-

ferings less, if that would disturb their joy. I have seen death approach. Agony was forgotten. The tongue that seemed to have been almost paralyzed had recovered its power. The house has reverberated with triumphant shouts of glory, hallelujah. Call it rest? It was more than *rest*. It was the rest of the victor with the spoils of victory all around him—and the enemy in full retreat, and the conquered land in full prospect—and the shouts of "Well done!" filling the air. It was the rest of one of earth's greatest heroes, who had not only conquered fellow men, but his own spirit, and all Satan's power—and finally death himself, with all his terrors. The world, the flesh, and the devil overcome—overcome forever. The sword is being exchanged for the sceptre, the helmet for the crown, the battle-field for a throne. And then I have seen him lift up his hands—I have seen his eyes dilate and fix upon the glory beyond, and with a dying breath I have heard him say, "O, that rest!"—and in a moment he was gone, and proved that holiness was heaven, and heaven was with God and Christ forever. And as I turned away I said, "Holiness is rest."

Holiness *is* rest. I mean not that beginning of holiness, which the regenerate soul has experienced—which is a foretaste of the rest provided for the people of God—but I mean that perfect holiness, which comes from perfect faith in a perfect Saviour. Reader, would you know it? Then give to Him your whole self now—nothing doubting, nothing wavering. Let not your hand which grasps him as a living Saviour—who saves to the uttermost all that come to Him for salvation—be unnerved by a single fear. Trust Him—trust Him perfectly—trust Him ever—trust Him now, and such rest shalt thou know as none but the fully saved can understand—for "Holiness is rest."

"And seekest thou great things for thyself? seek them not."—Jer. 45: 5.

—♦♦♦—
 "That path with humble speed I'll seek,
 In which my Saviour's footsteps shine."

—"Philip of Macedon, wrestling in the games, was thrown in the sand. Rising, he saw the marks of his body, and exclaimed, 'How little a parcel of earth will hold us, when we are dead, who are ambitiously seeking after the whole world while living!'"

—♦♦♦—
GOLDEN LESSONS

IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON ON INORDINATE AMBITION.

IN the last number of The Guide we directed attention to James and John in the exercise of *indignation*, which could not be properly called "*holy indignation*,"—deriving a Golden Lesson from the lips of Jesus in His marvelous treatment of the case. We are now to contemplate these same disciples in a display of *inordinate ambition*.

The circumstances were entirely unfriendly to such display. They were going up to Jerusalem. On the way, Jesus took the twelve disciples apart, opening to their view the tragic scenes through which He would be called to pass, and of which they would be eye-witnesses—how He would be betrayed into the hands of the chief priests and scribes, condemned to death, delivered to the Gentiles to be mocked, scourged and crucified. He gave them the comforting assurance, however, that the third day He would rise again.

Such unfoldings we might well suppose would have excluded all thoughts of personal exaltation. How could they, in sight of the lowly Son of man, stooping from heaven's throne to earth's

ignominious cross, be busied with the schemes of selfish preferment and honor? Alas, for frail humanity, bemeaning itself in such a presence!

Under the promptings of the aspiring sons, Salome, their mother, came to her Lord, with an astonishing petition: "Grant," said she, "that these my two sons may sit, one on the right hand, and the other on the left, in Thy kingdom." Mark says, the two disciples came to Jesus themselves, with this strange request. But, as Matthew gives us such a circumstantial account of the affair, he says the proposal was made by their mother. It was really the out-gush of their own hearts, through their mother's lips. Men thus often seek to cloak their own ambitious designs by the employment of others. Well would it have been if these yet carnally minded disciples had been favored with a wise and holy mother to nip their selfishness in the bud. As it is, it stands out boldly in the inspired record, furnishing another proof that there may be true discipleship in the School of Christ without bearing His full and glorious image and superscription. These disciples were recognized as a part of the spiritual household, the Christ-household—sanctified in part but not wholly. The Zinzendorfian heresy, teaching that justification includes an utter moral renewing, an utter destruction of the man of sin, internally as well as externally, undisciples all Christ's immediate followers, and un-Christianizes the great mass of believers now composing the Church. We have not, however, so learned Christ.

This request of the mistaken mother, preferred in deference to the wishes of the sons, was based upon the expectation that the Messiah was about to set up a temporal kingdom immediately after His resurrection. This misapprehension of the mediatorial design led

them often into egregious errors during the Saviour's ministry. Alford remarks here, "The places close to the throne were those of honor, as in Josephus, where, speaking of Saul, he describes Jonathan his son as seated on his right hand, and Abner the captain of the host on his left. In a Rabbinical work it is said, that God will seat the King Mesiah at His right hand and Abraham at His left. One of these brethren, John, the beloved disciple, had his usual place close to the Lord (John 13:23)—the *other* was among the chosen *three*."

This occasion drew from the MASTER TEACHER another beautiful GOLDEN LESSON. It is a lesson of twofold significance.

First, That suffering must be endured before honor is conferred—that conflict lies in the path of the one who would wear the victor's laurels—the *cross* precedes the crown. "Ye know not what ye ask," was Christ's reply to the request. Ye have entirely misapprehended the case. Are the facts with which I just now apprized you, so soon gone out of mind? Know ye not that my exaltation to the Father's right hand must be preceded by the agony of the cross? And do ye not understand that preferment in the kingdom of heaven is to be won by a hard-fought and bloody contest? "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "They say unto Him, We are able." They said truly, but they were not able in the mind they then possessed. They had to be baptized with the Holy Ghost and with fire before they were able to drain the bitter cup of suffering to the dregs, as did their Lord, and before they could be baptized with blood. Then they were able

"Strong in the strength which God supplies,
Through His incarnate Son!"

Nobly did they for their Master stand,

their garments wet with blood. One of them was the *first* of the apostles to drink the cup of suffering, and be baptised with the baptism of blood—(Acts 12:1-2)—the *other* had the longest experience among them of a life of trouble and persecution—both, at the last, bore upon their triumphal brows the illustrious seal of martyrdom. Beloved, think it not a strange thing that ye should suffer before being crowned—it is the Divine order. But, remember, ye cannot stand the fiery trial unless empowered by the fiery baptism—the self-life must die ere the power and glory of Christ can rest upon us.

Second—Jesus bade them consider how "the princes of the Gentiles exercised dominion over them." "But," said he, "it shall not be so among you." How then, blessed Lord, if not after the example of the Gentiles? "Whosoever will be great among you, let him be your minister—And whosoever will be chief among you, let him be your servant." Golden words! Truly, "Never man spake like this man!" It is the voice of a God and not of a man—God speaking through immaculate human lips!

And here comes in the all-comprehending sanction: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." O, elect of God, take home this GOLDEN LESSON. Away with your vain ambition! "Put ye on the Lord Jesus." But, know ye, *Jesus* is not put on except by fire—the fire of the Holy Ghost consuming the lust of carnal ambition as rotten wood, and burning in upon our soul and life Christ's own image and superscription. Thus, rising into the fire-transformed character and life, we shall not in honor prefer self—but, "*one another*,"—giving sublime demonstration of the power of *Entire Holiness*."

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.

Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

DIFFICULTIES IN THE WAY.

JTNE 4.—"He that endureth to the end, the same shall be saved."—Matt. xxiv. 13.

It is not uncommonly the thought of the young convert that the difficulties he encountered in his entrance on the Christian life are all he may expect to encounter at any time. He soon finds out his mistake. He will be happy if he be not discouraged at finding that instead of difficulties ceasing with conversion, they extend through every part of the Christian life. No one can say the form those difficulties will assume. It is sufficient for us to know that they will test every part of our character, and need all our graces to go through them without sin. We have to endure, to endure to the end. But how shall we meet and overcome the difficulties which meet us in life's pathway? Let us not underrate them. No good, and possibly much harm, will be received from underestimating the power of our adversary. Let us prepare to meet him by frequent communion with God, by vigorous self-examination, so that no traitor be allowed to lurk in our

own camp. And whenever the difficulties arise, let us go boldly forth and meet them. We have a Divine Leader to follow. We have His strength to rely on, and

"He who in the strength of Jesus trusts,
Is more than conqueror."

FEARING THE LORD.

JUNE 11.—"Behold the eye of the Lord is upon them that fear Him."—Psa. xxxiii. 18.

"Them that fear Him!" Here, to fear God, is really what God approves. He does not ask us to cringe before Him. He does not ask us to tremble. He does not ask us to become servile; but He does ask that we shall have that wholesome fear of grieving Him, which any loving child will have in regard to a loving parent.. Just in proportion as a child returns the affection of a parent, will he fear to do that which will cause his parent any pain. Have we a scrupulous desire to avoid aught that would displease God? Then the eye of the Lord is upon us. It rests on us with satisfaction, and even delight. It especially rests on us when we are in need of any aid. The eye of the Lord was upon the disciples when they were in difficulty, and hard toil on the lake of Gennesaret. He saw all their toil, and bewilderment, and speedily came to their rescue. And it matters little how trying, or how sad our circumstances may be, the Lord's eye is upon us, and He knows how to deliver the godly in all times of his need.

The competitor in a game is inspired by the thought of the eyes that are on him, and he puts forth every effort to do well; but it is a far greater inspiration to the saint to know that God's eye is on him. He knows that God not only sees, but He sees to sympathize, and direct, and help, and defend at all times.

SEEKING AND FINDING.

JUNE 18.—“If thou seek Him, He will be found of thee.”—1 Chron. xxxiii. 9.

The mistake of many is that instead of seeking God, they seek God's gifts. They want grace, and love, and joy, and hope, and they seek these things very earnestly, and like the woman who spent her all upon physicians, are nothing bettered, but rather worse. What is amiss? All is amiss. They must begin at the beginning and seek GOD. He will never bestow honor upon those who slight Him, but lavish all their attentions upon what He has to give.

And it is not enough that we inquire, and read about Him; nor even that we desire Him; we must *seek* Him. With all the earnestness of our souls, with all the determination we can command, in all ways in which we can hope for success, in all places where He is ever to be found—in the sanctuary, in the closet, in meditation, in His Word—we must seek Him.

And we shall not seek in vain. “He will be found of thee.” He will not hide himself from thee, nor wither thee, as thou deservest, by the anger of His eye, but He will be found of thee. He will not send to thee any of His creatures to console or to direct thee, but He, himself, the Everlasting God, will be found of thee.

And why not “of thee?” Does thy soul shrink from the discovery? Nay, come forth! Thou mayest be a friend of the King. Thou mayest come to everlasting honor. Thy God calls thee to renown when He says, “If thou seek Him, He will be found of thee.”

SELF-TRUST AND FOLLY.

JUNE 25.—“He that trusteth in his own heart is a fool.”—Prov. xxviii. 26.

Why? Because to trust in self is to abandon God.

In the life of godliness a different set of qualities are called forth, from those which are exercised in the life of earthly citizenship. Here, it is demanded, that a man shall have confidence in himself, that he shall be self-possessed, shall know what he is about, and awake to all those opportunities that occur by which he can show his ability to make the most of the present moment. Without such qualities, he will be left behind in the affairs of this world. But it is very different in the affairs of heaven. Our wisdom lies in the consciousness of our ignorance, and our strength in the realization of our weakness. Each step you take forward towards the better land, you must do so “leaning on the Beloved.”

It is true that these things overlap one another. On the one hand, it is not true that even on earth any Christian will so rely on self as to forget God. “In *all* thy ways acknowledge Him, and He shall direct thy path.” Nor is it true, on the other hand, that we have so to trust God as to forget that we have reason, memory, will, and other powers which God has given, and which He demands shall be exercised. But the great truth is here, that the directing force of life must be the God whom we worship and love. This means strength and victory; whilst to trust in self means weakness and disaster.

—“Happiness is not the end of life—character is.”

VANITY IN DRESS.—Some fashionably-dressed ladies asked a clergyman if there was any harm in their wearing feathers and other ornaments. He said, “There is no harm in wearing feathers and flowers. If you have in your heart the ridiculous vanity to wish to be thought pretty, you may as well hang out the *sign*, and let every one know what is in your heart.”

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"O glorious hope of perfect love!"

Requests were read from various sections of the country, and Rev. Geo. Hughes, followed by Dr. Palmer, led in prayer.

Sister Palmer read and commented on the 3rd chap. of Heb., remarking that as she had been "considering Christ," she had been led to ask with intense earnestness, that she might have clearer views of Him and know more of Him. She wanted to be "faithful:" she heard many people say they wanted to be more faithful, but that did not satisfy her; she prayed, "Lord, help me to be *faithful*." Why not follow the Lord *fully*, as Joshua and Caleb did? not only be more faithful, but walk with God and be faithful, as Moses was "in all his house." We are Christ's house, "if we hold fast the confidence and rejoicing of the hope firm unto the end." Yet we have only to hold fast for the *present moment*; we need have no care for the next moment, if we be found faithful every present moment, all the time. How often we are spoken of as the temple of the Holy Ghost! "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," (1 Pet 2: 5.) What a beautiful service we have to render, of praise, to offer the sacrifice of praise

continually: not only our thoughts, but the "fruit of our lips!" Don't let us lose sight of this definite direction as to what we should offer. Let us "take heed," and "exhort one another daily," for there is danger of being overcome by an evil heart of unbelief; but if we will use the means of grace, the grace will be given us. In the 78th Psalm we are told how the Israelites, notwithstanding God's marvelous dealings with them, believed not God, nor trusted in His salvation. Let us trust Him for the salvation He has provided, because He has promised it, and we shall have the witness in ourselves. Her heart rejoiced in what she knew of Jesus, and she expected to know more of Him.

"TAKE HEED."

Dr. Palmer said the admonition from the Throne was a very solemn one to him: "*Take heed*." They had been brought in on this highway; made temples of the living God; had the Holy Comforter to come to abide, and yet they were cautioned to "take heed lest they should fall, or turn aside." The Israelites were permitted to take possession of the land, but how often they went back! It is true, God has made a new covenant with us, and we have the Holy Spirit abiding with us, and have clearer light, yet God says to us, "Take heed!" O, that we may be workers together with God and students of the Word, that we may know the will of God concerning us. He was thankful that there were many witnesses of His power to save, according as 'tis written in His Word. He was very much pleased by an illustration used by Miss Havergal. She said that a person might be at the point of drowning, and another seeing his danger, rescue him from the water, and save him from death; but if they should leave him in that condition, he would certainly die from want of care; but if the person should care for him till he were fully restored, that would be saving to the uttermost. May the Lord help us to know what it is to be fully saved and witness for Jesus!

"ALTOGETHER LOVELY."

Rev. Bro. Terry made the acquaintance of Jesus fifty-eight years ago, and found Him

the One altogether lovely. When he came to Jesus, he left himself, and put his trust in the blood of the Lamb, and for fifty-eight years he had found Him the Chief among ten thousand, and he could testify to the sanctifying power of the blood and of the Word. He had heard of a lovefeast given in this house last evening, after the pattern mentioned in the blessed Bible—Luke 14: 13-14—and Jesus had pronounced such blessed.

“YE DID IT UNTO ME.”

Sister Palmer said, as the brother had made some reference to a “lovefeast,” as he termed it, held here last evening, she thought a little explanation might be of interest. They were very much interested in a Chinese mission, and they needed teachers very much. On the Sabbath previous, she had a peculiar desire that the Chinese might be thrown more into the society of Christians, and suggested to the superintendent that they have a social gathering at her house; and, accordingly, on Monday there were eighty present—forty of them were Chinese, and it was really a lovefeast, and the Lord was with them. They sang hymns that had been translated into Chinese, “Rock of Ages cleft for me,” “Jesus, Lover of my Soul,” and “From Greenland’s Icy Mountains,” &c.,—and we accompanied in English, and we had a blessed time. The Lord truly was with us. But it was not until the next morning that she thought of the blessing coming from inviting those to accept of hospitality from whom we expect no return. She had been asking God to teach her just how to benefit the world, and when she could no longer do that, she would like to go to heaven. Let us each do what we can to get another soul to Jesus.

“YE SHALL HAVE POWER.”

Sister — gave her heart to Jesus twenty years ago—and before she received the baptism of the Holy Ghost, it was her joy and delight to work for Christ, but she was not conscious of having brought more than one or two souls to Christ; but since that time she had the joy of winning souls. She wanted to go South in the power of the

Spirit, and work for Christ. We are told, when we pray, to believe that we have the things that we ask for and we shall have them, and she was going to believe God, and trust Him to do yet greater things.

“I WILL NEVER LEAVE THEE NOR FORSAKE THEE.”

Bro. H——. What are the possibilities of faith? In his experience he had been placed in positions where everything was calculated to make him despair, yet God, by the Holy Spirit, had made his experience a joyful one; for by giving him Himself he had been more than compensated for the loss of all other things. He had been much impressed by reading an account of Ida Small, the young lady who was rescued from the Potter building at the time of the disastrous fire. She was in the fourth story, alone in her room, attending to her work, when she heard the alarm of fire. She went to the door, and as she opened it the flames burst in upon her, and she closed the door and thought she was lost, and for a moment was in despair; but the thought came immediately, “I am the Lord’s, I have given myself to Him;” and the Holy Spirit came into her heart so sweetly that she praised God, and felt perfectly calm and willing to die. She then went to the window and stepped out upon the cap. The crowd was all excitement below, and cried, “Look at that woman! did you ever see such courage?” And when they shouted, “Jump! jump!” she quietly shook her head; and on a ledge three inches wide, driven by the fire, pushed her way along the whole length of the building. One gentleman who saw her, said, “That is more than human courage; there is an inspiration there; there is only one way to account for such calmness.” As she reached the last window, the firemen raised a ladder—it was too short; they raised another—still it did not reach her: the fireman who was at the top of the ladder said to her, “Jump!” She jumped into his arms and was saved. The gentleman referred to sought her out, that he might find an explanation for her courage; and she told him how, years ago, she had been converted in Dr. Storrs’ Sunday-school, and how when

she knew her danger, the Lord so filled her soul, that she had no fear of death, and as she saw the anxious faces of the people who were in an agony at her situation, she pitied them, and she was full of peace. Men may talk of agnosticism and materialism, but there is that in Christ which will make what would seem the darkest, the brightest time in our lives—as a brilliant set in jet, to adorn the character and life. We may in any and every trial rejoice and be happy.

“WHOSOEVER WILL.”

Bro. — said his despair ceased when Christ revealed himself to him, and he could not see why people failed to enter into this rest of God. He had made up his mind to go to California and be a gambler and murderer, if necessary to carry his points, when he was convicted on the street and was brought to Christ; and he went home and set up the family altar, and opened his mouth for God and He filled it; and he exhorted his neighbors to seek Christ. He knew nothing of sanctification or perfect love, but he had only been converted a few days when he saw such lengths and depths and breadths of love for him. A minister came to see him, and knowing his former habits of indulgence, suggested that he would need something for his nervous system, and advised him to use ale or tobacco. If he had advised him to swear, he couldn't have shocked him more. One day, while using tobacco, darkness came over his soul, and he made up his mind then that no act of his should mar the sweet communion of his soul with God. He turned to Ezekiel and read, “I will sprinkle clean water upon you and ye shall be clean,” (Ezek. 36: 25,) and then and there light and power came into his soul. He had laid aside every weight and reckoned himself to be dead indeed unto sin and alive unto God. His labors were among the outcasts and disreputable, and he found many of them ready to hear the whole truth.

“HE SATISFIETH.”

Bro. — praised God for this salvation: it made him happy, strong, clean and useful, and he was abundantly satisfied, and ready

to live or to die. He was much interested in the temperance work, and wished all the ladies would go out and work; if every Christian would save one person a year, a mighty work would be accomplished. He desired prayers for the Swedish people.

“MY GRACE IS SUFFICIENT.”

Bro. Mackey was converted nineteen years ago, and then consecrated his business and everything else to God. The Lord blessed him with wealth and he gave four hundred thousand dollars to Churches and missions; but the Lord wanted to test his faith, and He took away his means. He had made a million and a half in his legitimate business, but when the Lord took it all away, he didn't love him the less, but loved Him better than ever. He did not serve the Lord for the loaves and fishes, but because He saved him—and God had blessed his labors, and made him useful in the salvation of many souls.

PRAISE.

Sister — wondered how it was that God should so manifest himself to her. In the last of February she was led to think of the mercies of God to her, and she was so lost in meditation, she almost forgot to eat, and she commenced to praise the Lord; and as she praised she was filled with the joy of the Lord, and in testifying was overpowered by the glory of God, and had been full of praise ever since.

TOILING IN ROWING.

Sister Brown had been thinking of this passage: “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,” (Isa. 55: 9.) How apt we are to measure God by our thoughts and our experience! And if He leads any one in a different way from what He has led us, we want them to walk in our way. When the brother was telling of the rescue of the young girl from the burning building, she thought of Cookman's watery grave, and of others who had been taken home through disaster, and she said, God saves one and not another. Sometimes He seems not to have answered prayer, and we could not understand

why our darlings have been taken from us, and yet God took them. Let us be willing with our whole heart to say, "Nevertheless, not as I will, but as Thou wilt." He knows all about us and we can trust Him. She believed we ought to pray for deliverance from trouble, if it is Father's will, but always add, "Nevertheless, not my will." In a late Sunday-school lesson we read of the disciples being urged by the Saviour to go out upon the water: He sent them from the applause of the multitude into the midst of a violent sea-storm, where they labored nine long hours, and only made three miles and a half; but He had His eye upon them all the time, and when the needed moment came He went to them and made as though He would go by, as He did when with His disciples on the way to Emmaus—he waited then to be invited into the house. Jesus sees beyond the mere invitation, into the heart—and when we invite Him in, and *want Him to come in*, He always accepts the invitation. When Jesus got into the little bark, the sea was calm and they were soon at their journey's end. Those of you who hear the glowing experiences of those who are working for Jesus, and are tied down by the cares and toils of life, don't be discouraged: you are just where Jesus has sent you, and though you may toil and row for nine long, weary hours, without making much headway, toil on, row on—Jesus is looking at you and will bring you safely to the shore. She would rather a thousand times be in a storm with the approval of Jesus, than have the applause of the multitude; for they who applaud you to-day, will say something against you to-morrow; but you may have the smile of Jesus through all the endless ages. Toil on, and don't neglect the duties of life, and think nothing of toil. God so glorified toil to her, that she had it under her feet. The needle which she held that she might pay her honest debts, was more to her than the sceptre of a queen; for the queen as she held the sceptre did not have the glory in her soul that came to her through striving to be honest and true. Household cares and toils were her servants and under her feet. She had the Saviour in her bark, and perpetual sunshine—she had

been through the storm, and had toiled in rowing—and now she was singing with her whole heart—

"I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

Rev. Bro. Reuss said that his trust was not in himself, nor in man, but in God. He was passing through a trial—some twenty-five of his members were about moving and would leave his little mission, but he was not discouraged, but would be satisfied if the Lord was with him as with Gideon. If we are faithful, God can use one to chase a thousand, and two to put ten thousand to flight.

Sister Palmer at the close of the meeting, in addressing those who were seeking full salvation, quoted Heb. 6: 17, 18-7: 1, and remarked that in her early experience she used often to ask, Why am I so much more joyful than many others? and the text came to her again and again, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," (Heb. 1: 9); but she said, that was spoken of Christ, that don't mean me. But as He was in this world, so are we. There are little points that others may indulge in that *you* cannot. If thy right hand offend thee, cut it off. Others may enjoy things that would be a hindrance to you. *Stand alone with God*, and resolve that every intimation of the Spirit shall be obeyed though it cost you your life. Don't worry about things, but surrender every questionable thing to God, and obey the slightest whispers of the Spirit, and the Lord will reveal himself in power.

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A GOOD NAME.—A name truly good is the aroma from virtuous character. It is a spontaneous emanation from genuine excellence. It is a reputation for whatsoever things are honest and lovely, and of good report. It is such a name as is not only remembered on earth, but written in heaven. Just as a box of spikenard is not only valuable to its possessor, but pre-eminently precious in its diffusion; so, when a name is really good, it is of unspeakable service to all who are capable of feeling its inspiration.—Dr. J. Hamilton.

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

THE "WORLD'S MISSIONARY" AGAIN.

MISS CLARE M. BLUNT.

The very perfect picture of Rev. William Taylor, together with the article and the poem on his work, in the January and February numbers of *The Guide*, lead me to think a few words from one of Father Taylor's South American daughters may be of interest to such as have not read any more extended and recent account of that part of the vineyard which now lies so close to his heart.

After years of heroic experience in other lands, Father Taylor first sailed to South America in 1877. In one of his books he says he felt deeply impressed with the need of missionary work in South America for thirty years, but his constant activity in behalf of other fields did not permit him to turn his attention to the matter, until, as he says, he "found the pillar of cloud immediately leading in that direction."

He went first to Peru, and after spending some months on the Pacific seaboard, he returned to the United States in search of teachers to fill the places waiting for them. It was not till 1886, after the work on the western coast had begun to be successful, that he sailed for the first time up the Amazon River and founded (seventy-two miles from the ocean) the "Collegio Americano," at Para. Instead of coming alone and looking over the field, as is his usual custom, he brought his teachers with him, and his faith was rewarded by a hopeful opening.

Rev. Dr. Justin H. Nelson has proved the right man for the place, and though the school has not been so successful in finances as it ought to have been, yet Dr. Nelson is as determined as ever, and his enthusiastic

letters to Wisconsin inspired his younger brother, John, to join him in his work. In September, 1881, only a little more than two months after landing, Rev. John N. Nelson died of yellow fever.

Another teacher, Miss Bachelda, had just died of the disease, and Mrs. Justus Nelson was convalescent. After burying his brother in the Protestant quarter of the cemetery, instead of abandoning the Portuguese boys of Para, Dr. Nelson reopened the school, and is about to be again reinforced by another brother from the same devoted family.

This perseverance in well-doing is the more remarkable, as the results of this teaching are not yet seen. The only apparent way to reach this people is through schools, and in order to obtain pupils it is necessary to promise neither to interfere with religious creeds nor to teach them in the school. Daily Bible reading, prayer, and singing of sacred songs (in which the boys themselves join) may make many a good impression of which we are now ignorant. Every one connected with the Taylor Mission Schools of South America has felt to regret that we cannot engage in more positive religious work, but we have to move more slowly than we would do if supported by a missionary board.

As soon as this school can be successfully carried on by others, Dr. Nelson proposes to devote himself to preaching; but so far he has been greatly hindered in his work. Of the five teachers sent by Father Taylor to assist the Director, two have died of the yellow fever, one has found her health failing and returned to her home in Michigan, another had never had any teaching experience before coming here, and only the writer now remains connected with the school.

We hope we may soon succeed in obtaining a house nearer the business part of the town, where we are sure of having more scholars and, of course, greater success in winning such a reputation as we desire.

Active Christian work at home seems far more like missionary work than the teaching we can do; but at Pernambuco, Prof. Robinson reports a Sunday-school for his boys in operation. Dr. Nelson held weekly service in Para when he first came, and will

again do so as soon as practicable. Instead of looking for immediate results from secular teaching, we must remember that this is simply making crooked paths straight.

Some of us consider it an honor to be counted among the pioneers, and if I am to speak my own feelings, I must confess my ambition is to create a demand for a permanent music teacher to take my place and do the good that I would be so happy to do now if only the fulness of time were come. Our faith is strong that right and God will ultimately conquer the ignorance, the blindness, and the sin of Roman Catholicism, and that here under the Southern cross there shall be found more sincere worshipers of the Lamb of God and fewer admirers of dauby pictures and mob-like street processions in honor of saints. Meanwhile, let none of the Christians at home fail to appreciate the greatness and importance of the work in which Rev. Wm. Taylor is now engaged.

You all do know that he is a noble, self-sacrificing hero, for his steadfast purpose and earnest desire for the salvation of all people are equalled by few and excelled by none. In a recent letter he writes with evident thankfulness, that, while he has been busy looking out for other people's boys. God had been taking care of his own four sons and made them all Christians. Writing February 14th, 1882, he speaks of his family and says, "Our separations are long and painful, but they all love Jesus and are willing to suffer for His sake. They all fully concur in my work and necessary absence from them without murmur or remonstrance.

He is always so hopeful of the results of the movement he has initiated that those who are working under his appointment often feel they must disappoint him by failing to accomplish all he expects. He is a very king among workers, yet greater still is the work. We all give him loving reverence so great that we can only call him "Father" Taylor; and when he dies, as die he sometime will, he will not wish this work to be forgotten long enough to canonize him. He seeks no honor and glory for himself, and is vastly more anxious that future generations shall hear of the Saviour than that they shall hear of a man named William Taylor.

IN THE FURNACE.

MRS. M. D. WELCOME.

A beloved friend has sent us late numbers of *The Guide*, which I had not seen for two years. I *welcome* it in a twofold sense as an old and valued friend—to it I am largely indebted for light and instruction relating to the doctrine which it so clearly advocates. I have read it from the time that Rev. Timothy Merritt introduced it to the attention of the Church at Gardiner, Maine. Through this medium, also, I first formed an acquaintance with dear Sister Palmer, whose experience, under the title of "The Way of Holiness—Is there not a Shorter Way?" commenced in the March number, 1843. Nothing had ever appeared in its columns so helpful to my own soul.

For several years I have been an invalid, during the winter months especially. Last February the Lord began to pour out His Spirit upon me in a more than ordinary measure. One Sabbath, especially, will never be forgotten—such sweetness of converse with the Lord, such a flood of light upon perplexing matters, and such a clear perception of the path of duty! From that hour death had no terror, being regarded as a blessed departure to be with Christ.

The day before Easter I was so prostrated that it seemed I could never rally again. I had been very heavily burdened for a dear blind friend, agonizing with the Lord for her restoration. On Easter morning, Jesus said, as to that other Mary, "Why weepest thou?" Such an Easter Sabbath I never knew—the burden was lifted from my heart and I was filled with joy. The next morning *I felt* the touch of His hand upon my physical frame and new strength was given me. (Our sister here details her exercises about personal healing and ultimate submission to the divine will, and realization of the power of God. She concludes :) I now find myself in possession of health such as I have not known for five years. Since Easter Sabbath not a cloud has darkened my sky. Every care is cast upon the Lord, and I have a peace that passeth understanding. The dear blind friend has had her sight restored, and has received spiritual light.

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!

Forever be Thy name adored;

I blush in all things to abound;

The servant is above his Lord."

—Charles Wesley

—A. B.—, Columbus, Ohio: "On the 18th of last January, one year ago, at my home, in my closet alone with God, I asked that I might be lifted up on a broader plane of His love. It was done in a moment, for which I expect to praise God forever. Since then, duty is no more a task, but a delight. Truly, "Christ's yoke is easy and His burden is light." I find my heart bounding with joy when the ever blessed Spirit points out my duty. I am enabled to go forward, leaving the results with God."

—Geo. B. Prince, Broad Cove, Nova Scotia: "I became acquainted with Dr. and Mrs. Palmer at the Berwick Camp-meeting, seven years ago. I keep giving every thing to Christ, and He gives me perfect peace. Daily I offer three declarations of praise to Him, my adorable Redeemer. 1st. I thank Thee, my Saviour, because Thy precious blood still cleanseth me from all sin. 2d. I praise Thee because I am in very deed hungering and thirsting after righteousness, and I know Thou dost and wilt keep adding to what Thou hast already given me. 3d. I bless Thee, O my God, because my will is wholly lost in Thine."

—Elizabeth Weaver, Milton, Oregon: "I have been taking The Guide for several years. It has been a great blessing to me in my lonely hours. I have been severely afflicted, but have not been forsaken of God. He has given sustaining grace."

—Mary J. Bowen, Baltimore, Md.: "I am very near my Father's house, I believe, and may never address you again. I am rejoicing in Jesus as my complete Saviour, and to me the brightest thought of heaven is to be with Jesus, and be like Him. My whole life has been, and still is, one of severe phys-

ical suffering, accompanied at times with dreadful mental depression. The enemy takes every advantage to harass me, but, bless God, my feet are firmly set upon The Rock. 'I know whom I have believed.' Glory to Jesus, through Him I feel sure of weathering the storm and reaching home at last."

Hannah Kemble, Iola, Ill.: "I am trusting in the blood that cleanses from all sin. I have trusted in the Lord over fifty-five years. He still keeps me, and I expect He will until the end. I am now over threescore and ten."

—Elizabeth Cantine, Stone Ridge, N. Y.: "Last summer, while stopping at Asbury Park, when the Camp-meeting at Ocean Grove was in progress, on the night of the 25th of August, I was convicted of my sins. I yielded to the call and, thank God, I was converted and saved by grace, and a clear evidence of my acceptance was given me. To-day I feel strong to walk in the road that leads to life everlasting, with His Spirit accompanying me."

—Mamie Puffer, Casco, Wis.: "I write to tell you what the Lord has done for me. Last October I sprained my knee, and had to be about my work until it was so inflamed that the doctor said he doubted if I would ever step on my foot again. I knew I was in the hands of a loving Father and it would be all right. But on the Sabbath I questioned whether it was the will of God for me to be a cripple. I knew He could cure me if it was His will, and I believed He would. I was conscious that I was restored, laid aside my crutches, and have walked ever since without pain."

—Mrs. S. C. Barret, Waverly, Iowa: "I am trusting in Jesus day by day, and realize that He saves me fully. My thoughts go out after Him more and more. I enjoy His presence and power every moment. I accepted Christ when I was eighteen years old and He has led me safely so far. I have passed through severe trials, but by grace have been enabled to trust Christ fully. O, how boundless His love! Glory be to Jesus!"

—E. L. Finton, Madison, Dakota: "I started to serve the Lord Feb. 29th, 1860, in Ohio. I have been here and there, and find the Lord just the same."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look
Where hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."
—John Keble.

—"An Athenian who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other recommendation, went to consult Themistocles on the subject. 'I would bestow my daughter,' said Themistocles, 'upon a man without money, rather than upon money without a man.'"

BIBLE HOME-LIFE—ISAAC.

Isaac, the son of Abraham, occupies a prominent place in Bible history. He was the son of promise, given to Abraham and Sarah in advanced life. The name signifies *laughter*, the unexpectedness of the gift awakening the peculiar joy of the mother. We have seen, in our reflections on Abraham's home-life, how strongly the love of Isaac was tested on Mount Moriah, and how nobly he met the hour of trial, giving full proof of his fidelity to filial obligations. It would be reasonable to expect, therefore, under such circumstances, that when called upon to assume the responsibilities of his own household, the fear of God would be prominent, and that he would possess excellences of character, making a beautiful historic record. And such is the record written by the pen of Inspiration.

First.—He entered into a wise marriage-union. This is of the greatest possible importance. Nothing is so disastrous as an ill-judged marriage. Of this the history of the world, in the past, and in the present, affords melancholly illustrations. A misstep at this point is fatal.

To any one familiar with the Bible we need not rehearse the story of the circumstances under which a bride for Isaac was selected. How Abraham sent forth his servant—his singular and yet providential meeting with the beautiful Rebekah—her prompt assent to the marriage proposal and return with the servant—constitute a chapter of

thrilling incidents. This arrangement was in accordance with Oriental customs, which recognized parental authority very specially on these occasions. And, although modern customs are different, leaving the matter to the voluntary choice of the son or daughter, wisdom dictates the propriety of careful reference of the question, involving interests of such magnitude, to the counsel of parents. Eminent Christian devotion on the part of parents and children, will bring heavenly wisdom into rich exercise in the settlement of these questions of exceeding delicacy.

There is another point in this connection worthy of special note. Isaac was *forty* years old when he took Rebekah to wife. There was a maturity of mind and body fitting him to enter properly into the marriage relation. Young people often make great mistakes by too early assuming these obligations. We will consider Isaac's Home Life more particularly hereafter.

—"If you cannot bear to be handled, it is a proof that you have ugly sores, which are not the less dangerous for being skinned over."—Henry.

CHRISTIAN PURITY.—Purity of heart is a trait of character which God's Spirit can alone produce. This is sanctification. It may exist in different degrees ; it may be partial ; it may be complete. Even when complete, it may, in this world, co-exist with many an error of judgment, and many a defect of temperament. Yet it enables us to live without offending God, so as to maintain for us the undiminished fulness of the divine approbation. And when the heart is clean, the eye is clear. When purity makes us like God, then can we realize and see His countenance. The eye of the pure spirit beholds the pure Spirit. Through the beams He sheds down upon us, we can look up and see the face that shines. In the light of His smile, we behold His smile. So the pure in heart shall see God.—*Dr. Whedon.*

HOME SUGGESTIONS FOR JUNE.—Summer is come. Is it well with you, parent—is it well with your child? Are summer fruits abounding in your home?

Family Reading.—Read in the family, at convenient times, the Old Testament record concerning Isaac.

Family Song.—Study and sing at home-worship No. 744 in our Hymnal.

Benevolent Work.—1. If you have abundance of flowers, set the children to work to make bouquets for sick persons. 2. If you have plenty of fruit, send one of your children with some to a poor person who has none.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

MORE ABOUT THE GOOD LITTLE SOLDIER.

MY DEAR CHILDREN :—In my last letter to you, I wrote about a dear boy who endured hardness as a good soldier of Jesus Christ.

Having enlisted in the army of the Lord, he put on the armor which I told you of—and it was not long before he found use for it.

Isaac was an orphan boy—his parents had died when he was a little boy, and left him to the care of his brother and sister. His brother was a wicked man, and was very cruel to him. As soon as he found that Isaac was attending religious meetings, he forbade his going, and persecuted him—threatening to whip him if he should disobey his orders.

He told his brother he wanted to go to heaven, and he was determined to serve God. One day he came to see me and was in great trouble. He said, "I want to go to class to-night, but if I do, my brother will whip me. What shall I do?" I said, "God will take care of you. Go with me to meeting—commit yourself to God's protection and He will not permit your brother to harm you. I will pray for you, and your friends will all ask the Lord to protect you, and He will answer prayer." So he went with me to class-meeting, and his brother did not abuse him. He continued a faithful Christian, and God rewarded him for his faithfulness.

One day Isaac came to see me, looking very pale, and said, "I have been raising blood from my lungs, and I shall not live long. I am going away to my sister to a distant place, and I may never see you again here—but I am going to heaven, and we shall meet there." He wrote me several letters, full of expressions of His trust in the Redeemer and his bright hope of heaven. And then a letter came from his sister, informing me of Isaac's happy death, and his request that she should write to Mrs. James after he had departed and give his love to her, and tell her he would meet her in the bright world above.

Dear children, think what a glorious reward Isaac had for enduring hardness as a good soldier of Jesus Christ—and remember his example, and follow it, that you too may receive the crown of life.

—An old man entreated a child to give his young heart to God. The child answered: "But why do you not seek God?" He replied: "I would, child, but my heart is hard, my heart is *hard*!"

A LITTLE GIRL'S TESTIMONY.

She early began to love the dear Saviour, having been taught from her infancy to revere His precious name, and to pray to Him.

When about five years old she had the privilege of attending a Children's Prayer-meeting. Early in the meeting she arose and said, "I do love my dear Saviour very much, but I don't love Him enough. But I am praying to Him, and He will make me love Him more!" This was spoken from the fulness of her heart—she had never heard any one thus confess before. A number of others arose and testified for the first time. When she went home her mother said, "Darling, why did you speak this afternoon?" She looked up so sweetly and lovingly, and said, "O, because I felt pressed to it, my darling mamma, and now I am so very, *very* happy!" She had always been a very sweet child, but now her joy seemed full. She has never wandered from her Lord.

—"Dr. Doddridge one day asked his little daughter how it was that everybody loved her. 'I do not know,' said she; 'unless it be that I love everybody.'"

A MICHIGAN BOY WRITES.

DEAR EDITOR :—My mother takes The Guide to Holiness and, in searching over its pages, she called my attention to the Children's Department. Immediately I became interested, although not a member of the 'Try Company.' But I trust that through Christian influence, and my own earnest endeavors, I may become a devoted Christian boy. I was thirteen last July. Pray for me. ELMER ODELL.

[Let us all pray for Elmer. We will enrol him in our Try Company. He sends answers to the questions, but needs to *try* again.—ED.]

THE TRY COMPANY.—We desire that every young friend belonging to our "Try Company," will endeavor to do something for Jesus during this first summer month, June. Write to us and let us know how you have been working for the dear Saviour, and with what results.

JUNE EXERCISES.—*Bible Questions*: 1. What is the meaning of "*Yehovah-Shammah*?" 2. Of what are the looking glasses made that are mentioned in the Scriptures? *Send answers by July 1st.*

To commit to memory—Isaiah, 12th chap. Hymn 748 in our Hymnal.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

MRS. RACHEL A. CUDDY

Died suddenly at her residence, Stablerville, Baltimore County, Maryland, February 14th, 1882, in the 52nd year of her age. For thirty years she was a follower of Jesus, not being ashamed or afraid to confess His name and proclaim His truth. Her life was consistent with her Christian profession. In visiting her home, where she delighted to manifest hospitality, her conversation was always cheerful, indicating the peace reigning within her heart.

At the last she passed away calmly and full of blessed hope. Just before her departure her son asked her if she was perfectly willing to go? She could not speak, but by a movement of the head responded in the affirmative. The mortal has therefore put on the immortal, and she has heard the loving voice of her Saviour, saying, "Come, ye blessed of my Father."

Our sister had a large circle of friends, who mourn her loss; but while they miss her welcome on earth, they rejoice in a more blessed welcome to be received from her in heaven.

J. H.

ELIAS MORGAN

Was born in Brookfield, N. Y., March 29, 1808, and departed this life at his home in New Hartford, December 24, 1881. He was converted when about the age of twenty-two, and soon after connected himself with the Methodist Episcopal Church. His Christian pilgrimage thus covered the full space of fifty years. During his early years he was a student of Cazenovia Seminary. He has been exhorter, Sunday-school superintendent, class-leader, steward and trustee at different times. Probably he has been class-leader

over forty years. In this position he was faithful and effective. Last April he was stricken down with paralysis, and after weary months of suffering, passed away to his rest with a smile of peace upon his countenance. The effect of his disease was such as to deprive him of the power of speech in the hour of dissolution. But his uniform Christian life furnishes the comforting assurance that he has gone to rest in the palace of angels and of God.

He was a strong advocate of Christian Holiness, and a great lover of *The Guide*, having been a subscriber since 1861. He leaves behind a wife and son in mourning, but he hath bequeathed unto them the inheritance of a good name.

J. S. M.

ANN MANLY,

Wife of William Manly, died at Fairview, Ohio, April 25th, 1881, in the 50th year of her age. She was born in Morgan County, Ohio. Having consecrated herself to the Lord, she lived a consistent Christian life. The M. E. Church with which she was connected had so much confidence in her piety as to place her in the responsible position of class-leader, which office she filled acceptably for a number of years. She was also a faithful worker in the Sabbath-school. This public service, however, did not prevent her from showing piety at home. Having eight children committed to her care, she sought diligently to bring them up in the nurture and admonition of the Lord, and her efforts were rewarded in seeing them consecrated to Christ. At the last she was greatly afflicted, under the influence of a dreadful and painful disease. In the midst of her sufferings her faith was unshaken, and she had the abounding consolations of Divine grace, saying, resignedly, that it was all right that she should be so afflicted. Sister Manly was a definite believer in Christian Holiness as advocated in *The Guide*, which she prized highly. In every possible way she labored to promote this blessed cause. Rev. I. C. Lusk, her pastor, conducted the funeral services, using on the occasion Rev. 2: 10, words which are undoubtedly applicable—she has obtained her crown.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

Our beloved Bishop Bowman, who has been so very ill, is now recovering, and hopes are entertained that his life may yet be prolonged, and that the desire of his heart, published a short time before his severe illness, may be granted. He says: "As we have passed from point to point, preaching, through interpreters, the blessed Gospel to the dear and interesting people in many new and strange lands, we have longed for the gift of tongues that we might directly from our heart tell the precious story of the cross. Now we have an equal longing for the trumpet of an archangel, that we might rouse the Churches to their duty; and for a pen of fire, that we might write words that would burn into the hearts of our people and inflame them with zeal for the salvation of these ends of the earth."

CHINA.—Rev. Sia Sek Ong, Presiding Elder of the Foochow District, has had a glorious work of revival for China. The result of the late series of meetings is the reception of over thirty probationers for the Church—among the number, that of Mr. Ahok, the merchant and benefactor of the college. It will be remembered that this Presiding Elder was elected by the Bishops to attend the Ecumenical Council, but very respectfully declined, intimating that he thought the Lord would be better pleased by his continuing at his work in endeavoring to save souls. A few years ago we published a sermon in *The Guide* on perfect love, from Sia Sek Ong, that would have done credit to any of our Bishops.

—A decree has been issued exempting Chinese converts to Christianity from all

levies for idolatrous worship, processions, or theatrical performances.

ITALY.—*Another converted ecclesiastic.* Rev. Frederick Cruciani abjured Romanism in the Methodist Episcopal Church, Rome, April 2nd. He is likely to prove of great service to the Church. Count Campello, whose conversion was announced, is publishing an undenominational paper, "*Il Lavoro*."

NEW JERSEY CONFERENCE.—Rev. P. Tower says, in the *Christian Standard*, the citizens of Millville recently enjoyed a *rare spiritual feast* in the sitting of the New Jersey Conference of the Methodist Episcopal Church. He calls it a new departure, or rather the exhuming of the glorious old custom of the *fathers* in the days of Asbury, Garretson, Abbott, and the like, of having souls converted and sanctified during the Conferences. Well, Trinity Church, of this city, was open every night during the session of Conference for such purposes, and meetings were held by such men as Bros. Townsend, Stockton, the associate editor of *The Guide*, and other members of the Conference. At these meetings the altar was crowded every night with penitents and seekers of holiness, where both obtained what they sought. Glory to God, how blessedly the work of conversion, or justification and sanctification goes on together round the same altar. Many were justified and others sanctified during these meetings.

Whatever other Conferences do by way of opposing the blessed doctrine of Bible Holiness, or of instantaneous sanctification, this Conference does not; at least, we saw nothing of the kind. Nay, in the holiness meetings held by the Conference members, we heard good, full, clear testimonies from old preachers and young, bearing the true Bible, Wesleyan ring. Indeed, so long as such men as Wm. Stockton, Townsend, and others, followed by a crowd of young preachers of the same type, now appearing on the field, remain leaders of the flock, the New Jersey Conference will retain living, walking, talking exponents of heart purity, of entire holiness. Praise the Lord for the present prospect.

REVIVALS AT HOME.

The Lord is favoring Zion, and the voice of praise is heard from the lips of new-born babes in Christ, giving evidence that God is still with His people—for Jesus says, "Without me ye can do nothing." It is an acknowledged truth that "Methodism was born in a revival, and has sustained her great life, and swelled her membership into millions, by revival efforts. It is the baptism of the Holy Ghost and of fire, that is the preparation for victory. A postal just received, says, "After five years of renewed life on the frontier, my life is more joyous than ever, through the sanctifying presence of the blessed Holy Spirit. I do praise God this morning for a clean heart, given me as a special *frontier* preparation. Glory to God for full salvation."

REVIVAL AMONG THE INDIANS.—A powerful revival has prevailed among the Onondago Indians in the State of New York. Dr. Wm. Reddy, in a letter of April 10th, states, that up to that time about forty Indians had been converted or reclaimed—among them a number of the brightest young men of the tribe. At the quarterly meeting, many of the Pagans and several chiefs were present. During this meeting fifteen persons presented themselves as seekers of Christ, five of them being young men from the Pagan ranks. The meeting on Tuesday lasted all night. Twenty came forward, three of whom were chiefs.

NEW YORK.—A recent Sabbath was an occasion of rare interest in Hedding M. E. Church, Poughkeepsie. The pastor baptized 100 young converts in the morning—in the afternoon the large altar-railing was filled twenty-two times by those partaking of the Lord's Supper, and in the evening 315 probationers were received.

—*The Friends* in this State have had a net gain of one hundred and ninety-nine in the past year.

MARYLAND—and District of Columbia.—Under the labors of Rev. John Nangle, in Waugh, Metropolitan, Hamline Churches, and other places, over 500 have been converted.

—The W. C. T. U. have been holding noon-day Gospel meetings in a railroad car, aided by "*Jennie Smith*,"—200 conversions reported.

OHIO.—The *Western Advocate* gives a general summary showing that the total number of conversions in our Churches in Cincinnati was 2,128 and 1,005 on probation. In Newport, Covington and Ludlow there were 455 conversions and 380 accessions. It also gives summaries of reviva

work in Churches of other denominations in Cincinnati, namely: Presbyterian, 272 additions; Baptist, 329 conversions; two Congregational Churches, 30; one Lutheran, 12. It also gives accounts of revival work in Ohio and Indiana and distant States.

—At the 3d Quarterly Meeting, Camden, O., there was a gracious outpouring of the Spirit, and 14 experienced heart purity, among them the pastor of the Lutheran Church.

IOWA.—The Friends report 50 conversions at their monthly meeting at Bear Creek. At Lynnvile, during a series of meetings, 82 converted, and some sanctified.

ILLINOIS.—The Christian Army, in Chicago, of which Bishop Fallows, of the Reformed Episcopal Church, is the head, is reaching at least 2,000 persons a week, and 250 conversions have recently occurred.

INDIANA.—A Jubilee Convention has been held on Indianapolis District, to commemorate the ingathering of 1,500 souls on the District during the past winter.

KANSAS.—A glorious revival has been enjoyed in Topeka, whole families have been saved. Mrs. L. O. Robinson has been laboring with great power—conversions, 457.

KENTUCKY.—The Cumberland Presbyterian Church at *Russellville* has had a remarkable revival—190 have been added to the Church.

—The United brethren report 620 additions to various Churches.

REVIVALS ABROAD.

ENGLAND.—At the March Quarterly Meeting of the Wesleyan Connexion, Oxford, an increase of 157 members, and the reception of 286 on trial, were reported.

—General Booth announced recently at Gateshead, a proposal to hold a Salvation Army service in St. Paul's Cathedral, London.

BRITISH GUINA.—Many of the Indians are becoming Christians. A missionary lately baptized 1,398.

BEIRUT.—Dr. Jessup reports quite a revival in the Greek Church, resulting from the translated sermons of Mr. Moody.

THE MORAVIANS report a great religious awakening on the "*Moskito Coast*." The Indians have flocked into Ephrata and Karata in such numbers that houses could not be found to accommodate them. Services have been held daily in Ephrata, and there are only two persons who have not decided to be Christians. In Karata, 200 converts await baptism.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,

Touched with softest sympathy."

—"Like the seane-mone, which feels the first returning wave upon the rock, and throws out all its tendrils; so the tender nature of some individuals will give forth all its sympathies at the slightest intimations of human woe."—Rev. J. Everett.

BREAK THE BREAD!

THIS is truly a famishing and dying world! Everywhere men are hungry, O, so hungry! They are going down to death in sight of "bread enough and to spare." In our Father's house there is plenty of bread, which is able to nourish unto eternal life. Many of us have been brought to His banqueting house, and have been feeding on the luxuries of the kingdom of heaven under the folds of the uplifted banner, the banner of love. How invigorated, how full of life, how joyously satisfied we are with the bounties of salvation!

But shall we be content to regale ourselves with "the fatness of the Lord's house," and leave the outlying millions to perish in utter destitution? No, no! The voice of our adorable Jesus is sounding in our ears, saying, "*Give ye them to eat!*" Shall we respond, in the spirit of joyous obedience, Yea, Lord, at Thy command we will break the bread to the famishing?

The scene of Christ's feeding the multitudes during His earthly ministry is a charming picture. They had been long fasting while eagerly listening to the gracious words that fell from His lips. The disciples, compassionating their con-

dition, said, "Send them into the villages that they may buy themselves victuals." "They need not depart," responded The Master. Ah, those disciples knew not that the storehouse of Omnipotence was nigh! Jesus commanded that the thousands should be made to sit down upon the grass, thus being in a quite, receptive posture. Then He brake the few loaves and gave to the disciples, and they to the multitude. They doubtless looked wonderingly at the small pieces in their hands, but, lo, as they commenced to distribute, the substance in their hands was marvelously multiplied! The whole host was bounteously served and twelve basketsful of fragments remained.

Beloved holiness people, the bread of life is in your hands. You have tasted its sweetness and nutritive qualities. Up, in the name of the Lord, and distribute! In the act of giving there will be a strange and exultant increase. "There is that scattereth and yet increaseth." Make haste, O, make haste, ye elect of Zion, to feed a hungry and dying world! By burning words of testimony for Christ, by the scattering of leaves of truth, covered with heaven's own light and inspiration—feed the famishing and dying millions.

—"An Indian, having heard from a white man some strictures on *zeal*, replied, 'I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all.'"

BURNING AND SHINING.—God's order for each Christian, especially each Christian who has been made *entirely* holy, is to be "a burning and shining light." The burning first—the shining next. The soul-lamp must be well-trimmed, full of oil, and set on fire—then the shining—in all life-circles, brightly, continuously, and with ever-increasing intensity. By this happy combination, manifested in Christian character and life, Christ will be eminently glorified, and His cause advanced. The times call for positive, uncompromising, burning Christian testimony.

—Study Satan's devices—they are cunning, insidious, mighty—Holiness people need, in public testimony, to speak cautiously of their own work and results—rather tell of your *experience*—what *Christ* does in you.

THE HALF YEAR.

The present number brings us to the close of another half year. Our subscriptions date either from January or July, as may be most convenient. Quite a number of Subscriptions expire with this issue, and should be renewed to commence with July. Unless notified to the contrary *before July 1st*, we shall take it for granted that the subscriptions are to be continued. We hope none will discontinue, unless circumstances compel them to do so. We expect the magazine during the next half year will be very rich in its contents—the July issue will be a **PREMIUM NUMBER**, with a Portrait.

We send out bills in this number to those who are in arrears, hoping to have an early response. Those who are far behind (and there are some) we shall be obliged, reluctantly, to strike from the list, unless we receive what is due. Those whose time expires now receive a bill for the coming year, which is a kind invitation to stand fast in well-doing.

—Stir up the gift that is within you—Satan and his emissaries are astir, getting ready for the summer campaign. Let the saints of God be twofold more astir.

PRAISING BY COMMITTEE.

We have heard Rev. Anthony Atwood, of Philadelphia, say, that, "to commit the singing to the choir, alone, in public worship—is, to *praise God by committee*." And is not this true? But is it right? No; it is contrary to the whole genius of Christianity, and to the explicit teachings of the Bible. We have too much of this praising God by committee. And there is really no praise in the matter, except it be to elicit the praise of a delighted audience—pronounced upon the operatic performers in the *loft*. "Singing

and making melody in your hearts unto the Lord,"—that is the New Testament order—and that is not an exercise for paid performers, but for the people, the whole people. God looks at the heart and not at the mouth, except as the mouth is the outlet for expressions emanating from a loving, joyous, melodious heart. It was His complaint of His ancient people, "This people draweth nigh to me with their mouths while their hearts are far from me!" Shall we come under like condemnation? Heaven forbid! Away, then, with operatic choirs!

—Beware of Sabbath desecration in connection with Camp-meeting arrangements. We must be pure in this regard or our protests against worldly innovations will be powerless.

THE SUMMER GATHERINGS.

The summer Christian gatherings are multiplying. The friends of holiness are to assemble at **ROUND LAKE, N. Y.**, July 4th, and spend two days in fellowship and counsel respecting the blessed cause. This precedes the National Camp-meeting, which opens on Thursday, July 6th. Our Western friends are also to have a Holiness assembly. We hope they will be occasions of much profit.

At **LAKESIDE, OHIO**, which has become quite a famous resort, and where large numbers have been divinely visited, they are to have at least two of the bishops in attendance. This ground was definitely given to God as a place specially designed for the promotion of holiness. The meeting commences August 3d, continuing over two Sabbaths, and the Sabbath law strictly observed.

The old battle-ground at **SING SING** is to hold a Jubilee Camp-meeting this season, Rev. J. S. Inskip in charge.

OCEAN GROVE meeting begins August 15th.

—"Somebody has touched me," said the living, adorable Christ. Reader, have you touched Him, so as to realize the full virtue of His atonement? If not, press through the crowd of obstacles, and touch, and live

WORK FOR THE MONTH.

"To-day, while the sun shines,
Work with a will;
To-day all your duties
With patience fulfil."

—Dr. Adam Clarke said that "the old proverb about having too many irons in the fire was an abominable old lie. Have all in it,—shovel, tongs, and poker." Wesley said, "I am always in haste, but never in a hurry: leisure and I have long taken leave of each other."

I. CLOSET WORK.

SCRIPTURE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11-12. Psa. 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Ephes. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Ephes. 4; 30. John 6; 63. Psa. 143; 7.
7. Ephes. 4; 24. Psa. 1; 1. 1 Thess. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 86; 2.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Ephes. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1-2. Psa. 38; 15.
14. Eccles. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Ephes. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37-38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 44. Psa. 119; 5.
20. Ephes. 6; 13-14. Psa. 91; 4. Psa. 108; 13.
21. James 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Colos. 1; 9-10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 77; 5.
25. James 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17-18. Prov. 11; 24. 1 Chron. 29; 14.
29. 1 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 28.
30. Prov. 8; 32. Micah. 2; 7. Psa. 119; 80.

TOPICS FOR BIBLE STUDY.

—"The Bible, without a spiritual life to interpret it, is like a trellis on which no vine grows,—bare, angular, and in the way. The Bible, with a spiritual life, is like a trellis covered with a luxuriant vine,—beautiful, odorous, and heavy with purple clusters shining through the leaves."

LESSONS FROM PROVERBS.

First Week.—SOFT ANSWERS—"A soft answer turneth away wrath," &c.,—Prov. 15: 1. How to treat angry and wrathful persons. Trace Bible teaching, counsels, examples, influence.

Second Week.—ALL-SEEING EYES—"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15: 3. The doctrines of Divine omniscience and omnipresence—declared and demonstrated in Scripture.

Third Week.—THE RIGHTEOUS LITTLE—"Better is little with righteousness, than great revenues without right."—Prov. 16: 8. Note this happy conjunction in earthly life—the fact and its influence.

Fourth Week.—COVERING A TRANSGRESSION—"He that covereth a transgression seeketh love; but he that repeateth a matter sepa-

rateth many friends."—Prov. 17: 9. What the Bible says about this peculiar exercise of charity, the silence of holy love in the sight of human faults, &c.

SPECIAL REQUESTS FOR PRAYER.

"Be this the cry of every heart,
'I will not let Thee go!'"

Remember *Jennie Smith*, in her labors among railroad men. G—, Ohio: For the full baptism upon a Presbyterian minister—for the entire sanctification of a sister—the salvation of a drunkard. D—, N. Y.: For a revival of religion. A—, Florida: For a revival. G—, Ohio: For the full salvation of a minister—the healing of an afflicted woman, and conversion of her husband—the comforting of a woman, 88 years old, and salvation of her husband. G—, Iowa: For the salvation of a family of children wandering far from God. K—, Penn.: For the healing of a sister long afflicted. Nebraska: For the restoration of a sister to health—the endowment of power for a minister—and the conversion of an unsaved family. Michigan: For one agonizing for full salvation.

Be constant—Be importunate—Be believing!

A CLOSET HYMN.

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.

Like some bright dream that comes unsought
When slumbers o'er me roll,
Thine image ever fills my thought,
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love Thee, dearest Lord, and will,
Unseen, but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All-glorious as Thou art.

—Ray Palmer.

II.—OUT-DOOR WORK.

—"Sympathy is as the lightning, it is as quick as thought."—Isaac Taylor.

1. Reprove every swearer you meet—lovingly but positively.

2. Visit your nearest unsaved neighbor—exhort, pray.

3. Give a word of caution to some novel-reading young person.

4. Carriers of Sunday newspapers should have a word of caution.

5. If you know a Sabbath-trader, rebuke, entreat, tenderly.

TALKS WITH INQUIRERS.

1. A brother in Massachusetts inquires, "Why so little is said in our preaching and Church papers on the second coming of Christ?" Answer: The unfortunate movements a few years ago by Mr. Miller and his followers tended to throw this glorious doctrine into the shade. It ought to have due prominence in our pulpit ministrations, and receive attention in Church papers. The testimony of *The Guide* on this subject has always been explicit.

—Rev. E. Goodman, Lincoln, Neb., reports 100 converted, and 50 sanctified, since last December.

2. A lady writes inquiring whether, "if a sister is led conscientiously to lay aside jewelry, it would be right for her to sell it to a jeweler for others to wear?" Answer: Any one desiring to settle this question will have no difficulty if God's Word be consulted. For example, such passages as these will give light: "Neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5: 22. "That no man put a stumbling-block, or an occasion to fall, in his brother's way." Rom. 14: 13. In a careful study of these and kindred passages we think the sister, and others similarly perplexed, will conclude that what we cannot allow in ourselves we should not encourage others to do. Better do with the idols as did Jacob—see Gen. 35: 4.

—In Shamokin, Pa., under the pastorate of Rev. J. S. McMurray, last winter 86 were converted.

3. A brother in Canada inquires: "Can a professor of religion conscientiously belong to the Odd Fellows or Free Masons?" Answer: We cannot lay down a rule on this subject to govern every man's conscience, absolutely. But we would counsel a careful study of certain portions of God's Word in this connection. For example: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Query—Will God be glorified by such associations? If Jesus were tarrying at your house for a night, would you like to invite Him to accompany you to a Lodge? Again: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephes. 5: 12. If these associations are of this class, then they are not suitable for Christians. For ourselves, we have *neither time nor inclination* for such fellowship. The Church of Christ is all in all with us.

—"Be strong in the Lord!"—such is the New Testament injunction—not simply in a blessing, but in THE BLESSER—the whole is greater than the parts—it includes all the parts.

NOTES.

—Press the canvass for subscribers vigorously this month. Remit promptly.

—Those in arrears for *The Guide* will do us a favor by remitting soon.

—Mrs. Hannah W. Brown, of Newark, has issued a neat little book—"FAITH SONGS."

—Jesus says, "My peace I leave with you." This is a gift for all the ages. O, troubled ones, lay hold of your Christ-conferred inheritance.

—We have received a copy of "THE ARK OF PRAISE," the latest issue of J. J. Hood, of Philadelphia. Edited by Profs. Sweeney and Kirkpatrick. Excellent selections.

—Our NEW CATALOGUE, containing quite a full list of Holiness Books and Tracts, our own and other publications, now ready—any desiring it may send us word by postal-card.

—Rev. E. Davies has done good service in combining the *Life and Journal of Hester Ann Rogers* in one volume, a neat and cheap one, only 50 cts. We have it on sale—let it go swiftly.

—We said erroneously last month we could not send "England and the Orient," by Mrs. Wood, price being raised to \$1.25—we should have said, as a premium for two new subscribers—we can for three, however—or for the price, \$1.25.

—Our new Tracts, "The Gift of the Holy Ghost—What it is, and How it may be obtained," by Dr. Poole—and "Entire Sanctification," by Dr. Clarke—the latter a first rate antedote to the heresy of ZINZENDORFIANISM—are being called for. Scatter them everywhere.

THE GUIDE MISSIONARY UNION.

We need *more money* for the free circulation of *The Guide* among the missionaries. The calls are multiplying and our limited treasury is about exhausted. We have just received an earnest plea to furnish the magazine to the missionaries in the NORWAY CONFERENCE, which we could not resist. We have said, YES, trusting in God that He will incline the hearts of those who have the means to help. We want also to send to the Norwegian and Swedish Conferences here. Let us have the means this month. Those renewing their subscriptions commencing with July, we hope will add a little contribution for this purpose—ten or twenty-five cents will help. But those who have a full treasury should do largely for so good a cause.

ACKNOWLEDGMENTS.

GUIDE MISSIONARY UNION:

Mrs. M. C. Cleary, Whigville, Ohio,	-	-	1.00
Mrs. A. Albin, West Branch, Iowa,	-	-	.75
Mrs. Rebecca Crow, Middleton, Wis.,	-	-	2.00

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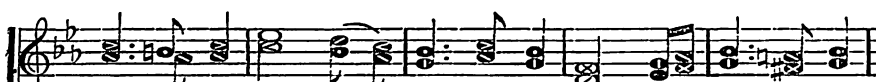
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No River Here.


"There is no river here," said the late Bishop Gilbert Haven when dying; and again: "I am floating in light."
 Mrs. HATTIE BRADFORD SPOOR. JNO. R. SWENEY.



1. We're told of a ri - ver, a dark roll - ing tide, Its
 2. No riv - er is here! Are my eyes growing dim? No,
 3. More dis - tant has seemed my heav - en - ly home When
 4. Earth bor - ders on heaven; there is no dark tide To




waves dash - ing high, the stream deep and wide, Which all must cross
 clear is my vi - sion; I'm trusting in Him Whose glo - ry so
 told of the "riv - er" to which we must come, — The dark, chil - ly
 those who in Je - sus most ful - ly con - fide; Transport - ed by




ad lib.
 o - ver when life's work is done, As down to its borders we come one by one.
 crowneth the close of life's day That the dark rolling tide has all passed away.
 waves we must cross safely o'er Ere joining the loved ones who've gone on before.
 an - gels, in rap - ture di - vine, With shouts of sal - vation we pass o'er the line.

CHORUS.



I am floating in light to the pearl - y gates near, And, glo - ry to



ad lib.
 God! no riv - er is here; I am :| God! no riv - er is he e.

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DO RE MI FA SO LA SI

THE
GUIDE TO HOLINESS

AND
REVIVAL MISCELLANY.

VOLUME LXX.

From July, 1882, to January, 1883.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS:

DR. WALTER C. PALMER,
REV. GEO. HUGHES.

New York:
W. C. PALMER, PUBLISHER
62 & 64 BIBLE HOUSE.

1882.

Entered according to Act of Congress, in the year 1882, by

W. C. PALMER,

In the office of the Librarian of Congress, at Washington, D. C.

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To all to whom these Presents shall
Lincoln College in Oxford. Presbyter
greeting.

Whereas many of the People
America, who desire to continue under
rites and Discipline of the Church of
of Ministers to administer the Sacraments
according to the usage of the said Church
appear to be any other way of Supply

Know all men, that I John
specially called at this time to set apart
try in America. And therefore under
and with a single eye to his glory
superintendent, by the imposition of hands
by other ordained Ministers) Thomas
ser of the Church of England, a man
that great work. And I do hereby
concern as a fit person to preside over
whereof I have hereunto set my hand
in the year of our Lord one thousand

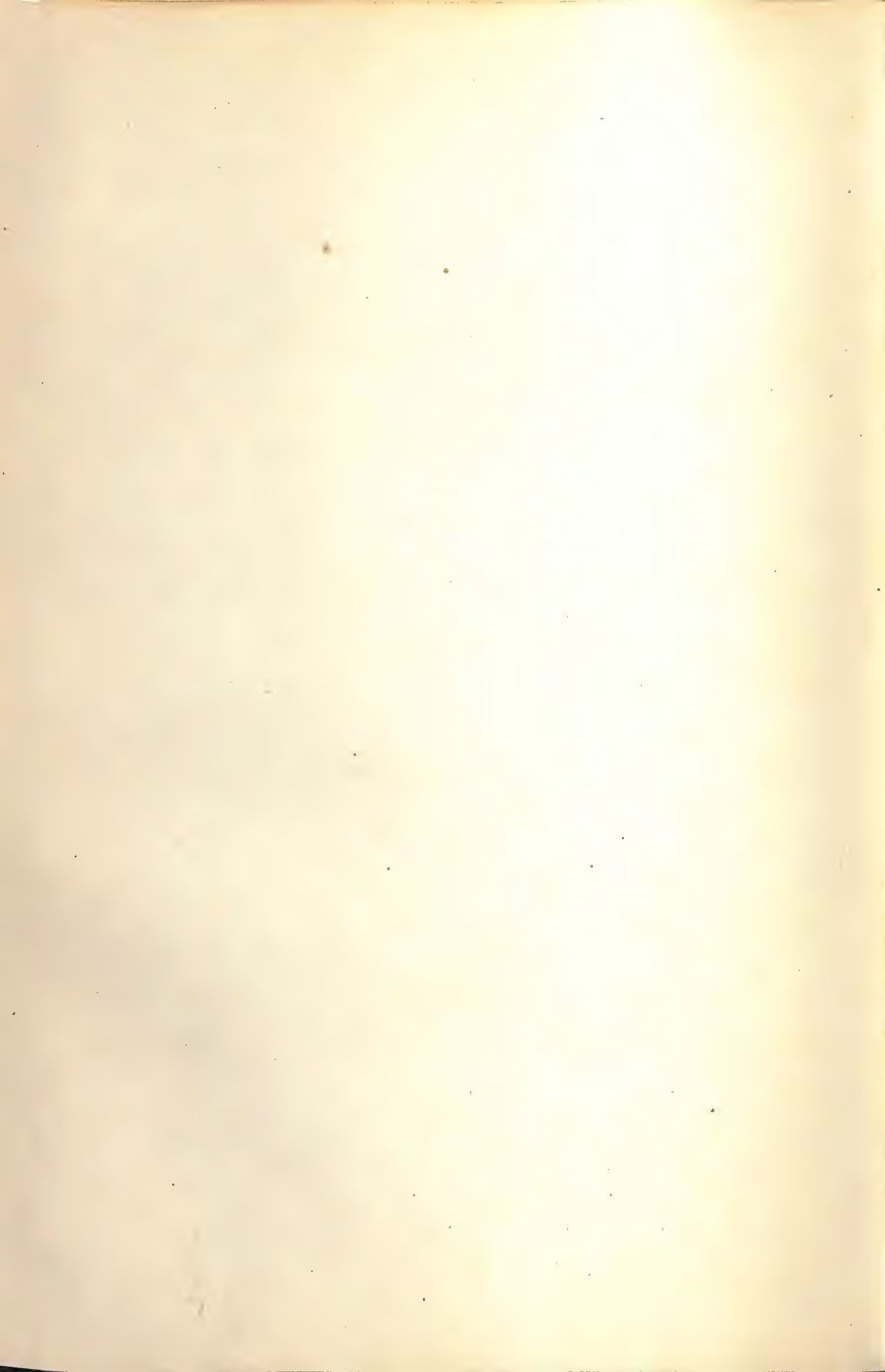
come. John Wesley, late Fellow of
of the Church of England. sendeth

le in the Southern Provinces of North-
or my care, and still adhere to the Doct-
England are greatly distressed for want
of Baptism. and the Lord's Supper,
Church: And whereas there does not
ing them with Ministers:

Wesley think myself to be providenti-
some persons for the work of the minis-
ter the Protection of Almighty God,
I have this day set apart as a su-
hands and prayer, (being assisted
as Colne, Doctor of Civil Law, a Presby-
whom I judge to be well qualified for
recommend him to all whom it may
er the Flock of Christ. In testimony
and seal this second day of September
seven hundred and eighty four.

John Wesley







JULY, 1882.

THE WORD FOR THE MONTH.—"The King's daughter is all glorious within: her clothing is of wrought gold."—Psa. 45: 13.

Talking with Jesus.

BY MRS. LIZZIE FENNER BAKER.


I feel the touch of His pierced hand
On my heart, and its pain is o'er—
I follow the prints of His sacred feet
And the path grows smooth before.
He is leading me forth by His own, *own* way,
The beautiful way of the cross!
Shall I turn from the Love who loves me so?
Nay, never! for that *were* loss.

What matters it if I am weary oft?
I know He was weary too—
And He had not where to lay His head,
When the night its shadows threw.
He was out in the cold on the mountain-top,
And alone in the desert wild;
Ah! why should the shadows all fall on Him
And none on His sinful child?

Let me take the cup—let me drain it all—
It is sweeter than words can tell!
For so near that His very life seems mine,
Is the Love I love so well—
And O, I think if I did not choose
To take *all* He hath for me—
I might miss the look from His blessed eyes
Which now alway I see.

He makes me strong, and He makes me calm,
And the tears are wiped away
Before they fall—so my steps move on
Heavenward—from day to day.
And O, when its gate shall open wide,
And Christ on His throne shall be—
I shall think e'en there of the precious time
When He walked this world with me.

IMPORTANT DOCUMENT.

T will no doubt be gratifying to the readers of The Guide to have a fac-simile of the handwriting of the first bishop of the Methodist Episcopal Church, with his credentials as prepared by Mr. Wesley, and whom Bishop Asbury characterizes as the greatest man of the last century in Christian labors, not excepting Whitefield or Wesley. This little man of gigantic soul was the Rev. Thomas Coke, LL.D., late of Jesus College, Oxford, but now the first Protestant Bishop of the western hemisphere.

Of his zeal and activity in spreading among the heathen the unsearchable riches of Christ, no evidence can be more decisive than the travels, voyages, journeys, perils, and difficulties which his life affords. "*In labors more abundant*," is a motto almost proverbially prefixed to his name since death has closed his eyes. Besides crossing the Atlantic eighteen times, and performing various other subordinate voyages, his journeys while on shore were almost without a parallel. The zeal by which he was actuated was not a transient blaze, but a brilliant and unremitting flame. Its vigor, which through life played about his spirit, was neither to be subdued by difficulty nor enfeebled by age.

"For nearly thirty years," says Dr. Clarke, "the late indefatigable and regretted Dr. Thomas Coke conducted those missions (the Methodist) abroad, under the direction of the Methodist Conference, and by his rare and scarcely paralleled labors, and those connected with him in that work, *many thousands* of souls have been brought to the knowledge of God who bought them. He gave his life to this work—it was his meat and his drink—and the convulsive

effort that terminated his days was a missionary exertion to take the Gospel to the heathen of India."

The first meeting of Asbury and Coke in America is thus described by Dr. Stevens. He says: "Asbury, weary and worn by travel and preaching, arrived on Sunday during public worship, at his friend Barrett's Chapel. A man of small stature, ruddy complexion, brilliant eyes, long hair, feminine but musical voice, and gowned as an English clergyman, was officiating. Asbury ascended the pulpit and embraced and kissed him before the whole assembly, for the itinerant recognized him as another messenger from Wesley come to his relief, after the desertion of all his English associates—a man who, though dwarfish in body, had an immeasurable soul, and had become a chieftain of Methodism in England, Scotland and Wales, only second to Wesley himself. Asbury knew not the full import of his mission; but after his labors and sufferings as Wesley's solitary representative in America, any such visitor was to him like an angel from heaven, and he knew the man too well to doubt that his presence in the new world would make an era in its struggling Methodism."

The accompanying instrument is an exact copy of the original document, as drawn up by Dr. Coke in his own handwriting, and signed by Mr. Wesley and bearing his seal, appointing him Superintendent or Bishop of the Methodist Episcopal Church in America.

The original was in the possession of S. D. Waddy, of London, who is the Queen's counsel. He has now deposited it in the Connexional Museum and Library of the Centenary Hall, London. Dr. Waddy had the instrument photographed as a memento of the first Œcumenical Conference, held in City Road Chapel, Sept. 7th to 20th, 1881.

SERMON:

THE DIVINE PARADOX.

BY REV. WILLIAM REDDY, D.D.

"For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ."—2 Cor. I : 5.

A paradox is a sentiment, or a statement, seemingly absurd or contradictory,—that which in appearance or language is absurd, but true in fact. The incarnation of Jesus Christ, and the duality of nature claimed and manifested by Him, are seemingly absurd or contradictory, but are true in fact, and are abundantly attested. St. Paul called it "the mystery of godliness—God manifested in the flesh," &c.

The manifestations of the *divine* in the person and character of our Lord were ocular and demonstrable. The attributes and exhibitions of the *human* were equally apparent in Him. The titles, traits, and tests of these two natures are patent all along through the sacred records. His *name* was "Immanuel," His *paternity* was God, His *throne* was "forever and ever." The "sceptre" of His kingdom was "a sceptre of righteousness."

Yet, "He was a man of sorrows and acquainted with grief." He was a "child born"—"a son given," and "subject to His parents." He ate, and drank—was hungry and thirsty—He worked, and walked, and was weary. He was poor, not having "where to lay His head." He was "touched" with compassion, and "wept,"—He was "tempted" and buffeted—He "suffered," was insulted, dishonored, and slain. "The world knew Him not,"—He was misunderstood, and misrepresented. He passed through all the innocent stages of human experience and

development. "It behooved Him, in all things to be made *like unto His brethren*, that He might be a merciful and faithful High Priest."

Yet, through all these varied and trying experiences, He had deep and abiding joy. He says: "These things have I spoken unto you, that *my joy* might remain in you." Again: "That they might have *my joy* fulfilled in themselves." So that, while Christ was a man of sorrows, He had also a deep spring of joy within himself; and these two facts were co-existent, and ran parallel with each other.

In these two apparently contradictory elements, Christ was the *Divine Exemplar* of all His people. They are to be "partakers of His sufferings," and also to have "*His joy* fulfilled in themselves." And these two are to co-exist, and to run along, with variable predominance, parallel to each other. "As the sufferings of Christ abound in us, so our consolation aboundeth by Christ." This is the *Divine Paradox* in Christian experience, embodying the *supernatural*—derived immediately from Christ, by the Holy Ghost; and, the *human*—acted upon by the incidents of our being, and of our surroundings; and by the agencies of evil men and devils. Here is the practical "mystery of godliness." And here is where many stumble, or are greatly perplexed. They see the *joy* element, and covet it. They see in the Scripture, that it is the privilege of the Christian to "rejoice evermore, and in everything to give thanks." They hear the apostle exclaiming, "Now thanks be unto God, which always causeth us to triumph in Christ." The Master himself saith, "He that followeth me shall not walk in darkness, but shall have the light of life." And St. Paul affirms, "We which believe *do* enter into rest."

Tastes of these blessed experiences, Christians know and feel that they have had. But then, on the other hand, they read: "We were pressed out of measure above strength," by the "troubles which came to us in Asia;" and "even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,"—"being reviled, persecuted, and defamed,"—and are "troubled on every side."

How can these paradoxical statements and experiences be reconciled? If we can find the key, the paradox can be understood—the problem can be solved. Let us note, then—

First.—That "the disciple is not above his Lord," and that "he that is perfect shall be as his Master." We must keep the *Model* before us. There is to be kept up the oneness with Him. "I am crucified with Christ, nevertheless I *live*; yet not I, but Christ liveth in me." Jesus said in His priestly prayer—John 17: 19—"And for their sakes I sanctify myself, that they also might be sanctified through the truth,"—"And the glory which Thou gavest me I have given them,"—"I in them, and Thou in me, that they may be made perfect in one." Here is the key of harmony—entire *oneness* with Christ, and with the will of God. The *tribulation-part* is in the *world*—the *triumph is in Christ*. "Buried with Him into death—risen with Him, through the faith of the operation of God, who raised Him from the dead."

The conditions are co-existent and co-temporary. The crucifixion and death must be *continuous*, in order that the fruits of the resurrection-glory may be abiding. "We which live are always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Hence, though "troubled on every side, we are not distressed;" though "persecuted, not forsaken; cast down, but not destroyed;" "sorrowful, but always rejoicing; poor, but making many rich; having nothing, yet possessing all things." Results are not changed when the essential conditions are the same. *First and continuously*, the *crucifixion* and *death*—the *consecration*, the conformity to the Exemplar; and then, "the joy of the Lord," the joy of Christ fulfilled in us."

Paul and Silas could hold a singing concert in prison, and the disciples could go from their scourging before the great council, "rejoicing that they were counted worthy to suffer shame for the name of Jesus." The saints can take "*joyfully* the spoiling of their goods," and go through "honor or dishonor, evil report or good report." They "know how to be abased and how to abound," recognizing that—

"All by Him is ordered, chosen, planned;
Each drop that fills their daily cup, His hand
Prescribes for ills none else can understand."

"And all is right that seems most wrong,
If it be His sweet will."

"When peace like a river attendeth my way;
When sorrows like sea-billows roll;
Whatever my lot, Thou hast taught me to say,
'It is well! it is well with my soul.'"

If the analysis here attempted of the "suffering" and the "consolation," and the philosophy of the same, be true, then we may infer—

1st. That to fix our thought on "the sufferings of Christ abounding in us," without drawing also the consolation abounding by Christ, is to leave a depressing influence upon the mind, and cast deep shadows over the *interior life*.

2nd. To fix attention on the "abounding consolation," and to suppose that there is to be no "fellowship with Christ

in His sufferings," is to *dilute* the joy of the Lord, and to encourage a superficial experience—an experience which will be likely to give way under the tests of character which are sure to come to every disciple.

3rd. But no caveat should be entered against a *joyous*, comforting, consoling, triumphant faith; only that it be remembered, that it is the "*joy of the Lord*" which is our "strength,"—and "when we are weak, then are we strong,"—"strong in the Lord, and in the power of His might."

"O, wherefore should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with
Thee?"

4th. Let us not forget that our sufferings with Christ, and our consolation abounding by Christ, have a relation to others. See the context. "And whether we be afflicted, it is for *your consolation and salvation*,"—or, "Whether we be comforted, *it is for your consolation and salvation*,"—verse 6. All other Christians, and even others beside, are stockholders in our experiences, and they should be sources of revenue (consolation and salvation) to others. "We must not live to ourselves." The world is languishing—perishing; and the Church is puny, and pining for the want of these deeper experiences—felt, and diffused. "Ye are the salt."

"Hearts grown weary with heavier woe
Droop 'mid the darkness—go, comfort them, go!
Bury thy sorrow, let others be blest;
Give them the sunshine—tell Jesus the rest."

RETALIATING INJURIES.—"If a bee stings you, would you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you may have received."

"A good man leaveth an inheritance
to his children's children."—Prv. 13:22.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

FROM DR. STEELE'S "LOVE ENTHRONED."

—"The Gospel was an outgush of song in a sad world—a burst of sunshine after ages of darkness."

—"Christ Jesus glorified in the soul by the Holy Ghost, is the fountain of true joy."

—"Where formalism, worldliness and unbelief have crowded the Comforter out of their hearts, they pay thousands of dollars to a quartette to perform the service which their backslidden souls refuse to render."

—"The joy of the Holy Ghost is *supernatural*—an outgushing fountain from a rock stricken by the rod of a greater than Moses. It is really a miraculous spring opened by the Holy Spirit in the Sahara of the human breast."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 1st, 1849.—I trust I have commenced this year with increasing zeal in the cause of my Redeemer, and with more of the mind which was in my Saviour. Demands on my time are unceasingly made, and I find it needful to pass on from one duty to another rapidly. Yet I trust but one motive moves my heart. I have given myself, with all my concerns, temporal and spiritual, into the hands of my heavenly Keeper, and He graciously assures me that He will keep it night and day.

My precious father, though still on the borders of time, stands on Pisgah's Mount, viewing in untold ecstasies the landscape o'er. Joy unspeakable and full of glory fills his soul and fires his tongue.

January 4th.—This evening, at the request of our dear parent, our family circle of brothers and sisters assembled in his sick room, for the purpose of

holding a prayer-meeting. Rev. Daniel Smith, pastor of the Greene St. Church, (of which our father has from its erection been a trustee) met with us. "Such an occasion," said brother Smith, "I never before witnessed—so interesting, so affecting."

I am at a loss to speak of the great grace bestowed upon my dear father in this his time of need. He dwells in the land of Beulah, and the inhabitants of the heavenly world seem near. His room is a Bethel. The atmosphere by which he is surrounded seems all love and sweetness. A spirit prevails which seems to chide everything unlike praise or thanksgiving. He feels himself to have done wholly with this world; and when temporal things are mentioned, they are quickly turned to subserve spiritual matters. He dwells much on the atonement. "How well we have some one to help us get ready for eternity," said he this morning. And again: "*Do we not taste the heavenly powers?*" Soon afterward he exclaimed, "How good the Lord is! but who can say how good He is?" Sister Sarah said: "We may say, 'What manner of love the Father hath bestowed on us!' but to explain what manner, by giving an adequate idea of the manner of this love, who can do this?" My father seemed more than to have anticipated all she would have intimated, and with a vividness beyond anything I can describe, carried out the idea. On another occasion he was endeavoring to express his o'erwhelming perceptions of the goodness of God. He proceeded till he seemed lost in its immensity, and he exclaimed, "O, how infinite! infinite! *infinite!*"

In view of being lost in the boundless sea so soon, he said, "It will be but a little while before God will be all in all." Little Walter was standing by his bed-

side, and I said, "Darling, sing for grandpa, 'I am bound to the land of Canaan.'" Before Walter had scarce finished, his grandpa, with a countenance plainly indicating that the immortal principle within had so nearly predominated, that he scarcely knew whether he was in the body or out of the body, said, "Which is the better, to be bound to the land of Canaan, or to be in the land of Canaan? for I feel that I am there!" Bro. Kellogg said, while assisting to remove him to a more comfortable position,—

"My suffering time will soon be o'er!"

Father replied, "Some call it a suffering time, but I do not; my suffering time is o'er." To my dear Dr. P—— he said, "It is only to believe and *trust* in God, in order to enjoy God here."

RESTING.

KATE SUMNER BURR.

When our work on earth is done
With the day of heaven begun,
They who labor in the vineyard of the Lord
Then shall enter into rest
At the Judge's kind behest—
"Come, ye blessed, now inherit your reward."

While His work our hands employ,
Jesus' presence gives us joy;
Ever near us He abideth night and day:
"Fear not, little flock," He saith,
"I'll be with you e'en till death:"
Rod and staff shall never fail us all the way.

On the thither Jordan's shore
There is resting evermore;
Neither sin, nor pain, nor sorrow taint the air,
Softly falls celestial light
O'er that land where comes no night,
Home of life and love and bliss beyond compare.

A HINT TO PREACHERS.—McGhee, the commentator, makes the remark: "The manna from heaven was given for food, and not for chemical analysis. The 'living bread that cometh down from heaven, and giveth life unto the world,' was given to support, to nourish, and to save; and not to supply a subject for vain and speculative theories."

"The bruised reed shall he not break, and the smoking flax shall he not quench."—Isa. 42 : 3.

"Touched with a sympathy within,
He knows our feeble frame ;
He knows what sore temptations mean,
For He hath felt the same."

WORDS OF FRANCES RIDLEY HAVERGAL :

—"One of the intensest moments of my life was when I saw the force of that word 'cleanseth.'"

—"The utterly unexpected and altogether unimagined sense of its fulfilment to me, on simply believing it in its fulness, was just indescribable."

—"The sense of His unutterable loving-kindness is simply overwhelming."

—"What numbers of *bites* and drops of pleasure and delight one gets, which simply would not exist for us if we were not His children."

GOLDEN LESSONS IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF TENDERNESS.

ONE of the most beautiful traits in the character of Jesus is that of tenderness. He knew how to compassionate the ignorant and those who were out of the way. His life furnishes many Golden Lessons for the study and imitation of His disciples. We introduce one example here.

John, his honored forerunner, was in prison. In his prison-solitude his mind was doubtless variously exercised. Knowing the power with which his Master was invested, he may have wondered why He did not stretch forth His hand for his deliverance. Left as he was to pine in the dreariness of the prison, Satan no doubt cruelly assaulted him at this point.

One day he sent two of his disciples to Jesus, to make this inquiry, "Art Thou He that should come, or do we look for another?" Art Thou the real Messiah? if so, tell us plainly. Bible

critics have entertained various opinions as to the real import of this message. Some have thought that it was simply to elicit a testimony for the confirmation of the faith of his disciples. Others, that John himself was perplexed with doubts as to the real Messiahship of Jesus, and he sought increased light for his own satisfaction. It is hardly to be supposed, however, that John, who had so clearly testified, saying, "Behold the Lamb of God that taketh away the sin of the world!" and who, at Christ's baptism, heard the Father's voice proclaiming, while the Holy Ghost rested upon Him in the form of a dove, "This is my beloved Son in whom I am well pleased!" could have doubted His Messiahship. On the contrary, it would seem that he must have possessed a deep and ineffaceable conviction that He was the Anointed of the Father. This glorious inner light was not to be extinguished by the dampness of dungeons. But, in his seclusion he may have been tempted to despondency, especially in view of the slow development of the purposes of Christ, and the establishment of His kingdom on earth. Dean Alford says : "He was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from his Lord's own mouth a declaration which should set rumors at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John 2 : 4) and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable who should be offended in Him."

Whether, therefore, it was the weak-

ness of doubt, or impatience, which prompted the inquiry, and whether the message returned was for the satisfaction of John, or his disciples, or both, the tenderness of Jesus is beautifully manifest. There were no upbraidings, no keen or cutting remarks. The message was indicative of Divine consideration of human weakness. It was comprehensive, amounting to a demonstration of His Divine character and mission among men. "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and, the poor have the Gospel preached to them: And, blessed is he whosoever shall not be offended in me." This last is a most important sentence—Blessed is he whosoever shall not be offended in me—or, stumbled at me.

And, see still further, the tenderness of Jesus in this case. When the messengers had departed, He said to the multitudes, "What went ye out for to see? a reed shaken with the wind? a man clothed in soft raiment? a prophet? Verily, I say unto you, among them that are born of women, there hath not arisen a greater than John the baptist!" Despite apparent weakness, or prison-temptations, the tender High Priest had a discernment of resplendent excellences, and an appreciation of His forerunner's fidelity, and an enduring encomium to pronounce upon him.

Beloved reader, take the *Golden Lesson*—take it home to your heart—cherish it—imitate it. Learn to be tenderly considerate of human weakness—meekly instruct the ignorant—and in weighing character and acts, let there be holy discrimination—so that real excellences, in your estimation, shall nicely over-balance defects—and so fulfil the law of Christ.

"I can do all things through Christ which strengtheneth me."—Phil. 4: 13.

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"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done!"

FAITH AND ASSURANCE—WORDS OF RUTHERFORD:

—"The devil is but a whetstone to sharpen the faith and patience of the saints."

—"Be content to wade through the waters betwixt you and glory with Christ, holding His right hand fast; for He knoweth all the fords."

—"I have comfort in this, that my Captain, Christ, hath said I must fight and overcome the world; and with a weak, spoiled, and weaponless devil—the Prince of this world cometh, and hath nothing in me."

—"I must either have an apple to play me with, and shake hands with Christ, and have real security, and witness to His word, or else I count myself loose; howbeit, I have the word and faith of a King."

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FAITH—ITS COURAGE.

REV. CHARLES W. L. CHRISTIEN.

WHEN we speak of courage we imply difficulty or opposition, or both combined. There is no place for courage save in conflict. And as the path of the Gospel in the world has ever been a progress through conflict, so it is more or less in all individual Christian experience. No one of us will reach the beautiful gate of the upper temple without fighting much of his way.

It is no light matter to consecrate the life to Christ, and to pledge ourselves to spend our days, come what will, in the sole work of pleasing God. It is no small thing to covenant with God to be wholly His. It is the most formidable of all possible undertakings. It means that I am to do my duty at all costs. It means that through all weathers I am to tread the right way. It means that if heavy crosses are laid in my path, I am unhesitatingly to take them up and carry them. It means that

if I suffer loss for Christ's sake, I am to call it gain. And it means that however pleasing the "by-path meadows" may appear, however gainful or enticing the wrong road may seem, and however subtle, and strong, and long-continued temptation may be, I am to say No, with all the strength of intellect and heart united. And that such times will come in the course of every Christian's life, he may fairly look upon as a settled point. The powers of darkness are not yet "bound," and the world is no more a friend to real religion than it was when it crucified the Lord of glory. And so the believer finds that the King's highway is not always through summer fields, and fragrant gardens, with bright skies overhead, and friends on every side. Thank God it often is. But sometimes the track leads up the Alpine steeps, amid the treacherous and benumbing snows, the crevasse, the avalanche, and the glacier. Or the boiling, bridgeless torrent must be crossed, while enemies line the banks, as though to make the certainty of disaster still more sure. And as we cannot refuse the conditions of our material existence, so we cannot decline the facts of our spiritual life. We must conquer or be conquered. It is our lot. We must "fight the good fight of faith," if we are to "lay hold on eternal life." And our Lord would not have any of us embark in His service without knowing what we have to face. "A certain scribe came to Him, and said, Master, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." He would not let the man enter upon discipleship with any wrong notion about the matter. He would have every one count the cost before he begins to build the tower.

Now, what is to give us spiritual nerve to face all this? Courage may spring from many sources. A firm, immovable conviction of truth can produce it. This Columbus had when he ploughed the unknown waters. A stern sense of duty in a loyal heart has made many a man a hero, not only on the field of battle, but in far different scenes, where the steady valor has been as great as anything ever witnessed amid the roar of the cannonade. While burning love in the heart can turn even feminine weakness into a mighty strength, and lead the tender, delicate mother to dare anything to rescue her child. But in the spiritual life faith is the boldest captain in the war. A conviction of the truth, without personal faith in Christ, is only a dead creed. A sense of duty is too weak to embody itself in a consecrated life unless it is energized by faith, while Christian love makes haste to die if faith is absent. But if faith is present in the heart, it makes the creed a living, acting truth—it inspires duty with a new-found strength, and it quickens the affections as nothing else can. Faith is the leader. When conviction, and duty, and love are holding back—seeing the inevitable fight, but looking at human weakness are hesitating to engage in it—Faith cries out, "I can do all things through Christ which strengtheneth me," and calmly, loyally, hopefully, with the song of triumph already on his lips, advances to meet the future, whatever it may bring.

Now, all this has a special emphasis when we are speaking of entire sanctification. This, of all the phases of Christian experience, must be pre-eminently a "life of faith." Many a believer occupies this standpoint in the matter: He has a clear conviction that it is a doctrine of Christianity—he believes, consequently, that it is his present duty

to be free from sin—and the measure of Christian love which he already possesses makes him really desire the richer gift of grace. He has over and over again been exercised about it. Yet, after all, he appears to be thinking of a beautiful dream, rather than of a possible reality—just because he looks at the subject apart from faith. He has no courage to expect that he shall ever realize it—he is indeed quite disheartened about the whole question. And so he will be, and must be, until a definite, resolute faith will look right away from human weakness, and from the enemies with which the soul must grapple, up to Him whose “strength is made perfect in our weakness.” “We be not able to go up against the people, for they are stronger than we,”—said the unbelieving spies, whose “evil report” was too readily believed by the faithless children of Israel. But Caleb and Joshua made reply, “If the Lord delight in us, then He will bring us into this land, and give it us. Let us go up at once, and possess it; for we are well able to overcome it. Their defence is departed from them, and the Lord is with us; fear them not.” Faith could do what nothing beside could ever do—inspire their hearts with a holy courage.

It may really seem the most impossible of all impossible events that a soul should be purified from sin, and be kept, amid all the varying circumstances of a human life, in the enjoyment of perfect love, maintaining the high level of full salvation to the end. But God is a God who doeth wonders, and faith, which never talks of self, puts it all into God's care, and trusts the Almighty arm. Sense says, “I shall one day fall by the hand of mine enemy,”—Faith sings sweetly of “Him who is able to keep you from falling.” Sense says, “We wrestle not against flesh and

blood, but against principalities, against powers, against spiritual wickedness in high places,”—Faith says, “The God of peace shall bruise Satan under your feet shortly.” Sense asks, despondingly, “Who is sufficient for these things?”—Faith replies, “Our sufficiency is of God.” Sense looks below—Faith turns his eyes toward the heavens, saying, “I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth.” And with an all-sufficient Friend and Helper—a perfect Saviour—why should I not, with an absolute distrust of self, and a full reliance upon Christ, face the future with Gospel boldness, and say with David, “My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God?”

Faith knows not how to play a retreat, for it has never, all its life, played anything but triumphs. Faith can never be worsted in a fight. Presumption may—self-reliance may. Desire may remain unsatisfied. Prayers—for lack of faith—may come weeping home again, unable to find their way to heaven. But faith must be answered—answered at any and every emergency in a believer's life—answered by the gift of the fulness of the blessings which God offers to it. We wonder not at thy right royal doings, O Faith! for though without thy God thou art nothing, yet because thou art linked to Him, thou hast a wondrous strength, and it is thy very calling to be bold.

—“Men preserve the fire by blowing it; so, by diligence, we must kindle the gifts of God bestowed upon us.”—*Cawdray*.

"Who can utter the mighty acts of the Lord? who can show forth all His praise?"—Psa. 106:2.

O, could I speak the matchless worth,
O, could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine."

SENTENCES FROM PROF. T. C. UPHAM:

—"Man's first work is to perfect his own nature; or rather, to let God do it, by leaving himself in the hands of the Divine operator."

—"In being perfected in himself, he is perfected at the same time in the relations he sustains to others."

—"A man of faith and prayer, however humble his situation in life, may yet have influence enough to affect the destiny of nations."

—"The power, whether it be more or less, is not in the instrument, in itself considered, but in God, who selects and locates it."

A GROUP OF WITNESSES.

GROWTH IN HOLINESS.

REV. G. D. WATSON, D.D.

(The following testimony was given by brother Watson at a Holiness convention in Indianapolis, and reported in the *Christian Standard*. We ask for it special attention.—ED.)

My heart is full of quiet praise. Jesus this morning makes me glad. Brethren, the Lord has had to teach me a great many lessons in the past few years. He has had to crucify me on this side, and crucify me on that side. The Lord had to crucify me on my conservatism to make me willing to be radical, and then crucify me on my radicalism until I became docile, sweet and gentle. The Lord had to crucify me on my intense attachment to the Church, and then turn around and crucify me on the other hand until I was willing to bear with the Church, live and work with the Church till I die.

Caleb and Joshua went into the promised land forty years before the people. They came back with grapes, and were with the Church in the wilderness. They did not leave the Church. All those forty years they were in Canaan spiritually, they had Canaan in their hearts, they were the only two persons who did. "They stayed with the Church in the wilderness for years;" they led the Church over into the promised land.

In the last two years I have had spiritual contests that I would not pass through again for ten thousand worlds. If the devil ever did try to get a man down in the dust, and stop him from preaching sanctification, it was me. It would not be wise for me to go into details. There are some things we will not tell till we get home to heaven.

In the last few months I have gone through a death to self that I never deemed possible. The Lord has melted me down and melted me over. When I was here as pastor of this Church, a sister said to me, "I believe you are sanctified, but you must get sanctification in your voice. There is a harshness, a raspishness in your voice. When we are sanctified we have just begun to learn, but many stop right there. The children of Israel went up by Jericho, by Bethel, by Ai, and all these places; they progressed in the land. I have been praying the last few months, "Lord, turn all my nature into love!" and He is doing it. I am not afraid of being too radical, I can be just as radical as the Lord wants me to be, and on the other hand I want to be just as tender and gentle as He wants me to be. God is sifting out of the Church a holy people, and then He is going to sift out a most holy people. God is testing the holiness witnesses to find how *true*, how *humble* and how loving they will be.

Thousands and thousands in this land have professed that God cleansed them from sin, but they have compromised and lost their power.

Mr. Wesley said it is easier to get people into the experience of perfect love than to keep them in it. Some got into the experience and then got on the conservative line and lost their power. Some got on the *war-club* line, went out from the Church and have tried to cut it all to pieces.

God means to sift out the *conservatives* and sift out the *war-club* folks, and let us down to the three hundred who can lap water like a dog, *i. e.*, those who are at once brave, gentle, prompt. I want to be on the inside circle with Jesus, my Lord. There are some stars so near the sun that they cannot be seen. They are covered all over with the light of the sun. I want to be so near Jesus that I will be covered all over with the light of the Sun of righteousness and will not be seen.

As I came here from Cincinnati there was a number of Germans returning from an excursion. They were drinking their beer and wine and singing their songs; but glory to God, I felt Jesus was with me every minute, the blood cleansed me, and there was a love-mantle drawn about me in the car in spite of the beer and buffoonery. God says, "I will be to them as a little sanctuary in the countries where they shall come."

God can make a little sanctuary for you wherever you are. I am here with no will of my own. The blood of Jesus cleanses me now. I am panting for more. I crave to be a little child with the Lord. I am being thoroughly weaned from everything great and wise in the estimate of man. I love the Churches and want to spread perfect love among them. I am here for that.

GLORIOUS LIGHT.

MRS. M. A. R. HOFFECKER, DOVER, DEL.

"It is my privilege to testify, joyfully, of the reception of glorious light. I have been for years a member of the Methodist Episcopal Church, and an earnest worker, but, O, what a sorrowful one—sometimes knowing that I was a child, and at other times feeling that I had no place in my Father's family. In the village where I resided, there was among us an aged man, a perfect Christian, and great worker for the Lord. He greatly helped me by explaining passages of Scripture which I did not understand. We were all readers of *The Guide*, and anxious to know more of the love and power of Christ. We thought it would be profitable for those who were thus exercised to hold a meeting for conversation and prayer. Accordingly, every Monday evening there was a gathering at my house, and we talked and prayed together, endeavoring to get into the light. Some of us, however, did not seem to make much progress. I had often heard of its being the darkest hour just before the dawning of the morning, but never experienced it before. The more I prayed, the darker my way became. One day, I thought, Satan rallied all his forces. I was tempted to doubt whether Christ had ever accepted me—everything was as the blackness of darkness. O, how wretched I was! But, I said, if I live thus until death relieves me, I will die holding on to Christ. That evening a few of us gathered together, and I prayed earnestly. In fact, prayer had employed the whole day. While some one was leading in prayer, I all at once ceased my struggle. With my face buried in my hands, the tears began to flow. Like a broken-hearted child, I was bemoaning my dark, sad condition,

and, in an instant of time, a beautiful light shone all around me. Jesus, as He passed by, said, '*I will never leave nor forsake thee!*' All my trouble was gone, but the glorious light remained. I have never had a dark hour, spiritually, since that moment. Christ has led me down into the valley since then, and we have talked together, as it were, face to face, and how I have learned to say, '*Thy will be done!*' My ways are in His hands, and I would glory in tribulation, and at last reign with Him forever."

THE DEAF HEAR.

KATE M. FARLOW, IOWA.

"I became deaf at eight years of age, and most of my education was received at the Indiana Institution for the deaf and dumb. While under instruction there I obtained a *knowledge* of God and of Jesus, His life on earth and death for sinners. I never became really conscious of my lost condition, however, while there; nor did I feel the need of a new heart. But about two years ago, while attending a revival meeting, to which I went because my sister did, I became thoroughly conscious of my need of a Saviour to give me a new heart. I had not heard a word that was spoken, yet great longings were suddenly awakened in my soul. I felt that Jesus alone could satisfy those longings. Before that time I had fancied that I was a Christian, and that I was secure. Now there seemed to be a great gulf between myself and the blessed Saviour. I saw myself to be so vile, and that I needed pardon and help so much. O, how I did long for Jesus as my Saviour! I went forward for prayer and, while my tears fell fast, pleaded that Jesus would not pass me by. But I left the meeting with a heavy heart. For several days this weight pressed upon me, and I prayed as earnestly as

I knew how for grace—friends prayed for me too. Then a glorious change came. It seemed as if I had been blind all my life and had suddenly received sight. Jesus appeared to my spiritual vision lovely and glorious, filling my heart with gladness and wonder. A few months later I read Mrs. Phœbe Palmer's '*Entire Devotion.*' Before I read it I felt that something was lacking in my experience, although I could not tell what, never having heard of the blessing called sanctification. When I began the perusal of this little book, however, I felt that this blessing was just what I needed, and my soul was filled with longings to obtain it. None but God knows how I panted and prayed for it, feeling that nothing short of it could satisfy; but my faith was weak. My pastor encouraged me when I opened my mind to him, saying, 'that the blessing was for me, and that I had only to believe to obtain it.' Later, I felt that the blessing was given me."

Our dear sister thinks that her evidence subsequently became clouded. We trust that the Sun of righteousness will shine upon her still more gloriously.—ED.

THE LORD IS MY PORTION.

J. E. AYARS.

Like David, to the Lord I've said,
"Thou art my portion, and my rest!"
By Thee the heavens and earth were made,
With Thee, am I supremely blest.

In God, my soul hath made her boast:
What can the wicked do to me?
Christ saves me to the uttermost,
And all my springs are found in Thee.

How rich is he, to whom the Lord
Reveals His name, and stoops to dwell!
All things are his, as saith His Word;
In life, and death, all shall be well.

My heart, from creature loves is freed;
My faith now seeks the things above:
Christ's law hath made me free indeed;
Made pure in heart, I dwell in love.

With filial fear I kiss Thy rod,
A Father's chastening hand I own;
And through my trial seek that good
Which for Thy chosen ones is sown.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the 'Father of mercies' to His children at school.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

CHRIST'S SYMPATHY.

JULY 2.—"For we have not a high priest which cannot be touched with the feeling of our infirmities."—Heb. iv. 15.

That is, we have not a high priest that cannot sympathize with us. To sympathize is to have a fellow feeling, to have in one's self the echo of another's joy or sorrow. It is more than pity. The priest and the Levite both probably pitied the man wounded by the wayside, the good Samaritan sympathized with him. This is just the sympathy of Jesus—our great High Priest. As we look over His life, we find that whilst He did sometimes utter words of condemnation on hardened guilt, He would not have been loyal to truth and goodness had He not done so. Yet there was never a single instance in which the low, or fallen, or degraded were treated with indifference. But the troubled, the penitent, and the needy ever found in Him a response to their appeals. So striking was this fact, that His very sympathy with sinners was made a ground of bitter and scornful attack. "He eateth with publicans and

sinners." But he saw that the very link which bound Him to the fallen was their sins, and sought by every means in His power to raise them from degradation.

And, blessed be God, He is still the same.

TEMPTED LIKE OURSELVES.

JULY 9.—"But was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

It is not true that Christ has endured every single temptation that occur to us. There are many temptations that occur in our lives that could not by any possibility occur to Him. The meaning is that He felt all the force of temptation, endured all the malignity of Satan, sounded the very depths of evil, with the same possibility of falling under its power, as men have to endure. So that there is no possible temptation but Christ knows the force of.

I once listened to the very celebrated harpist to the Prince of Wales. I shall never forget that wonderful performance; how that harp was made to speak the emotion of the human heart. It was not possible for that performer to have played every piece of music that had been written, but I can suppose that the music never was written that he could not play and feel its force and comprehend all its meaning. In like manner, Christ has so entered into the experiences of men, and can and does sympathize with us amid it all.

THE ALL-EMBRACING SYMPATHY OF CHRIST.

JULY 16.—"But was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

The sympathy of Christ for us embraces every interest in life. He was a man, and felt weakness of body, and knows the meaning of pain: there is now no physical trouble but we may go to Him in the midst of, and find an echo in His heart. We must not suppose that Christ is only related to us in our

higher life, and sympathizes only with those things which affect our eternal destiny. For it is cold comfort to tell me that whilst my soul God will care for, my body I must care for myself, and take the consequences of my ignorance and want of experience. Nay, all through any bodily discomfort, or pain, I may suffer, Christ is by my side; and if I am prostrated with sickness, He never leaves me for a moment, but His strong arm is around me all the time. And there is no trifling household care, or family trouble, or business perplexity, or worldly concern, but Christ's sympathy comes out and His aid is afforded.

His sympathy does embrace, also, all the higher life. No one can truly say that goodness is unattainable. Christ is by our side, knows every aspiration, helps every endeavor, asks us to trust Him as our Leader to bring us to the highest ideal of goodness before God.

HELP IN INFIRMITY.

JULY 23.—“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Heb. iv. 16.

It is in relation to our infirmities that we are asked to come to the throne of grace for aid. It is because Christ is touched with the feeling of our infirmities—knows all about them that we may have confidence in coming to Him for aid. Infirmities! What are they? Sometimes we hear of a violent temper, called an infirmity; a false tongue, an infirmity; unbridled passion, an infirmity; an avaricious disposition, an infirmity; no, no, call these things by their right names—they are sins. What, then, are the infirmities with which we are to come to the throne of grace? Why, just such as the Hebrew converts felt, that failure of heart in confessing Christ, that shrinking from trial in His service, that weakness which made them

almost willing to withdraw from and give up the struggle with sin and sinners. Come with all your felt weakness and sin. He to whom you come knows all your struggles. He is on the throne of grace, waiting graciously to help you.

A SAFE DEPOSIT.

JULY 30.—“For I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day.”—2 Tim. i. 12.

The apostle was happy in the thought that he had given himself entirely up to Christ. He had committed not a few of his hopes, not a part of his character, but the entire sum and substance of his being. He had committed *himself* to God. He was continually committing himself to God. It was not one act, accomplished in a moment and no more referred to; but a constant habit of life. His character, his fame, his influence, his body, his soul, his life, his eternal prospects, all were continually committed to God for safe keeping against the daybreak of eternity.

But what could lead the apostle to thus surrender himself to God's keeping? It was the knowledge of the deep interest and abounding love which Jesus had for him. “I know whom I have believed.” He knew Him as a perfect Saviour, “able to save unto the uttermost them that come unto God by Him. He knew Him as a sympathizing friend. He often had recourse to Him for advice and cheer; and the oftener he committed his case into the hands of Jesus, the more of the unfathomable depths of sympathy and love had he found. And if we would have the comfort of committing our all into Jesus' hands, we must know Him too. O, what a Saviour He is to those who seek by every means to know Him in the power of His grace, and the depth of His love, and the extent of His salvation!

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below

In Jesus be so sweet,

What height of rapture shall we know

When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"O, bless the Lord, my soul,

His grace to thee proclaim."

Dr. Palmer made the opening prayer, presenting the many written and verbal requests.

Mrs. Palmer read and commented upon the 1st, 2nd, 25th, 26th, and 27th verses of the 5th chapter of Ephesians. How affectionately our dear Father speaks to us as dear children, and calls us to be followers of Him! Christ offered himself for us as a sacrifice to God for a sweet smelling savor, that our sacrifices might be accepted, and the way to God be made accessible. O, if we had only a right conception of that love, of which only the Holy Spirit can give us a view, how every heart would be aglow with love! *Why* did Christ give himself for the Church? "That He might sanctify and cleanse it." Every word seems so important! How are we to be cleansed? Have we allowed Christ to accomplish the object for which He gave His life? Who is the Church? Are you, dear brother? Am I? The Church aggregate is made up of individuals, and it is not in mass that we are to be purified, but each soul for itself. Is it possible for us to live as Jesus did? "As He is, so are we in this world." (1 John 4: 17.) God has given us His word, and the power to appropriate it; and we have only to accept God by faith, and if we will do His

will we shall know of the doctrine. He died that we might be presented to Him "without spot, or wrinkle, or any such thing." In 1 Thess 5: 23, God inspires Paul to pray, "The very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless *unto* the coming of our Lord Jesus Christ." We are to be purified *here*, preserved *here*, blameless unto the coming of Christ—and not wait till we are among the glorified spirits around the throne; and lest our faith should not be able to grasp so much, he adds, "Faithful is He that calleth you, who also *will do it*." We have only to trust Him that calleth, and hath chosen us, that He might sanctify and cleanse us. It is impossible, only as God does the work. *He* cleanseth, which means now. As Frances Ridley Havergal says, "If tenses mean anything, what I know I can't *not* know." There is a reality in these things, and if we will *let* God, He will do the work for us. A physician might be capable of making a perfect cure, but if the patient will not use the remedies, where does the responsibility rest? certainly not with the physician. We have a Physician who can heal all our diseases, if we will put ourselves into His hands. Our wills are the only obstacle. "Ye will not come unto me that ye might have life." Take your Concordance and see how much is said of the will. Jeremiah says there is nothing too hard for God, and yet man's will may hinder God from doing His work in us and through us. How few in the Church are willing to let God do His will! Let us say to Him, "Here, Lord, am I!" and yielding up our whole being, trust in His power to carry us through.

NOW IS GOD'S TIME

Dr. Palmer hoped that those who had used the language of the poet in the hymn just sung, had let their hearts go out with it.

"Take my heart and let it be
Forever closed to all but Thee."

The thought came to Him, whether all the lovers of Jesus had done what Prof. Upham said he did. He said he had given himself to God a hundred or a thousand times; but when he received the blessing of purity of

heart, he not only gave himself to God, but believed He received him, because He said He would. There will be no better time than *now*, because now is God's time, and we may now be made temples of the Holy Ghost and know the power of God to save to the uttermost. He was impressed with a solemn remark that he heard this morning: "God had no other material to make saints of but sinners," and no one else can make them but God. We are called to be holy, and if we are ever admitted to the realms of bliss, we must learn the new song; for none can sing the new song around the throne, except they have learned it here below. (Rev. 14: 3.) God can do the work in a moment. He only had to say, "Let there be light!" and that luminary had shone for thousands of years. He only had to say to the leper, "Be clean!" and immediately his leprosy was cleansed. It will be according to our faith. Will we be found among the number of Jesus' witnesses?

SAMPLES OF GOD'S WORK.

Rev. Dr. Lowrey came to the meeting with a blessing and also to get grace for grace, for the Lord is very good and doubles up blessings in that way. The first words he heard as he entered the room, were, "without spot or wrinkle." His soul immediately responded, and he said that is the type of a Christian I desire to be, and am under a sense of obligation that such is the type of Christian I must be." He had no business to come to such a place, and be a factor in the meeting, without being such a man. He wanted to be without spot in character—without spot in public or private ways—without spot in his dealings—without spot in his social intercourse—without even a wrinkle in these respects. This is a very precious and sacred form of Christian life, and yet nothing below this will answer the purpose. We may pay our vows in testimonies and prayers, and yet not as certainly pay our debts. We may under an inspiration talk sweetly and be good in our purposes and feelings, and yet when some little petty thing at home is calculated to vex us, we may get pettish and disagreeable and be annoying to somebody—and that certainly

is a wrinkle, if not a spot. He was aiming at the "mark of our high calling," and he rejoiced that the Lord helped him. He had not to go to war at his own charges, but he was finding as the years rolled on, that His grace was sufficient; and the Lord had wonderfully interposed to convince him of this truth, that as his days, so should be the supply of supporting grace. Let us be such samples as God would have to represent His Church with to the world, and that we can be here and now. If there is any sense of lack, the grace may be obtained now to supply your need. This is a present tense salvation. True, there are steps of approach, the same as in conversion. It is not wholesome or Scriptural to talk of a gradual salvation, for then everybody would take fifty years, and not get it then. It is by faith, and faith is a simple act of trust: as near nothing as the Lord could in His infinite wisdom make it, so that we should not glory in anything, but merely accept the *gift*. If you are ready to give up sin and put yourselves in the hand of the Lord, the work will be accomplished. He loved to think that he was in the hands and heart of God, and that He cherished him in his affections. How can we be saved, if we will not meet the condition and use the means? If light flashes on anything that is in the way and incompatible with purity of heart, put it out of the way, and ask God for Christ's sake to save you now.

JOINT-HEIRS WITH CHRIST.

Dr. Ball liked the interpretation given of real, practical holiness, that we may not fall into the habit of believing that it consists in mere testimony or feeling good. Prof. Upham said,—

"O Christ, I used to say,

Help me to come to Thee:

But can I say it now,

When Christ has come to me?"

That is definite teaching that conversion is not sanctification. Christ coming into the soul is a definite experience of Christ through the power of the Holy Ghost. When Christ came to him, what a blessed realization of love and power that took possession of his soul! It was a translation out of the self-

life, into the victory and triumph over besetments, which had followed him from his conversion to that hour. A brother testifying of what it is to be in Christ, said it is to have Christ in us and thus become the children of God and heirs of heaven, and more than that, *joint-heirs* with Christ. To be joint-heir means more than heir. Adam was an heir, but not a joint-heir in the sense of being joint-heir with Christ. Joint-ship secures both parties: one cannot act without the other. This union with Christ gives us the same security as He has himself. Isn't that glorious? Our security is absolute, for Christ cannot change. He was impressed with the practical importance of habitually confessing what we believe. The Church so often pray as though they were praying for the first time, and as though nothing had been accomplished, and it was an evidence of humility to confess leanness. To confess what God has done for us, strengthens us—and it is honoring to God to magnify His grace.

SURRENDERED WILLINGLY.

Bro. — for a long time had a great anxiety to be cleansed from sin and stand in the presence of God with clean hands. Through the testimony of others he was led to resolve that he would not rest till he found Jesus as a Saviour from all sin; and when he came to Jesus and willingly surrendered his whole being to Jesus, He stopped and saved him, and had kept him all the time, and God reigned supreme in his heart.

DO EVERYTHING TO THE GLORY OF GOD.

Sister Clark thought it a great blessing to have sanctified common sense. To be fully set apart for God, does not mean that we are to take leave of our common sense, but to have our judgment and reason sanctified. We are to live in the world as lights, and to use it as not abusing it, and doing everything with a single eye to the glory of God. If two angels were sent to the world, one to sweep the streets and the other to sway a sceptre, one would be doing the will of God equally with the other. When we do all to the glory of God it ennoble the commonest duty. She once heard Sister Palmer say,

"she put on her hat to please the Lord." Housework had always been a drudgery to her because she lacked physical strength; but one day as she was cleaning paint, the thought came, that she was doing it for His glory, because a dirty house is not to His glory, and immediately her soul merged out into freedom; and since that time she had enjoyed doing everything as mother, wife, housekeeper, and the routine of life, for the glory of God. If any difficulty comes up, she speaks to Jesus about it, for He who numbers the hairs of our head will hear us, and sympathize with us, and give us the victory. "BEHOLD what manner of love the Father hath bestowed upon us! Let us put everything away from us that impedes our progress, and look for a radical, onward work that will make our lives holy and spotless.

HE SAYS HE WILL.

Sister Denler was glad that the meeting was for one special object, and that we were shut up to the thought how Jesus can come into the heart and satisfy us. She knew it could be done, and Jesus will do it, when we put ourselves in His hands. She couldn't understand how Jesus could save her and present her faultless, when she knew so well her faults and failings, but He says He will do it, and He is true. Let us give ourselves to Him and not worry about the future, but trust Him implicitly and he will save us moment by moment.

MY YOKE IS EASY.

Sister Chandler found it impossible to tell what Christ does for us individually. No one could testify of the influence on their practical, every-day life, more than she—and she was filled with praise, because of the grace of God in her soul. She remembered four years ago, when she was so restless and dissatisfied, as her heart longed to know Christ as her perfect Saviour. When she went to Dr. Palmer's meeting for the first time, she had a prejudice against this doctrine as a specialty, and she thought this salvation scarcely possible; but as she heard the clear and forcible testimonies, she said, "that is what I need." But how could she put everything else away! Her obedience

had been a grudging one and seemed like a grinding process, as the car of Juggernaut crushes out many lives who seek to expiate their sins and thus gain an entrance to paradise; so she had been submitting, and to give up everything for God seemed like taking the beauty out of her life and doing penance; but she so longed for God that she was willing even to submit, if need, to all that was cold and stern and hard; but when she did submit, then the fulness came into her soul and she found Christ everything: the sky was bluer, and the air was sweeter, and life was so joyful, and husband, mother and friends were dearer than ever, and she found that she had only given up what was cold, stern and hard, and her days had gone on in endless song. She remembered a fearful storm on the Red Sea, when the captain said they had struck the tail-end of the typhoon—how above the fury of the storm and the tumult she could hear the captain's voice and felt secure. So, though the storm of life may rage, she could hear the Captain's voice and knew that He would guide her safely to the haven. She was glad it comes to little ones and simple ones. She knew nothing of theology or logic, but she knew that whereas she was blind, she could now see. For twenty years she had an experience of ups and downs, but for four years she had not seen an hour when her faith had not taken hold of God, and in sunshine or storm, on smooth sea or rough, she realized that her bark had been going on toward the haven.

TRUST HIM FULLY.

Rev. Mr. Reuss.—When he came in the room and heard them singing, "Jesus sought me when a stranger," the tears came in his eyes as he thought of the Saviour's love; and then how his heart rejoiced, as the Word was read, how Christ so loved the Church that He gave himself for it, that He might sanctify and cleanse it. The first was grand, Christ seeking the lost sheep—but had loved him so, that He sanctified him. He had no trouble in consecrating himself fully to God, but he had to learn to trust. He would believe for a little while and then let go, but he had without any special demonstration to take God by faith. We must not only con-

secrate ourselves to God, but we must trust Him fully.

ACCEPT THE GIFT.

Rev. Bro. H—— said that he had stood alone among the Germans for some time as a bold professor of this blessing, but he praised God for the work He was doing among his countrymen. He blessed the Lord that David had found his Jonathan, and that David with his armor-bearer had ventured into the camp of the Philistines and taken it. (Referring to a meeting held at the German mission.) He was there in the heart of the fight and the Lord had put a hallelujah in his soul and the people heard it. At the time he came into the light, after many struggles in the wilderness and trying to good resolutions to overcome sinful tendencies, he came to a point where he felt he must have this blessing or die, and he found out that it was not by anything he was, or could do, that he could merit, but by the grace of God. We cannot merit grace, it is a gift; and if a gift, we can have it *as we are*, and have it *now*.

I WILL TEACH YOU.

Sister Dawson said many had told how they sought God, but she must tell how God sought her. One Sabbath morning as she went to her room, peaceful and joyful, and bowed before God, a voice came saying: "God has a controversy with you." This was new language to her, and she said, "What, Lord, does this mean?" and the voice came again, "God has a controversy with you." And she said, "For what, Lord? Thou knowest that I love Thee, and love to submit to Thy will." "But you do not love to enjoy my will," was the reply. She said, "Yes, Lord." "Are you willing to profess that the blood cleanses from all sin?" "No, Lord, I can't do that;" and then she reasoned about her infirmities, &c. She had not known that her will was opposed to God, but the light flashed on her, and she saw that she was not wholly given up; but she said, "Lord, help me and I will do it." And O, how He stooped to her ignorance and weakness and saved her through and through! And He kept her by His power every moment.

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;

And, gathered into one,

To our high calling's glorious hope,

We hand in hand go on."

MRS. HAMLINE TO A FRIEND.

The following letter of Mrs. Bishop Hamline presents important points which will be helpful, we believe, to some of our readers.

Dear Sister:

What you say of the soul during periods of physical weakness and weariness, with pressing duties and *annoying* trials, I can fully appreciate. At your age I was subject to such states and trials. But then, constitutional and mental elasticity ever supplied recuperative power, and if I may say so, gave grace opportunity to work. Now, the feebleness of age, with its infirmities, throw me prostrate on the arm of mercy with no action but that which grace supplies. Is this intelligible? We are ever utterly helpless as to our spiritual life, yet, certainly some physical conditions are more favorable to its growth than others.

But there are "great and precious promises" suited to every possible want of humanity. "We have not an High Priest who cannot be touched," &c. "He knoweth our frame, He remembereth that we are dust." "As a father pitieth his children," &c. And how is that? *the sick less than the well ones?*

On entering my closet a few weeks ago, crushed by a sense of unworthiness and want, this glorious promise came sweetly to my aid—I had often thought of it, but never *felt* it as then—"My God shall supply all your need, according to His riches in glory, by Christ Jesus." As I confessed my unworthiness, and told Him over, one by one, my deficiencies and wants, the promise repeated, "*all your need,*" and "according to His riches," &c. How wonderful, "*Riches in glory, by Christ Jesus.*" What we want is, continually to "*feed on Him in our hearts by faith.*" Truly may we say—

"Thou, O Christ, art all I want;
More than all in Thee I find."

Dr. J—— has never, that I know, wavered in his profession of perfect love. But we must expect opposition to a doctrine so probing to the human heart. It is opposed by some and ridiculed by others, strange to say, in the M. E. Church, where it has ever been a standard doctrine—and while it is spreading in other Churches. How dare *Christians* cavil and trifle, because some who profess this salvation are inconsistent? Does not infidelity urge the same objection against all religion, with as good reason? In my acquaintance, which has been extensive in different portions of the Church, I have found quite as large a proportion of those professing entire sanctification living consistently with their profession, as of professors of justification; and it is to be feared that much of this caviling is merely to quiet conscience, since every person of ordinary intelligence must see that it matters not as to the truth of a doctrine, how professors live, but what the Bible teaches—what God requires of us. And the fact is, the more one portion of the children of a family dishonor their parents, the greater is the obligation of the other portion to honor them.

♦♦♦
FROM MINNEAPOLIS, MINN.

DEAR DR. PALMER:—Some time ago an appeal was made by an earnest Christian woman in Kansas, for books, papers, leaflets, tracts, or anything that could be used in a part of the State which had been scourged by grasshoppers and drought until the people were so poor that they were not able to purchase anything of the kind. Children were walking miles, barefooted, to a little Sunday-school which she and her husband had organized. They were without Testaments, lesson papers, or hymn books; yet, they met and did the best they could to instruct the dear children in the way of life. We read the good woman's letter to the Centenary Church in this city—and offered to forward to Kansas any contributions of literature they would like to send. The result was a nice, large box was sent—and to-day

we have an acknowledgment of it. And Mrs. W— writes thus of a part of the literature—the beginning of great things, we trust, to be accomplished by this box of seed scattered in Kansas:

"You will be pleased to learn that the literature you sent is accomplishing so much good. Two members of our society have been led into the light of perfect love through the plain teachings of the Guide to Holiness, and all are seeking the same great blessing. And the book whose title is the 'Power of Prayer,' is doing wonders. It has found its way into a family where the man has been one of the most obstinate sinners I ever met, and while his wife was reading aloud to him the tears trickled down his face, and he said he believed every word of it was true."

I send you this, dear Dr. Palmer, that your heart may be encouraged, and that you may help us out West in praising the Lord—and also to say that if you have any back numbers of The Guide for gratuitous distribution, I think that they would be wisely used if sent to Mrs. H. G. Whiteman, Shibboleth, Decatur Co., Kansas. Yours with Christian love, saved wholly through the blood of Jesus,

LUCY E. PRESCOTT.

POWER OVER TEMPTATION.

ANNIE A. CLARK.

The enemy of souls is too zealous for his cause, too anxious to dash the cup of endless happiness from mortal lips, to allow one of God's children to go unmolested. He labors hard to impede the onward progress of those whose steps are pressing toward the goal. Yet, how fruitless are his attempts to overthrow the *fully saved* saint of God, while trusting in Jesus! He may succeed in annoying, he may make the way a little rougher to traverse by planting thorns to pierce our weary feet.

The faithful soldier when commanded to march, moves forward with courageous step. He fears not to face the enemy and the fight. Not a moment are his weapons laid aside, although fiercer grows the contest. He sees no time to falter until victory is emblazoned on his banner. Then with shouts of triumph he takes the victor's palm and enters into

sweet repose, which he fought so hard to win. So should we, dear reader, who have enlisted in a holy warfare, "endure hardness as good soldiers," and fight manfully until we win the crown immortal.

"Ye are they," says the world's Redeemer, "who have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me. Him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

THE GLORIOUS MYSTERY.

(Col. 1: 27.)

ESSIE E. MCKENNEY.

Dear, blessed Lord, low at Thy feet
I fall, and prostrate thus I seek
To know this precious truth so sweet,
So full. A child become, that Thou
May'st give to Thine own little one
A glimpse of what unto the world
Is all unknown, but unto those
Who seek, rich treasure hidden.

To Thee, dear Holy One, I come,
And in the name of Him, who for
My soul a ransom gave, so full and free,
Which now He claims, all for His own.
In that dear name I plead an answer
To my heart's desire. This glorious mystery
To souls, blood-bought, so freely given—
What meaneth this, this boon from heaven?

Hushed is my spirit, as the voice divine
Speaks in an undertone of love so pure
And clear. My heart leaps forth with
Joy unspeakable, while all its inmost depths
Are stirred, as faith receives the answer
To her prayer. Christ dwelling in thy soul
Becomes the hope of glory *here*,
The eternal weight of glory *there*.

O glorious hope! my soul, entranced,
Revels in joy at the transporting thought,
That unto *even me*, my Saviour, Prince,
Offers His own right hand of fellowship.
He deigns to crown me with His smile,
Unites my will with His, in service sweet,
Or if He deem it best, to share
With Him the cross, and suffering.

I thank Thee, blessed Trinity,
For this soul-glimpse of love divine.
Now, with one throbbing, heartfelt prayer,
I onward press, to know still more,
Until the end shall come, when
Life shall have begun, and I rest
Satisfied. Till then, I wait
The full revealing of eternity.

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!

Forever be Thy name adored;

I blush in all things to abound;

The servant is above his Lord."

—Charles Wesley

—I. N. Kanaga, Newark, N. J.:

"Jesus comes, He fills my soul!

Perfected in love I am;

I am every whit made whole,

Glory, glory, to the Lamb."

"Sin has no longer dominion. The idols are cast out, and Christ is enthroned in my heart. A glorious habitation is my heart now through the Spirit—a happy, loving, grateful temple of the living God!"

—Emma Farmer, West Philadelphia, Pa.:

"I have a word to say for Jesus who is so good to me. He keeps me every moment. I hope to sing the new song. I am often cast down when I see so many around who have no interest in the precious blood of Jesus. I would take every one of them to the Saviour if I could."

—Betsy Thayer, Readsboro, Mass.: "I am a poor widow, almost eighty-three years old, partly blind and deaf—but not too deaf to hear 'the joyful sound,' or too blind to search the blessed Bible, and other good books. I prize The Guide, could not well do without it. I have been a follower of the Lamb for over sixty years. My life has been one of trial, but I have ever found a friend in Jesus. In all my trouble He has been my refuge."

—C. A. Shaw, Newfield, Me.: "Jesus is much more precious to me than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. He is exceedingly sweet to me to-day, and He was in my sickness the 'one altogether lovely.' I found this great grace which He has so lovingly poured upon even me, *amply sufficient* in days of feebleness. I think it worth while to be sick sometimes, just to know how very

precious *dear* Jesus can be to one in sickness. He seems like a great Fountain of sweetness in which there is not one bitter drop. Truly the Lord hath led me into a wealthy place—'a land flowing with milk and honey'—where the flowers are always in bloom, and the birds are always singing, Glory to God in the highest! I am nothing at all, but Jesus Christ is my glorious *all in all*."

—Mrs. L. P. Heddens, Burlington, Kans.:

"I experienced a change of heart May 19th, 1854. From that time I was interested in the subject of holiness. For years I was seeking the blessing, more or less. But not until July, 1871, at a Camp-meeting near Burlington, did I consciously realize that Christ was my Saviour from all sin. To-day I am saved through the blood of the Lamb."

—Julia F. Mays, Meriden, Kans.: "The promise is, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' I was thirsting for ten years, but I wanted to feel that I was filled before I was willing to believe. But, thank God, while reading The Guide I was enabled by divine grace to take hold of the promise by naked faith, and I was 'filled unutterably full of glory and of God.' Eleven years have passed away, but praise God, I have 'the anointing that abideth.'"

—T. O. McCall, Franklin, N. Y.: "I can say with the Psalmist, 'Great peace have they which love Thy law: and nothing shall offend them.' God's Word is wonderful to my soul. 'The testimony of the Lord is sure, making wise the simple.' Jesus is saving me to the uttermost. All I have to do is simply to trust and follow Him. I am filled with peace in believing."

—Mrs. Sarah A. Houts, Orion, Wis.: "I am truly thankful to be able to testify of the power of Jesus to save to the uttermost. I was enabled twelve years ago, by the Holy Spirit's guidance, and the teachings of The Guide, to enter the land of rest from inbred sin, the land of perfect holiness. To-day I am sweetly resting under the blood that cleanses, for which I would ever praise the blessed Trinity."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look
Where hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

—John Keble.

BIBLE HOME-LIFE—ISAAC.

Isaac was more conspicuous in his domestic habits than in any public act. He was a lover of home-life and devoted himself earnestly to the means whereby he might bless and elevate his household.

First.—He had a devout, meditative mind. It is recorded that on the day of his introduction to Rebekah, that "he went out to meditate in the field at even-tide." Good men have ever delighted to be alone with God, to commune with Him, and derive thence an inspiration for life's solemn duties and verities. In the midst of his meditation "he lifted up his eyes, and saw, and behold, the camels were coming. And, Rebekah, when she saw Isaac, lighted off the camel." God often crowns hours of holy meditation with heavenly benedictions.

Second.—Isaac was a devoted and affectionate husband. "He loved Rebekah,"—she was worthy of his love, a beautiful, congenial help-meet, the gift of heaven to "the son of promise." His ardent love for his chosen companion, however, once betrayed him into grievous sin, a falsehood, for which he suffered. Fearing the Philistines, he was led in an unwary hour to say, she was his sister. The best of men, in their highest moral estate, have a liability to sin, but grace should assert its sway in all circumstances.

Third.—Isaac was a wise provider for his household. Good men, holy men, must be industrious, wisely filling their providential spheres. To expect God to provide for personal or family need, without forethought or becoming activity, would be unwarrantable presumption. There was a famine in the land, and in the extremity Isaac was disposed to

flee into Egypt. God prohibited this, and His servant, obeying His voice, set himself to the cultivation of the soil—"he sowed in that land, and received in the same year a hundredfold." "The willing and obedient shall eat the good of the land."

Fourth.—He steadily maintained the family altar. In this he imitated his father, Abraham, who ever kept the fire of devotion burning on his family altar. Isaac's servants, it is recorded, in digging wells, were robbed of them again and again by the Philistines. But the man of God would not strive, nor allow his servants to strive. At length they came into quiet possession of one which they called "*Rehoboth*," which signifies, "*The Lord hath made room for us*,"—and there the tent was pitched and the home-altar erected, calling on the name of the Lord. More on these points hereafter.

—“The kindness of some is too much like an echo: it returns exactly the counterpart of what it receives, and neither more nor less.”

TO A YOUNG FRIEND.—Frances Ridley Havergal wrote: "When the Holy Spirit stirs up a heart to feel uneasy, it is very solemn, because it is His doing; Satan will do his best to say, 'peace, peace, when there is no peace.' It is very solemn because it results in either grieving that loving Spirit by stifling His call, or in passing from death unto life, the one or the other—I know of no other alternative. Which shall it be? Don't linger just outside the gate of the city of refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And O, have you never thought that it is not merely negative, not merely *not safe*, but unless your sins *now* are on Jesus they are *now on you*, and God's wrath is upon them and so upon you? It is a tremendous question, *Where are your sins?* on you, or on Jesus?"

HOME SUGGESTIONS FOR JULY.—Do you expect to go to Camp-meeting this summer and take with you unsaved children or other friends? If so, make them subjects of importunate prayer before going, and as you go. Set your *holy ingenuity* to work, to compass their salvation. *Home Reading*, and at the summer resort.—Take a Concordance and see how many promises to the *family* you can find.

Home Singing.—Bring into use the new song, "*The Child of a King*," and that time-honored hymn, "*The God of Abraham Praise*,"—No. 1075 in our Hymnal.

Pious Exercises.—1. Before going to the favorite summer resort, let your children do some kind act for a family obliged to stay at home. 2. Set your children to work to bring out all the passages of Scripture they can about God's goodness and power in nature.

CROSS WORD ENIGMA.

My first is in sit, but not in walk ;
 My second in laugh, but not in talk ;
 My third is in soon, but not in late ;
 My fourth is in house, but not in gate ;
 My fifth is in ditch, but not in creek ;
 My seventh in mind, but not in heart ;
 My eighth is in meet, but not in part ;
 My ninth is in band, but not in tie ;
 My tenth is in bran, but not in rye ;
 My eleventh in cold, but not in wet ;
 My twelfth is in spurn, but not in fret ;
 My thirteenth in crush, but not in lift ;
 My fourteenth in meal, but not in sift ;
 My fifteenth in find, but not in keep ;
 My sixteenth in hold, but not in reap ;
 My seventeenth in walk, but not in leap ;
 My whole is what all must have who live

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

THE LITTLE WANDERER.

DEAR CHILDREN :—Looking out of my window one cold morning, I saw perched on a tree a beautiful canary bird. I knew it must be a wanderer and had come from a warm, cozy home in some nice parlor, where it had plenty of food and kind friends who loved it. In its pretty cage it had been chirping and singing every day, and at night tucked its head under its wing and went to sleep in safety and comfort.

I thought, poor little birdie ! Now you have left your good home and come out in this wintry air, and without food and shelter from the cold you will surely perish. My heart ached, and I could hardly keep the tears back. I thought, O, if it would only come to me I would take it in the window and give it food and shelter till its owner could be found ; but it wouldn't come near me. From branch to branch it flew, till at last it flew far away out of sight ; and then, with a sigh, I said, "Ah, poor birdie, *sad, sad is your fate* for wandering away from your home !"

And then I thought of something sadder still. A little boy who had been a Christian, and I used to see him in the Church prayer-meetings and Sabbath-school, singing the sweet hymns, and heard him say he was so happy and found such delight in serving God. But some boys who loved to go to circuses and other places of wicked amuse-

ments, persuaded the good boy to go with them ; and so he left the dear Saviour, his best friend—left his Church-home where he had been so happy, and sought pleasure in the sports and the follies of boys who cared not for God or anything good. I saw the dreadful danger of the poor boy, and tried to save him, but like the bird which flew away from me, he turned away, and went farther and farther into sin till he was ruined.

This has been the sad case of many a dear boy and girl who once were Christians. Like the silly little bird that left its home, they found "the way of the transgressor is hard."

Christian children, don't wander away from Christ, keep very close to Him. Don't listen to wicked children when they would entice you into the ways of sin, but ask God every day to keep you from doing wrong and going astray. *Remember the wandering bird.*

A WILLING SACRIFICE.

Some years ago a minister was called to see a little girl seven years old, who was dying. She lived in a back street. When the minister got there a woman showed him where the child was, and he sat down to talk with her.

"What do you want, darling ?"

"Well, sir, I wanted to see you before I died."

"Are you dying ?"

"Yes, sir."

"Would you not like to get well again ?"

"I hope not, sir."

"Why not ?"

"O, sir, ever since I became a Christian I have been trying to bring father to Church, and he won't come: and I think if I die, you will bury me—won't you ?"

"Yes, darling."

"Yes, I have been thinking if I die father must come to the funeral ; then you will be able to preach the Gospel to him, and I should be willing to die six times over for him to hear the Gospel once."

She died, as she had expected, and just before the time she was to be buried the minister was himself taken sick, and could not attend the funeral. But some time afterward a rough-looking man called upon him and held out his hand.

"You don't know me ?"

"No, I don't."

"I am the father of Mary—the father she died for. I heard as how she said she would die for me six times if I could only hear the Gospel once. It nearly broke my heart. Now I want to join the inquirers' class."

He did join and became a true friend of Christ. The little girl was truly walking in the footsteps of Jesus, because she was willing to die, even in order that her father might be saved from his sin.

QUESTIONS FOR TRY COMPANY.—1. What birds were used in sacrifice? 2. What battle was fought on Mount Tabor?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

MRS. ROENA HERRINGTON VANDEVER

Died near Burlington, Coffey Co., Kansas, Nov. 24, 1881. She was born at Salem, Washington Co., N. Y., Sept. 7, 1839. She experienced religion at 15 years of age. Soon after, her parents emigrated to Kansas, where she joined the first Methodist class formed. Naturally shrinking and timid, although of a mirthful and cheerful disposition, it required no little moral courage in the early days of Kansas to stem the tide of worldliness. Among other amusements, dancing was so popular that it was connected with every social gathering. She, however, never participated.

A few years subsequent to her marriage, her health failed. Those were days of great trial. After months of suffering, bringing her near the grave, she was partially restored. Bereavements and trials awaited her. A little son two years old suddenly died, and her dear companion followed in the fall of 1874.

She had long been deeply interested in the subject of sanctification, and resolved to be all the Lord's; not, however, experiencing the blessing until New Year's, 1876. For this rich grace she magnified the Lord greatly. The seal was indubitable, the enemy was never able to gainsay it. No audible language, she affirmed, was clearer than the words, "The blood of Jesus Christ His Son cleanseth me from all sin." The five remaining years of life, like the pathway of the just, shone brighter and brighter unto the perfect day. In the March following, she was called to part from another bright little boy, two years and a half old. But the Good Shepherd who gathers the lambs to His bosom, tenderly supported the dear mother. She exclaimed, when she discovered her babe was dying, "I have never

taken little Charley off the altar!" The only desire for restored health was that she might work for the Master. After her sanctification she scrupulously set aside one-tenth of her income for benevolent purposes. Through a complication of diseases, health gradually failed, and the last twenty-two months she was helpless.

During this period she was marvelously sustained by divine grace, always triumphing throughout those weary months of intense suffering. When too low to hear reading, the sweet promises presented to her mind were a source of infinite comfort—they were spirit and life. Her pastor and Christian friends testified that her room was indeed the vestibule of heaven. She died in full sight of the City of which "the Lamb is the light thereof." We knew that our precious sister had at last entered her home in the heavenly mansions. MRS. L. P. HEDDENS.

FRANCES E. McCAGUE

Died at Stratford, Ont., Can., Sept. 3rd, 1881, aged 55 years. For nine years she lived in the enjoyment of full salvation, and under its blessed influence, and the constant communion which she had with the Lord Jesus Christ, she had abundant support under the trials and afflictions of life. It was indeed refreshing to sit down and hear her tell of the power of saving grace. Our sister was a great lover of *The Guide*, and used to say that she thought it was a long time in coming.

For three years this saint of the Lord was a great sufferer, under the influence of a distressing disease. She lived alone, in circumstances of indigence, dressing her own wounds, even the day before she died. The night preceding her departure, several ladies were present, and she remarked, "I am not saying anything, Mr. Chenoweth, but you know *it is all right*."

She patiently endured her sufferings until life's close, in blessed hope of a glorious immortality. Under the supposition that there might be money coming to her from England, she made a will, making provision therein for an amount to come to the Publisher of *The Guide*, to spread holiness literature. JAMES CHENOWETH.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

The Lord is carrying on His work gloriously, and by instruments of His own choosing. The Salvation Army of England, by their successes, is compelling the Church of Christ to acknowledge that God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence."

INDIA.—The *Friend of India* states that there is a remarkable religious movement in Eastern Bengal, several thousand native Christians having left the Catholic communion to join the Protestants.

CEYLON.—There is a greater degree of religious interest in Jaffna College, Ceylon, than has been known during the eleven years of its existence. At the beginning of the year thirty of its students, young men in the prime of life, decided to begin a Christian life. In the Tillipally Training School all but two of the boys publicly signed themselves as Christians at the last Government Census.

SIDON.—The Church in Sidon, under the care of the Presbyterian Board, is enjoying extraordinary prosperity. Fifty-nine have been added to the Church, on profession of faith—an addition greater than the whole Church membership in 1880. The scholars in attendance upon the schools have increased about 500. There are now 1,550 pupils, and a Protestant population of 1,542.

AN INDIAN TESTIMONY.—A young In-

dian came to a missionary with the New Testament in hand, asking: "Please find for me the verse which says that Jesus' blood cleanses from all sin. That verse warmed my heart, and now that I have heard my mother is sick, I want to carry that word to her." And carry it he did, over one hundred and twenty intervening miles, to the bedside of his heathen mother.

MOODY'S BOSTON WORK.—Rev. A. J. Gordon, writing of Mr. Moody's work in Boston, says: "We took into our own Church twenty-six converted drunkards. After five years, a careful weighing of their names shows that eighteen of the twenty-six have been entirely without reproach, living exemplary and devoted lives; three have stumbled once or twice, but are now maintaining an orderly walk; one died a most triumphant death, after having witnessed for three years a good confession; and one having moved away, has been lost sight of."

THE SALVATION ARMY.—It is not only the illiterate who are attracted by the peculiar methods of the Salvation Army. One of the scholars of Balliol College, Oxford, after taking the first place in the Indian Civil service examination, has thrown up his Indian prospects for the sake of laboring with the Army in England. Although he cannot, in college, wear the uniform of the Army, he makes known his connection with it by wearing the letter S on his collar. It is stated that other students of Oxford are in sympathy with the Army, and it is expected that an outpost will soon be established in the town. A more convincing proof, however, of the growing recognition of the Salvation Army in England is seen from the fact that on a recent communion Sunday over four hundred members of the Army presented themselves at one of the parish Churches to receive the sacrament of the Lord's Supper. The service was conducted by the rector of the parish, and at its conclusion the rector expressed the wish that such a service might be repeated every month. Several of the Congregational ministers of London have also signified their willingness to co-operate with the forces of the Army in their efforts to reach the irreligious masses of London.

REVIVALS AT HOME.

It is a glorious fact that earth and heaven unite in giving praise to Him who sitteth upon the throne, and to the Lamb that was slain for us, when sinners are brought from darkness and from the power of sin and Satan unto God. The Church of God may rejoice and send her hallelujahs to unite with the upper choir of the redeemed company. Sinners are being saved.

NEW YORK STATE.—Rev. Dr. Talmage's Church, May 7th, received over 160 new members on confession of faith,—among them, a son of the late Dr. Norman McLeod, of Glasgow.

—The Jewish Mission work, under the labors of Rev. J. Freshman, in New York City, is progressing favorably. The congregations are good, services spiritual, and some have been converted. The Lord's Supper was celebrated on a late Sabbath, and was a time of interest.

—The German M. E. Church, 55th St., New York City, Rev. C. Reuss, pastor, is enjoying seasons of refreshing, a number recently converted, and some wholly sanctified.

AMONG RAILROAD MEN.—Miss Jennie Smith, of whose remarkable recovery to health from physical helplessness our readers have been fully informed, with a friend, Miss Adelaide Sherman, has been holding a series of meetings at various points on the line of the Baltimore and Ohio railroad, for the benefit of railroad employees. These Christian women have proclaimed a Gospel of pardon, of moral power, and of temperance. They have secured many hundreds of conversions; and all these have dropped the fatal glass as they became disciples of Jesus. The work has been a wonderful one in every respect. 1,000 converts reported.

OHIO.—Holiness Meetings are in progress in Trinity M. E. Church, Cincinnati—Rev. J. W. Bushong, pastor—with gracious results. Rev. W. McDonald, Rev. C. F. Creighton, and Mrs. M. A. Clift have been aiding the pastor.

—Rev. E. K. Nichols, of Richmondville, as the result of five protracted meetings, has received 97 probationers. Brother and sister

Frame, *Friends*, have rendered effective aid. Rev. J. H. Barron, Greenwich, has received 65; Salem, Rev. J. S. Glascock, 150; Portersville, Rev. L. F. Portle, 78; Norwalk, Rev. J. W. Mendenhall, 53.

—Mrs. M. E. Lowry has been engaged two weeks in revival services at "*Lakeside*," and about 30 conversions occurred.

—At *Kalida*," the pastor, Rev. Francis Brook, has been aided in special services by Rev. J. H. Weber—70 conversions reported.

MINNESOTA.—The labors of Rev. Thos. Harrison promise to be as fruitful in *St. Paul* as in Cincinnati. The second night the house was packed, and the altar filled. The 3d inst. was the 29th day, up to which 300 had been at the altar. The evening of the 2nd was a time of wonderful power—50 at the altar, 20 conversions.

KENTUCKY.—At Nanceburgh, Rev. E. C. Holland, pastor, has been aided by members of the Southern Holiness Association, and others—resulting in between 80 and 100 conversions, and 25 wholly sanctified.

IOWA.—At North Burlington, Rev. L. O. Leonard, pastor, prayer has been answered, and a gracious Divine visitation enjoyed—150 have professed conversion.

—Brother E. Bates writes: "My sojourn in "*Millersburg*" was pleasant and profitable. The Lord poured out His Spirit on the town and surrounding country, and many homes were made glad. About 160 united with the Methodist Churches."

INDIANA.—Dr. L. W. Munhall writes from "*Peru*:" "I am here holding meetings, and about 150 have professed faith in Christ."

REVIVALS ABROAD.

CANADA.—Revival services in the Spadina Avenue Church, Toronto, are increasing in interest and success, souls are converted in every service, and persons of all ages are being reached.

SCOTLAND.—Mr. Moody is having a wonderful and most successful crusade against drunkenness, and, by getting hundreds of poor drunkards to accept Christ, in His strength they are strong and so are now able to stand. Meetings crowded to overflowing.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

FROM MRS. PHEBE PALMER'S WORKS:

—"Any spiritual manifestation which may not, *in all its aspects*, consist with the written Word of God, is questionable."

—"Refined sentimentalism, or anything that the common mind, imbued with the spirit of Christ, may not readily apprehend, should surely be avoided."

—"The Bible speaks of no *third* state, higher than a state of holiness; it only admonishes us to go on "*perfecting holiness* in the fear of the Lord."

SUMMER RESPONSIBILITIES.

THE summer brings great privileges, and great responsibilities. During "the heated term" the Church is largely represented in the "FOREST TEMPLES." Thither large numbers of pious worshippers repair, to hold communion with God amid magnificent natural surroundings. This is a privilege to be highly prized. By the seaside, and on mountain eminences, these attractive TEMPLES are found. To worship under the exhilarating influences of mountain or ocean breezes, where flowers and fruit abound, and "every prospect pleases," is delightful. Pure thoughts, pure aspirations, pure affections, should surely be engendered amid such scenes. We desire our readers to note,

First.—That there are journeying responsibilities. No Christian should go to the mountains, or to the seaside, during the summer months, without remembering that God has a peculiar claim upon this season—"Thou hast made summer!" declares the Psalmist. It is a

gift from our Heavenly Father—bright suns, invigorating breezes, gorgeous scenery, beautiful flowers, luscious fruits—all our Father's precious gift.

Shall we make Him no suitable return, shall we be unmindful of our responsibilities? No! To God's holy ones, especially, we appeal. Be it mountain, or seaside, begin each day with God—in praise and prayer. Ask for a daily commission as you devoutly ask for daily bread. "To whom shall I be made a savor of life unto life this day? To my parent, my wife or husband, or child—which? Shall it be to the proprietor, or guest, or humble servant, at the hotel or boarding house? I must, O, I *must* lay a saving hand upon some immortal soul each day! To the wanderers along the beach, or those climbing the mountain-slopes, I must speak." These are thoughts that may well possess a holy mind. It will not do simply to be present at Sabbath or week-night services. Every one who has a heart glowing with love to Jesus should be at work—daily, nightly, all summer, at work—personally at work, in quest of souls, blood-bought souls, exposed souls, souls trembling on the brink of ruin! To this end be well prepared with the weapons of spiritual warfare—have plenty of tracts on hand—be sure to put a large package in your trunk. Sow, sow everywhere, sow seeds of truth, "*sow beside all waters.*" And let the light of holy consistency, consistency on the piazza, at the table, in outward roamings—holiness in the whole spirit and life, put a seal, an imperishable seal upon the words of warning and entreaty spoken to the unsaved. By the majesty of a life full of *Christian* adornments, compel the most thoughtless to say, "*That testimony strikes my heart!*"

Second.—Stay-at-home responsibilities. This is much the larger class—the *Stay-at-Homes*. The pressure of business, the lack of means, sickness—these, and many other causes, compel multitudes to forego the privileges of the summer resort. They must pursue their avocations under the broiling sun, the big drops of perspira-

tion daily covering the brow. Or, in some confined chamber, amid hot days and hot nights, with but few comforts—full of pain, and weariness, and tossings, many pass the summer. O, ye summer toilers, in the harvest-field, in the workshop, in the factory, ready often to faint, stand up for Jesus! Amid sweat and toil and conflict, be brave, be patient—sing praises, look heavenward—the breezes of Canaan will surely fan your burning brow!

And, ye home-sufferers, pale, emaciated, full of pain—your sufferings, after all, do not come within speaking-distance of your Lord's. Amid your pain, and weariness, and disoomfort, keep your eye steadily on Jesus! Make your room a place of testimony for Him. By fortitude, by a smiling countenance, by joyous words, by unshrinking devotion, measure up grandly to *your* summer responsibilities! Thus, *traveling* saints, and *stay-at-home* saints, may join their voices—united, clear, strong, mighty—for JESUS!

—"He shall testify of me." Who, blessed Jesus? Why, the promised Comforter. What a witness! Does He bear His all-comprehensive, burning testimony of JESUS in your soul?

LOOSE THE BANDS!

There are bands upon the necks of many of God's people. So it was with ancient Israel—hence the call made by Isaiah: "Loose thyself from the bands of thy neck, O captive daughter of Zion!" What a spectacle! Zion, the chosen of the Lord, designed to be free, gloriously free, and going forward terrible as an army with banners, with aggressive, all-conquering energy—Zion, thus highly commissioned, sitting in the dust, with bands upon her neck! Be astonished, O earth!

And how many now in our spiritual Zion, are alike enthralled, humiliated, dishonored. Remaining carnality, prejudice, fear of man, love of popular applause—these are the bands upon her neck. And, ministers of the everlasting Gospel, too, share in this humiliation. Many an ambassador of Christ in the pulpit has bands

upon his neck. O, that the whole Church would strike for freedom—freedom from every sinful stain—from every spot and wrinkle free! Prophecy among the slaves—let the voice from heaven pierce the dormant soul—"Awake, awake, put on strength, O Zion—shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!" Help the slaves to assert their liberty. Ye who know that "whom the Son makes free is free indeed," help them to loose the bands from their neck, that we may have a disenthralled Church.

—"Your joy no man taketh from you." There is something, then, that neither winds, waves nor flames can wrest from us. Joy, joy in the Lord. Praise His dear name!

A DIFFUSIVE HOLINESS.

The holiness forces are not half aggressive enough. We need to gird on the sword and go forth to glorious war. There is a *personal* work for every one who has tasted of the good Word of God, and felt the powers of the world to come. It is very well for the friends of holiness to gather together to sing and pray and testify, qualifying for onward movements.

Suppose each one enjoying full salvation should immediately select a subject for prayer, and effort,—wise, earnest, persistent effort. Where is there one so isolated in position, so shut off from Church sympathy, so devoid of influence, as to be unable to lead a soul down into the all-cleansing Fountain. In every Church, in city and country, there are hungry souls, waiting for just such an advance. They wonder, in fact, why that cleansed one does not come and lead them under the blood—just as sinners outside of the Church cry, despairingly, "*No man careth for my soul!*" The holiness forces might thus be doubled this summer. Missions, Sabbath schools, temperance bands, recognize this power, why not holiness people?

The Round Lake Convention will, we hope, be suggestive of advance movements.

WORK FOR THE MONTH.

FROM "THE EARNEST MINISTER,"

—"The world will not be saved until the Church becomes more impertinent, *impudent*, aggressive."

—"We want *soul-harvesters*, who will go where souls are, and raise an excitement."

—"We want laborers who will, in some way, get out of the net-work of Church *proprieties*, in which so many are slaves and, going forth, labor anywhere, like the free sons of God."

Rev. R. V. Lawrence.

"Worth to my meanest labor give,
By joining it to Thine!"

I. CLOSET WORK.

SCRIPTURE CALENDAR—JULY.

1. Lam. 3; 26. 2 Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psa. 125; 4.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 128; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23-24. Psa. 25; 4.
7. Ephes. 4; 22. Psa. 4; 3. Psa. 41; 4.
8. Matt. 16; 24. Psa. 126; 6. Heb. 13; 6.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psa. 51; 2.
10. Matt. 6; 3-4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job. 5; 17-18. Isa. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 23.
15. Matt. 10; 28. Nahum 1; 7. Psa. 23; 21.
16. Exod. 14; 13. Job 5; 19-20. Psa. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8-9. Neh. 9; 17.
24. Psa. 55; 22. Psa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Psa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16-17. Psa. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 28; 20. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psa. 84; 5.

TOPICS FOR BIBLE STUDY.

—Dr. Harris, in all his wills, renewed this legacy:—"Item—I bequeath to my children, and to my children's children, each of them a copy of the Bible, with this inscription upon it, "*None but Christ*,""—(Col. 3: 16.)

MORE LESSONS FROM PROVERBS.

First Week.—UNCERTAIN RICHES—"He that trusteth in his riches shall fall,"—Prov. 11: 28. Danger of trusting in riches—examples—consequences.

—"Good men, like St. Gregory and Luther, have feared lest they should have their portion, like Dives, in this life—bad men, that they should not have it."

Second Week.—CHRISTIAN LIBERALITY—"There is that scattereth and yet increaseth," &c.—Prov. 11: 24. Beneficence—New Testament standard—counsels—instances—encouragements. Bunyan said—

"A man there was, some called him mad,
The more he cast away the more he had."

Third Week.—WISDOM—"A man shall be commended according to his wisdom,"—Prov.

12: 18. What it is—how obtained—how manifested—its rewards.

—"The intellect of the wise is like glass: it admits the light of heaven, and reflects it.

Fourth Week.—PRECIOUS MEMORY—"The memory of the just is blessed,"—Prov. 10: 7. By whom—how—and for what reasons—are the just remembered. Note Bible examples.

—"A dying saint said, triumphantly, 'Christ in His person. Christ in the love of His heart, and Christ in the power of His arm, is the rock on which I rest; and now, *Death, strike!*'"

SPECIAL REQUESTS FOR PRAYER.

—"Prayer is the rope up in the belfry: we pull it, and it rings the bell up in heaven."—*Christmas Evans.*

Th—, Ill. For a family, that they may be all wholly saved. Nebraska: A mother, for the conversion of a son-in-law, and that she may have a clear evidence of full salvation. C—, N. Y.: For one who is resisting God's Spirit—for an aged man between 70 and 80, unsaved—for a wayward son—and that the sister sending these requests may have Divine direction. S—, Ohio: A mother, that herself and son may be perfected in love—and for a daughter that she may have a clear evidence of her acceptance. H—: A mother, for the conversion of her son, he is given to strong drink. C—, Ill.: For a daughter, a member of the Church, given to dancing—and for two young associates. Kansas: For the conversion of a lady, four brothers, very wicked, and for three young men, of like character. M—, Minn.: For a daughter, once converted, now far from Christ.

A CLOSET HYMN.

O my God, how Thy salvation
Fills my soul with peace and joy,
Patience gives, and consolation
Which the world cannot destroy!
Praise to God, the glorious giver,
Christ the Saviour of the lost,
And the Comforter forever,
Father, Son, and Holy Ghost!

For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing:
Praise to God the glorious giver,
Christ, the Saviour of the lost,
And the Comforter forever,
Father, Son, and Holy Ghost!

—John S. B. Monsell.

II.—OUT-DOOR WORK.

1. Resolve to speak to some one on personal religion each day while you remain at the summer resort.

2. If you remain at home, have some special case on hand to labor for, spiritually.

3. Endeavor to get one Christian wholly saved at Camp-meeting.

4. Write a loving Christian letter this month to some unsaved friend.

5. Scatter some good tracts among Sabbath pleasure-seekers.

6. Comfort some sufferer during the hot weather.

AN EXPLANATION.

We promised to furnish a portrait for this number. But the important historical document came into our hands, forming an embellishment on our first page, and we were led to substitute it for the portrait we intended to insert. We were led to think that this valuable paper, being an exact copy of the original, in the handwriting of Mr. Wesley, would be prized more than a portrait; and being in such a form as to be framed, would be kept for many years in the homes of our readers. We reached the conclusion to make the change not on our own judgment alone, but after consultation with friends. It has cost us something to provide it, and we cannot doubt that it will be highly appreciated.

HOLINESS CONVOCATIONS.

Those positively on the line of holiness, at present announced, are as follows:

SILVER LAKE, near Brandon, Vt., progressing when this greets the eyes of many of our readers, June 23—July 2. "HOLINESS CONVENTION," Round Lake, July 2—two days—followed by the National Holiness Camp-meeting, July 6—16. OCEAN CITY, N.J., July 25—August 3, Rev. J. S. Inskip in charge. FAITH CONVENTION, Old Orchard, Me., July 27—August 4. "DOUGLAS," Mass, under the supervision of the New England Holiness association, July 27—August 7, a grand place for holiness workers. LAKESIDE, Ohio, August 3, continuing over two Sabbaths—two of the Bishops, Rev. T. Harrison, and others, to participate. PITMAN GROVE, N. J., Aug. 1st, Rev. J. S. Inskip aiding. "OCEAN GROVE," August 10—25, preceded by services of interest during July and up to the time of Camp-meeting,—a rich occasion expected. Ohio State Holiness Camp-meeting, Youngstown, O., August 23, continuing nine days—Rev. J. S. Inskip, and others, aiding. Women's Union Holiness Meeting, Mount Tabor, N. J. Aug 29.

We give the meetings above in their order—others may claim attention in our next. We trust at each of these Convocations there will be an occasion of rare interest. To this end we invoke prayer on the part of all interested in the spread of true holiness. Such a series of gatherings of God's elect people should bring fire from heaven upon the assembled multitudes, and be followed with mighty movements for the extension of Christ's kingdom on earth. Pray, believe, work for the summer campaign of 1882.

NOTES.

- Read each page of the cover.
- Show this Premium Number to your friends.
- Be at the Convention, Round Lake, July 4th.
- Let every one going to Camp-meeting be sure to obtain one new subscriber to The Guide.
- We need all the money that can be remitted this month. Those in arrears please take notice.
- Don't go to Camp-meeting without procuring a package of holiness tracts.
- Circulate "Dr. Clarke on Entire Sanctification," as an antidote to Zinzendorfianism—the heresy teaching that Christians are wholly sanctified when converted.
- Sister Welcome's article in our last had the wrong caption—"In the Furnace." She is going on her way triumphing in the Lord—never better.
- Every friend of holiness, not going to Camp-meeting this summer, should work earnestly to send us a new subscriber by August 1st.

THE GUIDE MISSIONARY UNION.

We have been receiving some kind responses to the call made last month—but there is room for many more—this work of sending The Guide to the missionaries must go forward. Pour your gifts into the exhausted treasury.

Brother Hersperger, of Illinois, writes: "I want to do all I can for Jesus. He has taken away my love for tobacco, idle words, and earthly ambition. I enclose \$4.00 to send The Guide to missionaries—hope to have something for William Taylor soon."

GUIDE MISSIONARY UNION:

A. M. Walker, The Dalles, Oregon,	-	-	\$1.00
J. McDowell, London, Canada,	-	-	1.00
B. G. Hersperger, Thawville, Ill.,	-	-	4.00
Mary Matthews, Hadley, Ill.,	-	-	1.00

TAYLOR MISSION FUND:

Mrs. E. D. Pollock, Forest, Ontario, Can.,	-	-	1.00
"S. J. E.," Pleasant Plains, Ill.,	-	-	1.00
Sarah Kyle, Badger Creek, Mo.,	-	-	3.00
C. Wigle, Ruthven, Canada,	-	-	1.00
Maggie B. Haines, Postville, Iowa,	-	-	2.00
R. W. H. Bruet, Muscatine, Iowa,	-	-	1.00
B. R. Freeland, East Portland, Oregon,	-	-	10.00

BOOK NOTICES.

HOLINESS MISCELLANY—Essays, by Dr. Adam Clarke and Richard Watson—Experiences of Bishop Foster, Rev. George Peck, D.D., Rev. Alfred Cookman, Rev. J. A. Wood, Rev. E. M. Levy, D.D., and D. Steele, D.D.

A collection of Essays from different pens on the subject of Christian holiness. It will repay close and prayerful reading. Published by National Publishing Association, 921 Arch St., Philadelphia. J. S. Inskip, Agent.

A PASTOR'S LEGACY—or, a final appeal to the careless, the inquiring, and the believing—by Rev. Anthony Atwood.

This is a beautiful little volume of 211 pages, from the pen of Rev. Anthony Atwood, whose pen and lips have been for many years engaged in extending the triumphs of the Redeemer's kingdom. Published by National Publishing Association, 921 Arch Street, Philadelphia. J. S. Inskip, Agent.

SONGS OF TRIUMPH—a new music book arranged under the supervision of Rev. J. S. Inskip. Published by National Association, Philadelphia.

WE'LL SHORTLY BE THERE.

F. J. CROSBY.

J. R. SWENEY.

1. Not far to the gate of that beau-ti-ful cit-y, Where ties of af-fee-tion are
 2. O harps, that for a-ges have echoed the sto-ry Of won-der-ful mer-cy and
 3. How sweet, as we journey, to pause for a moment And look at the foot-prints we
 4. O bles-sed Redeemer, ere long thou wilt call us To join the great arm-y be-

brok-en no more; Not far to the banks of that clear flowing riv-er, Whose
 in-fin-ite love; O crowns-ev-er-last-ing, laid up for the faithful, There's
 see in our way; The foot-prints of pil-grims who crossed over Jordan, And
 yond the dark sea; They fought the good fight, and their course they have finished, And

D. S.—glo-ry to Je-sus, the land-marks grow brighter: Press

Fine. CHORUS.

streams we shall drink when life's burden is o'er. All glo-ry to Je-sus, the
 one for us all in those mansions a-bove.
 now are re-joic-ing for-ev-er and aye.
 now they in-her-it the king-dom with thee.

on-ward, press onward, we'll short-ly be there.

D. S.

mists are dissolv-ing, Each day we are nearing those reg-ions so fair; All

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DO RE MI FA SO LA SI



AUGUST, 1882.

THE WORD FOR THE MONTH.—"Jesus Christ the same yesterday, and to-day, and forever."—Heb. 13:8.

Reality.

BY FRANCES RIDLEY HAVERGAL.

"Father, we know the *reality* of Jesus Christ."—Words used by a workman in prayer, October 14th, 1875. At another prayer-meeting on the same day, a young Christian who had been witnessing for this "reality" among those who called religion a "phantom" and a "sham," prayed earnestly, "Lord Jesus, let Thy dear servant write for us what Thou art—Thou living, bright Reality! And, urging His plea with increasing vehemence, he said, "and let her do it *this very night*." That "very night" these verses were flashed into my mind; while he was "yet speaking" they were written and *dated*. Does not this show the "reality of prayer?"

Reality, reality,

Lord Jesus Christ, Thou art to me!
From the spectral mists and driving clouds,
From the shifting shadows and phantom crowds,
From unreal words and unreal lives,
Where truth with falsehood feebly strives;
From the passings away, the chance and change,
Flickerings, vanishings, swift and strange,
I turn to my glorious rest on Thee,
Who art the grand Reality.

Reality, reality,

Of grace and glory dwells in Thee.
How real Thy mercy and Thy might!
How real Thy love, how real Thy light!
How real Thy truth and faithfulness!
How real Thy blessing when Thou dost bless!
How real Thy coming to dwell within!
How real the triumphs Thou dost win!
Does not the loving and glowing heart
Leap up to own how real Thou art?

Reality, reality!

Such let our adoration be!
Father, we bless Thee with heart and voice,
For the wondrous grace of Thy sovereign choice,
That patiently, gently sought us out
In the far-off land of death and doubt,
That drew us to Christ by the Spirit's might,
That opened our eyes to see the light
That arose in strange reality,
From the darkness falling on Calvary.

Reality, reality,

Lord Jesus Christ, Thou art to me!
My glorious King, my Lord, my God,
Life is too short for half the laud,
For half the debt of praise I owe
For this blest knowledge, that "I know
The reality of Jesus Christ,"
Unmeasured blessing, gift unpriced!
Will I not praise Thee when I see
Unveiled, Thy "bright Reality!"

EXPOSITION.

REV. SHERIDAN BAKER, D.D.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections (margin, *mind*) on things above, not on things on the earth."—Col. 3 : 1-2.



WE have here an allusion to the mystic death, burial, and resurrection, experienced in evangelical conversion. This event puts its subjects into the kingdom of grace, and makes them fellow-citizens with the saints and members of the divine household. This condition reached, believers are ready to seek the things which belong to the kingdom of grace. As immigration to any country places the immigrants where they can receive the homes and wealth of that country, so conversion is so far from a finality that it simply places the convert where he can seek those things which belong to regenerate life. Hence the order, "If ye then be risen with Christ, seek those things which are above."

The things, "where Christ sitteth on the right hand of God," are represented by houses, mansions, crowns, sceptres, and thrones. These are the symbols of wealth, honor, elevation, and everything heart can desire on earth. Whoever has crowns and thrones in this world, has all the riches and honors which he can appropriate. So, whoever has found the crowns and thrones above, has found all the honor and blessedness of heaven that he can enjoy. These things are found in a moral fitness for the heavenly state, and hence are sought and found in seeking and perfecting the graces of the Spirit.

It will be noticed in the next place, that these things are sought after the

resurrection with Christ. Before this mystic resurrection the seeking is after pardon and adoption into the divine family, or an introduction into the kingdom of grace. This prepares for the post-conversion exercise or labor enjoined in the text. Many seem to think that if they are once converted they need have but little concern about anything else, while the truth is, as taught in this and many other Scriptures, they are just prepared to seek the things which are above.

But a wider and more comprehensive command is found in the next order of the text. "Set your mind on things above, not on things on the earth." This involves the care, the thoughts, and the affections. Many go to Church, attend religious conventions, and give liberally to benevolent purposes, who have very little concern for personal holiness, and have little or no pleasure in religious work. They claim no particular love for Christian worship and labor, but rather exult in the fact that they serve God and His Church from principle, which they regard as a higher motive-power than the impulses of love. Well, this is a noble and necessary part of true devotion to God, but it is, of itself, not enough. God wants the heart. It is not enough that the wife serves the husband from principle alone, or for the purpose merely of fulfilling her marriage covenants. Such service however exact and perfect will satisfy no right-minded husband. He wants the heart of his wife; and with it he is satisfied, though from disability of some kind she can render him no service at all. So God wants the heart, the whole heart, and is satisfied with the service of such a heart, whether it be much or little, perfect or defective.

Again, it must not be overlooked that, like the seeking, the setting of the mind,

the thoughts, and the affections on things above is the work of believers after they are risen with Christ. After conversion they are to seek a complete divorcement of the affections from the earthly, and a complete devotement of all the powers to Christ. In other words, but with the same meaning, converted persons are to seek entire sanctification as something appropriate to their state and condition, and as necessary to meet God's will concerning them, as pardon and adoption are appropriate and necessary for unregenerate sinners. The divine order to the sinner is, "Repent ye, and believe the Gospel;" to the converted believer it is, "Set your affections on things above," "Be ye holy," "Be ye transformed by the renewing of your mind," "Be filled with the Spirit."

—Bishop Janes lived in an atmosphere of prayer. While yet a very young preacher, when asked why he prayed so long in the public services, his answer was, "Because I love to pray." The members of his family testify, that not unfrequently when at home he would spend much of the night in devotion. He would write letter after letter, until the usual bed-time approached, when the family would retire, and leave him with the understanding that he would quickly follow. When he did not come, his daughter, ever so watchful of him, knowing how weary he was, would call to him, "Papa, do come; you need your rest," "Yes, my dear, directly." To each call the answer was "*Directly*." And there, in the back parlor, with the lights turned low, as the small hours tripped in, might the man of God be found, alone, and wrestling with the Angel of the Covenant. His work was among men, but the roots of that activity penetrated to those depths whence flow the perennial springs which supply the life-giving power and freshness of all-saving work.—"*Life of Bishop Janes*," by Ridgway.

"And put no difference between us and them, purifying their hearts by faith."—Acts. 15 : 9.

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"To him that in Thy name believes,
Eternal life with Thee is given;
Into himself he all receives,
Pardon, and holiness, and heaven."

LOVE EXERCISES—"PECK'S CENTRAL IDEA."

- You will pity where you cannot approve,
- You will charitably distinguish between the resistance made to your particular mode of promoting holiness and opposition to the work itself.
- You will compromise no duty.
- You will yield nothing of the great fundamental truths of the Gospel to the demands of men, even Christian men.

FAITH—ITS WIDE RANGE.

REV. CHARLES W. L. CHRISTIEN.

AS no intellect can grasp the infinitude of space, or measure the eternity already past or that which is to be, so no mind can ever compute the full blessedness of the salvation which has been procured for sinners by the redemption of the cross. We see, we realize, we enjoy somewhat of the good; but we are feeble both in mind and heart, and understand little at the best. We are like a child who is heir to immense riches, and has all the advantages of broadest culture awaiting him; who understands something indeed, but has not the power to comprehend all the wealth of good that lies at his feet.

See what blessings are made over to us in this Gospel covenant. There is a free pardon for life-transgression—an absolute forgiveness for every sin, at once and forever. There is the assurance of that pardon by the direct witness of the Holy Spirit with our spirit, so that the conviction of acceptance with God shall be as unmistakable as the previous conviction of sin. There

is peace—peace with God, and peace with our own conscience, the “consciousness of sins” being taken away. To the pardoned one there is offered power to resist and master sin, whether the temptation to it come from the great adversary, from the world around, or from the remains of the “old man,” not yet destroyed within. And there is also provided for us holiness of heart, freedom from heart-sin, inward cleansing; that state in which we love God “with all our heart, and soul, and mind, and strength.” We may also have the perpetual presence of the Holy Spirit in our hearts, to regulate our inner life according to His own will, to govern all the springs of action—God dwelling in the consecrated spirit of man as His truest temple upon earth. We may have access to God at every moment of our life, so that we can “pour out our hearts” before Him, and enter the throne-room with the certainty that He will answer all our prayers. And what is more than prayer, He offers us communion with himself—a liberal interchange of thought and feeling between the child and the Great Father, the finite and Infinite. There is provided for us a “joy in God,” which is as far beyond the pleasure of the worldling as the sun is beyond a gas-jet. And our glorious Saviour promises to preserve us in this saved and sanctified condition, through all the changing scenes of life, till that life shall end in His own best time and manner. And when earth fades before the closing eyes, He has secured for us an inheritance, the bliss of which we cannot know until we share it, and the fulness of which we must live forever to find out.

Now, when we ask, How can Gospel blessings become an experience to us—how can the doctrine and the promise be turned into a life? the Bible has

only one answer—“He that believeth shall be saved.” It never varies, it never hesitates, it never mystifies. Clearly, vividly, unmistakably, that is the one reply of Inspiration. From the lowest to the highest of Gospel blessings, it is faith only that receives. As the light can only be realized by the eye that can see, and sound by the ear that can hear it—as beauty can only be appreciated by the mind that can realize it, so Gospel gifts are offered in vain if there is not the hand of faith stretched out to take them. The blessings of full salvation, the highest of grace which the Gospel covenant presents, the utmost which the believer can receive on earth at the hand of his almighty Saviour—all are offered to present, definite trust. They are never offered to anything else. They are not promised as the reward of strong desire—desire even amounting to agony. They are not offered at a price which any work of ours can pay. They are not given in answer to simple prayer, since prayer may lack faith. Still the words abide—“He that believeth,” and none but he, “shall be saved.” As man at first lost the favor and the likeness of his God by unbelief, so shall he regain the bliss by faith. However near a man may come to it, if he does not exercise actual trust in Christ for Gospel blessings, he can no more realize them than the drowning man who is only a yard from the rope when he sinks can find deliverance from a watery grave by means of the rope that he does not grasp. The Gospel is a deep well, whose cool, sweet waters never fail, and faith is the pitcher wherewith to draw; and if I have the pitcher, I can “with joy draw water” all my happy life. The Gospel is a casket containing priceless jewels, and faith is the key that can unlock all the secret drawers. And he

who has this key can claim all the treasures as his own. But alas for us if our pitcher is broken and our key is lost!

How wide, then, is the range of faith? Just as wide as the range of spiritual good which is laid up for us in "the glorious Gospel of the blessed God." Wider it cannot be, and narrower we dare not make it. O, grand are the possibilities of faith! There is not an evil in the human heart but Christ will remove in response to faith. There is not an element of goodness lacking but He will supply to faith. He will make all His children like himself, "holy and without blame before Him in love," if they will but fully consecrate their all to Him, and fully trust Him to carry out His purposes. We are shut up to Christ. None but He can save us. But, having Him we need no other. For His merits meet a world's transgressions, and His power to save knows no limit. But we are also shut up to faith in Him. Nothing can take the place of faith. If faith fails, all fails. If Christ will not pardon me when I trust Him, I must remain unpardoned forever. And if He will not purify me when I trust Him, I must remain unclean forever. But faith cannot fail, because "He cannot deny himself." He must needs honor His own truth and His own appointment. And so "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And all are welcome, yes, welcome to the highest gifts of grace. However other gifts, of lesser value, are distributed, the highest gifts of all are free for every man. Wealth and genius, eloquence and posts of honor, may be far above the reach of thousands, but pardon and purity are as much for the world as the sunshine and the showers. All are alike ruined and helpless, and God, by offering salvation to faith, pro-

claims a condition with which all can equally comply. Its exercise involves no special worldly lot. It comes to every man, black and white, and bond and free, and rich and poor, and young and old, and with the same message and tone of voice, says—Poor sinner, thy Saviour pities thee, thy Saviour loves thee, He offers thee pardon, and peace, and purity, and power. He puts it all within thy reach. He says, "Come unto me, and I will give you rest,"—"He that believeth shall be saved." And the rest and the salvation in all their widest width, and deepest depth, and highest height of meaning, are thine, if thou wilt but believe in Christ for them.

"If Thou canst do anything, have compassion on us and help us!" said the troubled father to the great Healer. But the man mistook. It was not in the least degree a question of Christ's power. That was infinite, and could as readily meet the case of His demoniac child as any other case. The question was one of the man's own faith. And so Christ showed him his error by replying, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help Thou mine unbelief." And Christ immediately responded to his faith and cured his son.

And "still His healing power is here," and still "all things are possible to him that believeth."

—Rev. John Smith, of famous memory, used to say, "Every human being holds fellowship with God or the devil; with Father, Son, and Holy Ghost, or apostate angels; walks on the verge of heaven, or on the verge of hell." Never a truer sentiment than that.—*Caughey's "Glimpses of Life in Soul Saving."*

"I have set the Lord always before me."—Psa. 16: 8.

"I know no life divided,
O Lord of life, from Thee."

FROM "THE BAPTISM OF THE HOLY GHOST"—DR. MAHAN.

WHAT CHRIST TAUGHT.—1. All believers may seek and obtain this unspeakable gift, upon the same conditions on which He obtained it. Luke 11: 4-12.

—2. When given, and not subsequently grieved or quenched, He remains with us as a Divine, abiding, personal presence.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

SABBATH, Jan. 14th, 1849.—Communion this afternoon. Dr. Pitman and Dr. Howe assisted our pastor in the services.

"Thus, Lord, while we remember Thee,
We blest and pious grow."

Dr. Pitman preached in the evening—subject, "Sowing in tears and reaping in joy." There were four professed conversions during the progress of the prayer-meeting. One person with whom I had conversed in the gallery, became deeply affected and went forward to the altar. As I was accompanying her down the gallery steps, I said, "I believe the Lord will bless you to-night, for He has promised to be found of you in the day you seek with all your heart, and I think you intend to seek Him with all your heart." She had not been kneeling more than about half an hour, when the Saviour revealed himself the fairest among ten thousand.

January 15th.—Brother R— has been with us several days past. He seems to be most truly a man after God's own heart, and my spiritual courage has been increased in witnessing his fearless zeal, blended with knowledge, and in listening to his holy and

inspiring conversation. Brother Kline, of the New Jersey Conference, has also been with us a short time. He was a stranger to us personally, but he came hungering and thirsting after righteousness. While we were conversing together, he was enabled to apprehend the way of faith more fully, and will, I trust, from henceforth be more settled and grounded in the highway of holiness. He preached two good sermons for us. In the first he referred to his own experience in a very interesting manner, and with much effect. On his return home, he referred to his having done so as an *unpopular* act, but concluded that he was quite as willing to share the reputation of Peter or Paul as a preacher, as that of any modern divine. Would that there were more of the simplicity of the early Christians in the ministrations of God's ambassadors, who are sent to treat with dying men.

Brother R— has preached several times with much acceptance and success. His labors have been directed to sinners mainly, but the sanctification of believers has been much urged. A few have received the blessing of holiness, and a more general interest on the subject has been awakened. To-night he preached expressly on the blessed theme, and I think four or five received the grace of perfect love.

January 16th.—Have been powerfully tempted to-day by some outward circumstances—I fear from a mistaken view of the many that I spoke with, more keenness than the circumstances really required. O, may I be more like Him who was meek and lowly, and exemplify the gentleness of Christ! May I exhibit His spirit! A good meeting this afternoon. Not as many ministers present as usual. Dr. Bangs, with some other friends, supped with us. Several conversions at the meeting this evening.

Our pastor preached from "Men of Israel, help." Much faithfulness is exhibited by the members in talking to serious persons in the congregation, and much good seems to be effected by it.

"See where the servants of the Lord
A busy multitude appear."

has often been suggested, as I have seen the brethren and sisters interspersed throughout the congregation, earnestly persuading the unawakened to seek the Lord. Our brother, Dr. H., I believe, received the blessing of purity in a very powerful manner. It came as a rushing, mighty wind, and he was well-nigh overpowered.

MY KING.

ABBIE MILLS.

Jesus my Lord, my King, I own
All that I have He shall possess,
My heart shall be for'er His throne,
Prepared by His own righteousness;
And now for joy this song I sing,
The Lord of glory is my King!

He keeps me safe from all my foes,
For He can save from every sin,
And crown His own with such repose
As springs from purity within;
'Tis not in earth such rest to bring
As I have found in Christ my King!

I rest and serve Him ever still
While here and there, thro' busy days
'Tis my delight to do His will,
And run in His appointed way;
My strength excels the eagle's wing,
For He is strong who is my King!

My timid heart forgets to fear,
For on His banner o'er my head
I read His thoughts of love and cheer,
That love so kind with scarlet thread;
Yea, 'tis inscribed on signet ring,
"The Crucified, my living King!"

Where'er His footsteps I can see,
With joyful haste I follow on,
For 'tis the Shepherd leading me
To that blest land where He has gone;
Soon shall I hear heaven's arches ring
With praises to my matchless King!

"Christ the power of God, and the wisdom of God."—1 Cor. 1: 24.

"O wondrous Lord, my soul would be
Still more and more conformed to Thee,
And learn of Thee, the lowly One,
And, like Thee, all my journey run."

FROM "INHERITANCE RESTORED"—BY REV. M. L. HANEY

—As sin in any form hinders praises, we can never render to God the full measure of praise due for our justification, till the soul is completely cleansed in entire sanctification.

—God holds every soul responsible for his acceptance or rejection of Christ as a complete Saviour.

—There comes to every Christian a time when, after sufficient enlightenment on this question, he must either obey the injunction of Paul in Heb. 6: 1, or suffer the consequences delineated in the verses following.

GOLDEN LESSONS

IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF WISDOM.

JESUS was full of wisdom—the record concerning Him is, "Christ the wisdom of God and the power of God." "It hath pleased the Father," writes the apostle, "that in Him should all fulness dwell,"—a fulness of *wisdom* as well as every other Divine excellency. All along the line of His earthly ministry we find illustrations. Let us take an example. He had been engaged in purifying the temple, casting out the buyers and sellers, and overturning the tables of the money-changers, and the seats of them that sold doves. The sanction under which He acted was the authoritative Word of God, to which He called their attention: "It is written, My house shall be called a house of prayer." This work of needed purifying being wrought, He was immediately surrounded by numbers who needed His healing power—"The blind and the lame came to Him in the tem-

ple; and He healed them." The children, too, flocked around the blessed Saviour in the holy place, with joy and gladness, crying "Hosanna to the Son of David!" These acts of the Lord's Anointed aroused the hostility of the chief priests and scribes—the glad hosannas of the children, especially, grated harshly upon their ear. And they came to Jesus, inquiring, "*Hearest Thou, what these say?*" Strange that they should propound such a question! Why, those infantile songs were like the music of heaven in the ear of the great Messiah!

Now, mark how the Master met this advance of cavilers! He did not argue with them, He appealed to "the law and the testimony,"—their own law, from which, in Jewish estimation, there was no appeal. The record is thus: "Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—referring to a sublime sentence in the Psalms, a prophecy, in fact, of Messianic times, then in process of beautiful fulfilment. Here we may learn an important lesson, A GOLDEN LESSON. When the disciples of Jesus come in contact with wicked and unreasonable men, as is our inevitable allotment in this world—men who would entangle us with their ingenious and bewildering questions—what shall we do? Shall we flee away? No! Shall we argue with them? No! Shall we be abashed or confounded by such advances? No! We must be ready to answer, in the meekness, but also in the *boldness* of Divine Wisdom. "Jesus is made unto us wisdom," as well as "sanctification," and He has graciously promised, "There shall be given unto you a mouth and wisdom," so as to drive the alien armies back. But, let us understand what is *the trusty weapon*

by the skilful employment of which we shall overthrow our cunning adversaries. The authoritative WORD, that is the mighty, all-conquering weapon. "*It is written,*" is an appeal to the law and the testimony which neither Satan nor human adversaries can withstand. "The sword of the Spirit is the word of God," and the wielding of this two-edged sword by an arm girded with Omnipotence, makes resistless, deadly strokes, among the thick phalanxes of iniquity.

The scribes and pharisees, ingloriously defeated in this encounter with "The Wisdom" of God, retired for a time from the field, and Jesus sought repose in Bethany for the night. The next morning when He was again at His post in the temple, the chief priests and the elders renewed the attack. Now their questions were concerning His authority—they said, "By what authority doest Thou these things? and who gave Thee this authority?" Here again the wisdom of the Son of God appears in wondrous sublimity. We are filled with admiration as we see Him asserting His supremacy, demonstrating that He was master of the situation, and that "there is no cunning nor device against the Lord," but that "He frustrateth the tokens of the liars." Jesus met their question with another: "The baptism of John, whence was it? from heaven, or of men?" This was a master-stroke. It threw them at once into a dilemma, the full force of which they instantly recognized. "And they reasoned with themselves, saying, If we say, From heaven, He will say unto us, why did ye not then believe him? But, if we shall say, Of men, we fear the people; for all hold John as a prophet." Thus they were brought face to face with a problem which baffled them. And under the pressure thus realized, they deemed *silence* their best resort—"And they an-

swered Jesus, and said, we cannot tell. And Jesus said unto them, Neither tell I you by what authority I do these things." If they were masters in Israel and could not, or would not, answer a plain question, He declined to respond to their impeachment of His authority. Immediately, however, He proceeded to administer to them a scathing rebuke—it was in the calmness of heavenly wisdom, and yet with marvelous, overwhelming energy. He gave them the Parable of the Two Sons—the one, when summoned to work in his father's vineyard, giving a flat refusal, but afterward repenting and responding to the call—the other, giving an apparent yes, but nevertheless failing to meet the demand. The latter was a picture of the inconsistencies of the Jewish people, and especially of their rulers, who, having the Scriptures in their possession which directly testified of Him, should have apprehended "the true Light, which lighteth every man that cometh into the world," and under that Light should have been diligent cultivators of the Lord's vineyard, so that it should have yielded abundantly—but yet lamentably failing to measure up to the high responsibilities of the period. On the other hand, the *sinners*, the "publicans and harlots," outspoken in their wickedness, daring to fling into the very face of God the defiant "*No!*" became repentant, submissive, obedient—betaking themselves to their Lord's work. And, O, what a sweeping, heart-reaching rebuke was it to the caviling, malicious, determined foes of Christ, for Him to say, "*The publicans and the harlots go into the kingdom of heaven before you!*" And their appalling doom as rejecters of the Divine counsel was graphically depicted in the parable of the husbandman, immediately following.

Beloved, grasp the Golden Lesson in

this Gospel record. Our ordination, as the disciples of the Lord Jesus is, not to flee when embittered foes confront us—not to measure arms with them in the utterances of human wisdom—but to overmatch their subtlety and deadly assaults by the meekness and resistlessness of Divine wisdom. We are to be panoplied therewith, to be covered with it as with a coat of mail, so that no keen-eyed "*sharp-shooter*" on the Satanic line can discover joints in the harness through which the fiery dart may penetrate and reach the vitals. We are not to be the sport or playthings of designing men, but under the dictates of the wisdom that cometh from above know how to deal the decisive blow, and be "more than conquerors," in every encounter, whether with men or devils, through Him that hath loved us, and who hath set infinite stores of wisdom and strength at our command.

GET DOWN LOW.

Some time since, we said to a colored woman, whose countenance seemed to reflect the image of the heavenly,—“Do you enjoy full salvation?”

With a brightening countenance she replied, “I believe I do!”

She then reminded us of an occasion, about four years previous, when, on attending a social meeting where she was, we had said, “The reason why many people do not get full salvation is, because they do not get down low enough. If they would only get down very low, the waves of salvation would roll over and over them!”

“When I heard that, I resolved that I would get down *low*! I did get down low—*very* low. And, ever since, ‘the waves of salvation have been rolling over and over me!’”

Poor colored woman! perhaps she did not find it so hard to get down low—very low—as some who fancy they occupy more exalted positions in life.—“*Incidental Illustrations*,” by Mrs. Phoebe Palmer.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—2 Pet. 1:13.

"Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies!"

FROM "PERFECT LOVE"—BY REV. J. A. WOOD.

—Christian perfection removes all sin, and makes the soul perfect in love; but it is no part of its office to destroy personal distinctions or innocent peculiarities.

—We must let the idea of holiness stand *alone* in our minds—separate entirely from joy or sorrow, or indeed any other state of the emotions.

—It is a state of sweet rest from all conflict between the will and the affections.

—If the heart is right, the conversation will be sweet, truthful, humble, heavenly, and holy.

HOW TO AWAKEN INTEREST.

THOMAS CARTER, D.D.

HOW many there are who have no taste—no desire to hear about the blessedness of perfect rest in God! Why is this? In many instances because they do not understand what it is; in others, because they have become prejudiced against it by remarks on the conduct or profession of some who have presented it in a false light. But the main reason is, that there is so much of the carnal nature remaining in their hearts that they do not relish holiness, just as the unconverted sinner does not relish the thoughts of conversion.

But, wherever a soul is in a healthy state it desires and longs for the moment when it shall sin no more; and yet such a heart will sometimes turn from what is known as perfect love, as something undesirable or impossible. How, then, shall such sincere people, as well as those who feel no interest in

the doctrine, be drawn to seek this blessed experience?

There may be many answers to this question, and we would like to hear from those who have thoughts on the subject, but we will give here but one, and our reply is: by clear, frequent, and persuasive statements of the nature of perfect love.

Our Lord Jesus said, "Sanctify them through Thy truth." The truth, then, must be presented in proportion to its importance. As there can be no fully consecrated life without holiness—no usefulness on the part of the Christian in its highest sense—even no heaven hereafter without holiness on earth, it must be the theme of our sermons, and of our religious experience in the social circle. "I will preach holiness," said one, "until I enjoy it; and when I find the blessing, then I will preach it, because I possess it."

There is a mode of explaining this blessing which is harsh and repelling, which seems to make it difficult of attainment, and thus should be avoided. We win the sinner by showing him that every valley has been exalted, and every mountain made low by the power and loving mercy of God. Mr. Wesley has beautifully said in speaking of this very point, that in our efforts to induce others to seek perfect love we should always endeavor to draw, and not to drive.

To us it has been one of the most important subjects of our ministry, how to awaken Christians to an interest in this important doctrine. We shall be glad to learn how this can be most effectually accomplished.

OPPORTUNITY.—Many do with opportunities as children do at the seashore: they fill their little hands with sand, and then let the grains fall through, one by one, till all are gone.—Rev. T. Jones.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 17.

"Then let us lawfully contend,
And fight our passage through;
Bear in our faithful minds the end,
And keep the prize in view."

FROM "THE NEW TESTAMENT STANDARD"—BY REV. W.
MCDONALD.

—To the sanctified soul, temptations come, which formerly found a sudden response from within; they knock for entrance, but the whole house is up in arms to bolt and bar every avenue to keep out the base intruder.

—The life of holiness is emphatically a life of faith: unbelief intermeddled not therewith. In storm and sunshine the perfect Christian is the same.

—We have reason to doubt our oneness with God when the first storm leaves us a shapeless wreck, unfit for service.

MEMORABLE HOUR BY THE SEA.

MRS. MARY D. JAMES.

AT Ocean Grove, on a certain occasion, we sat watching the waves in their unceasing roll, as we talked of things eternal and divine. My friend had been a professing Christian from her early youth; but although having reached middle life, had but recently begun to apprehend her high calling to a life of entire consecration to God.

In association with some who bear the image of the heavenly, she had been learning of the more excellent way, and was longing for the hallowed communion, and power for usefulness which can only be found in a close walk with Jesus.

In speaking of the Christian's privilege and the Divine requirement, I repeated the passage, "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy

righteousness as the waves of the sea."—Isaiah 48: 18.

I spoke of the importance of *hearkening to God's commandments, with readiness to obey*. This was the condition of my friend, and so with confidence I said to her you may now claim your privilege in Christ and your peace may be "as a river, and your righteousness as the waves of the sea."—As a *river*, in its steady, onward flow, its uniformity, its refreshing, fertilizing effect, making vegetation on its borders vigorous and flourishing; its source being a living fountain; its tributaries constantly adding to its volume of water—ever increasing in fulness until it flows out into the illimitable sea, and is lost in its world of waters.

What a beautiful figure, I said, and how fitly it represents the Christian's blessed privilege to have constant peace deep, full, ever flowing, ever increasing; not interrupted by the toils and trials of life, though sometimes rippled on the surface, as a river when a stone is cast into it,—but down in its depths flowing on unbroken, and without agitation in its steady course.

"Beautiful indeed!" replied the listener and "such an experience may well be called

FULL SALVATION.

But now tell me about the other part of that grand passage, 'Your righteousness as the waves of the sea.'

Your righteousness, not of yourself, not inherent, in you, but coming from God, and appropriated by faith, in His blood. *Yours* in the sense that it is given to you. "As the waves of the sea!" How they come rolling on in quick succession, covering all the adjacent shore, and washing away all impurities within their course, and by their saltness making healthful all the air!

And what ceaseless activity, always

at work, never still, and will continue to roll on while time shall last. This is a grand figure of the fulness, the constancy, the purity, the activity, the power the grandeur, and the perpetuity of the Christian life under the inspiration of

BIBLE RELIGION !

How *wonderful*, how *glorious*, that we may become recipients of such peace and such righteousness and thus bless the world by our example and influence.

"It is indeed a great salvation !" said my friend, "and I must have it."

"You may have it now," I replied, just while you sit here by the grand old ocean, looking at it as the emblem of God's boundless love. O, claim it in the name of Jesus as the promise of your Father, purchased by the blood of the Crucified One, and freely offered you for His sake !"

"The great transaction was done !" That consecrated soul entered into the bonds of an everlasting covenant never to be forgotten, and went forth to be an earnest and efficient worker for Christ.

Now "every thing bends to religion." Filled with holy peace, and love, and zeal, no cross intimidates, no difficulty hinders ; on she goes, day by day, working with willing heart and unwearied hands ; exemplifying most beautifully the glorious truth that *our* "peace may be as a river and our righteousness as the waves of the sea."

GOOD FRUIT.—Gray Cloud, a chief among the Dakota Indians, who was sentenced to be hung for his part in an outbreak of 1862, but was pardoned by President Lincoln, is now one of the most active Christian ministers in that region. These Indian Churches have a membership of eight hundred, with ten pastors. Their contributions average one dollar a month from each individual.

"I have rejoiced in the way of Thy testimonies, as much as in all riches."
—Psa. 119 : 14.

♦ ♦ ♦
"For that love whose tender mercies
Purest joys do daily bring,
I will in my life confess Thee,
With my mouth Thy praises sing."

FROM "INFANCY AND MANHOOD"—REV. WM. TAYLOR.

SPIRITUAL DWARFS.—A Church composed mainly of spiritual dwarfs, instead of "perfect men," must be a dwarfish, ineffective Church.

—We have thousands of dwarfish Christians who are sharp enough during six days in the week in their various departments of business.

—We need to be rid of human inventions and get back to the doctrines, principles, precedents, and methods so clearly delineated in God's plain Book of Instructions.

EXPERIENCE OF HESTER ANN ROGERS.

INBRED SIN.

From "The Life and Journal of Hester Ann Rogers—Condensed and Combined," by Rev. E. Davies, Reading, Mass.

After Mrs. Rogers had been gloriously converted and had the witness of the Spirit that she was a child of God, she still had a mighty conflict with inbred sin. After telling of a joy that was unspeakable, she still felt dissatisfied with herself, because she found sin still lurking in her heart ; so that she speaks of "the evil of her corrupt heart," and cried out, "O, when shall I be holy?" She says :

"I have been greatly tried inwardly and outwardly, though I have had some refreshing visitations of love ; but I feel many evil tempers, much self-will that will not be contradicted, though none saw it but the Lord—peevishness, pride, and unbelief greatly distressed me. My cry was this evening, 'Create in me a clean heart, O God, and renew a right spirit within me !' I lay at the feet of

my Lord as clay in the hands of the potter, only beseeching Him to stamp me with His lovely image.

"The Lord shows me more than ever that I must be made holy before death, and this day I can say, 'As the hart panteth after the water brooks,' so thirsteth my soul after the perfect love of God. O, may I never rest till I have received this blessing! Lord, I have in this respect been a trifler; I have been too easy, too lukewarm, while my enemies have had a lurking-place in my heart. O, forgive me and help me to be more in earnest!

"O joyful sound of Gospel grace,
Christ shall in me appear;
I, even I, shall see His face,
I shall be holy here."

"Mr. Wesley's 'Plain Account of Christian Perfection' was a greater blessing to me than before. O, how very ignorant, how stupid have I been, respecting this great salvation; and even yet I seem to know nothing. Lord, teach me and save me fully. I find while pressing after heart purity, my communion with God increases, and I have more power to do His will.

"I awake several times in the night praying for sanctification. O, the depth of unbelief and pride! and these seem only the roots of many evil branches. O my God, I feel my heart as a den of thieves! I loathe myself, but O, I fall—a leper at Thy feet! I believe the blood of Jesus Christ cleanseth from all sin. But when I would come to the fountain, I am all ignorance and helplessness. O Lord, teach and strengthen me for 'Thy mercies' sake!

"I have had deep communion with God and much power at the throne of grace. I have a clear evidence of His pardoning love, and want nothing but His whole image stamped upon my heart."

Thus this saintly lady goes on with her conflicts with inbred sin. She says:

"The Lord revealed to my heart that sin was not all destroyed, for though I had a constant victory over it, yet I felt the remains of anger, pride, self-will and unbelief often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to my Lord, or whenever I approached Him in secret, He shed His precious love abroad, and bore witness to my spirit that I was still His child. Yea, and at this time I received many remarkable answers to prayer, many proofs of His undoubted love and goodness to my soul; and I even felt that I would rather die than offend Him, so that I was a mystery to myself. I resolved, however, to use more self-denial of all kinds, and whatever it cost me with respect to health or life, more fasting and prayer; for I hoped by these means to mortify and starve the evil tempers and propensities of my nature; and if my body expired in the conflict, I thought I was certain of endless life. I met with some, also, who told me that nothing but death would end this strife; that this is the Christian's warfare, which cannot end but with the life of the body. After some time I began to believe these miserable comforters, and of consequence, longed for nothing so much as to die. Yea, I was impatient to be gone, that I might be freed from sin, for I truly felt, and more so every day,

" 'Twas worse than death my God to love,
And not my God alone."

♦♦♦

—Loo Foo, a Chinaman, when converted at Canton, sold himself as a slave, that he might go to Demarara and preach the Gospel to his fellow country men. He has now a Church of two hundred converts.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

SPIRITUAL DULLNESS.

AUG. 6.—"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing."—Heb. v. 11.

The central thought of the Epistle to the Hebrews is the High Priesthood of our Lord Jesus Christ. But the Apostle no sooner enters on it than he is checked by the painful difficulty, which the spiritual condition of many of the Hebrews presented. They had declined in the spiritual life. The theme of Christ's priesthood was the most important he had yet touched. If adequately presented, it would go far to arrest many a wavering mind who still yearned for the aid which the old priesthood offered. But how could he make the truth clear to minds that had grown dull in comprehending spiritual matters? He had many things to say of the Priest after the order of Melchisedek. It was necessary that these things should be said in order that truth might shine out full-orbed, it was necessary for their consolation amid mental perplexity; and for their invigoration in the Christian life; but he felt it was almost impossible to make them realize the glorious truth he had to unfold, seeing they had become "dull of hearing."

And it is equally necessary to-day for us faithfully to examine ourselves, that we may find out whether we are spiritually capable of receiving truth, for great truths need spiritual discernment. If we do not understand a truth, we should earnestly ask ourselves whether the failure is not due to our low attainments, and whether it should not beget the sternest self-rebuke.

DECLENSION.

AUG. 13.—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. v. 12.

When the Apostle found that the Hebrews were not capable of receiving the high and holy truths which cluster around the High priesthood of our Lord, he digressed into a rebuke of their feebleness and ignorance, and thus endeavored to stir them up to a more diligent attention to the truth as unfolded by the person and work of Christ, and in consequence to higher attainments in the Divine life.

The most painful part of the Apostle was that they had "become dull of hearing" *i. e.*, of understanding, after having possessed considerable force of character. It was not simply that they were dull. Had it been a natural defect, it would have called forth sympathy. But they *had become* dull after having shown great quickness of perception. Their minds had once been open to receive truth, and every faculty was awake to catch each impression. They were eager to know, and seemed likely to be steadfast. But gradually they fell back. Something checked them. Whatever it was, it took the heart out of their search into Divine things, they grew slack in their enthusiasm for the new faith, they lost the relish of their early appetite, and thus they lost even the perception which they once had of the glory of Christianity.

And shall *we* not remember that failure in fidelity begets failure in spiritual experience, and failure in spiritual experience begets failure in understanding the word of God.

STERN BUT SAD FACTS.

AUG. 20.—“For when by reason of the time ye ought to be teachers ye have need that some one teach you.” Heb. v. 12.

“By reason of the time” which had elapsed since they first believed in Christ, and the opportunities of instruction which they had enjoyed, they ought to have so mastered the truths which distinguish the Christian faith as to be able to teach others in an intelligent fashion. For whilst it is quite true that the Hebrews were peculiarly tried by reason of their confession of Christ; it is also true that they had been peculiarly privileged. To them the Gospel was first preached. Of them the first Christian Churches were formed. Some of them had heard Christ preach. All of them had heard more or fewer of the Apostles. And their previous knowledge of the Old Testament enabled them to obtain clear views of the meaning and scope of the new dispensation.

But instead of being able to teach others, they had need that “some one teach” them “the rudiments of the oracles of God.” The irony is biting. *He* was ready to teach them the higher truths of the Christian faith, to lead them forward until all the Divine harmonies should strike upon their ears; but they were dull, and had need not that the Apostle should teach them, but “some one,” anyone who knew Christian truth would do to go over again the very elements so as to make them understand.

The important matter for consideration is not how many years one has been

a Christian, but how far advanced he is in spiritual understanding. Age may bring discredit.

BABES.

AUG. 27.—“Ye * * are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; For he is a babe.”—Heb. v. 12-13.

Another illustration drives home the truth that the Hebrew Christians had declined in their Christian life; they were babes a second time, and again needed milk, for they were incapable of digesting “solid food” that is, of understanding the higher truths of the Christian faith.

The doctrines of the Gospel must be explained and illustrated in the simplest fashion. The reasonableness of the Christian faith must be set forth in the plainest and most explicit terms. Everything must be made extremely simple. No one must speak to them as though they understood any part of Christian truth. They must be as tenderly dealt with as a babe, and truth must be iterated and reiterated with abundant illustrations, as though you were teaching a child the veriest elements of knowledge. And this was what they had become, after giving abundant promise in earlier days of reaching a high standard in the Christian life.

But here we have to rub our eyes. Is this really the Apostle who speaks of first century Christians or is it some fearless man of God rebuking the infants of to-day? For it is marvelous how many babes there are in the Christian Church, babes around whom clusters no beauty or poetry, for babes are beautiful only at the right time of life, and these are babes when they ought to be men.

What, and where, are we to-day?

In which direction are we growing, to manhood or to babyhood?

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing—

"Paschal Lamb by God appointed,
All our sins on Thee were laid."

Numerous requests were presented, and Rev. Geo. Hughes, followed by Dr. Palmer, led in prayer. After singing—

"My God is reconciled,"

Sister Palmer arose and said, that as she came in the room she found a friend that could not hear a word that was said, and she took a pencil and wrote on a slip of paper requesting her to ask the Lord to give them a lesson, for she knew she lived very near the Lord and He heard her slightest whispers: and she, in reply, gave her the last verses of the 40th chapter of Isaiah, beginning at, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary?" He never wearies of our coming to Him, but we may come and pray without ceasing. A brother once said that it was not worth while to be teasing the Lord about every little thing; but she did not believe that our Father is at all teased, but He invites us to come to Him, and come all the time. "He giveth power to the faint; and to them that have no might He increaseth strength." *No might* here seems to be encouragement for every

one, even the very weakest, if they will *believe* God and *accept* the power He gives. "They shall mount up with wings as eagles," &c. There is an intimation here that those who renew their strength will be *doing* something and not stand still. Where there is life there is motion, and if our strength is renewed we shall run and not be weary, walk and not faint.

The lesson Mrs. Palmer had previously selected was the 5th chapter of Acts, 17th verse, where the apostles were imprisoned for preaching Jesus, and the Lord sent an angel and opened the prison doors and brought them out of prison; and when they sent to the prison for them they were not there: but they were found in the temple instead of the prison. Then the High Priest asked them, Did we not command you that ye should not teach in His name? Then Peter and the other apostles answered, "We ought to obey God rather than men." She was deeply impressed with the necessity of obeying God, who not only forgives sin, but cleanses us from the pollution of sin. Even those who have no feeling, but know they must repent and be saved, if they will begin to pray and ask God to give them repentance, God will hear prayer and forgiveness will follow, and the cleansing and filling will be given to all that obey God. Let us be where we may in Christian experience, if we will call upon God He will hear; for "the Lord over all is *rich* unto *all* that call upon Him." We hardly know how rich we are. We read of two, Abraham and Enoch, who had the testimony that they pleased God, and we may have this testimony. While we walk endeavoring to please God, we receive the Spirit whereby we *know* the things that are freely given us of God. If God gives us repentance, forgiveness of sins, a clean heart, we may know it. We should be more thankful for the Holy Ghost who is constantly leading and guiding us, and no good thought have we but what comes from Him. We should mount up as with wings more, if we only praised God for the blessings He gives us.

HE WILL DO IT.

Dr. Palmer was very desirous that every one should receive a blessing from the hand

of the Lord. He believed that Jesus had called that company together, that He might reveal himself in all His fulness. If we rely on the Word of God, we will find that He will do just as He has promised. His own faith had been strengthened and His soul blessed all the week in repeating the hymn sung at the opening of the meeting last week,

"The God of Abrah'm praise,
Whose all sufficient grace
Shall guide me all my happy days
In all His ways.
He calls a worm His friend,
He calls himself my God!
And He shall save me to the end
Through Jesus' blood."

And he sang as he went through the streets,

'He by himself hath sworn,
I on His oath depend;
I shall on eagle's wings upborne,
To heaven ascend:
I shall behold His face,
I shall His power adore,
And sing the wonders of His grace
For evermore."

We ought to praise God more than we do. Only think that we are redeemed at the price of the blood of the Son of God, and invited to be workers together with God—and the Holy Ghost has come to abide with us, and not merely to illuminate the Word now and then, "but to give us a loving view of a loving God, He hath magnified His Word above all His name."

"He by himself hath sworn!"

What wonderful condescension, to assure us of His ability to do above all we can ask or think! He has said, "I will sprinkle you with water and ye shall be clean. Does He not say that to *you*? He intends to do that for all that will let Him. We are witnesses of His power to save, and that He is true to His word. Let us seek, then, the baptism of the Holy Ghost.

TO BELIEVE IS TO OBEY.

Bro. Hyde said the lesson of the hour was obedience, and the question came home to him, What does obedience to God require of me? Then came the thought very forcibly, that it is to *believe God*, and believing

God comprehends everything else. He had been in circumstances such as he could not express, when there came to him a deep personal consciousness and conviction of God's love to him personally, which love he felt more deeply even than the love from his own mother, and which took away every anxiety and doubt in reference to any subject. He was walking in the light and walking with God. He used to read of God's love, and he never could understand the first commandment, but he had learned the secret of a positive faith perfectly assured. When we are assured that God loves us, then our love goes out to Him as never before. When the people asked Jesus what they might *do* to work the works of God, He answered, "This is the work of God, that ye *believe* on Him whom He hath sent." All we want to do is to believe and trust God, and then the end of life will be accomplished, which is to enjoy God and glorify Him.

NEED OF THE HOLY GHOST.

Sister Clark heard a sermon on Sunday on the Divinity of the Lord Jesus Christ, which was excellent; but she felt that the souls there who had received Christ, did not need any logic to convince them of His divinity. She praised the Lord for the consciousness of the divinity of Christ and her soul cried out from its depths, "My Lord and my God!" And those who received Christ had the evidence that the Bible is the Word of God, and is inspired. She praised God for the gift of the Holy Ghost. What the Church needs most to meet the influx of emigration, and save the perishing, is not rhetoric and logic, which are good in their place, but the power of the Holy Ghost. She prayed for the possibilities of faith and *whatsoever* we shall ask we shall receive, if it be for the glory of God, whether it be for healing of the body, or temporal prosperity, or spiritual gifts. Her heart cried out "None of self but all of God!"

KEEP THIS POOR HEART.

Bro. — had been thinking of the power there might be in the company that were present, and had been contrasting it with

those who were in the upper room at Jerusalem when the power came at that prayer-meeting. They were waiting on God and put themselves in the way of receiving the blessing from God. When we are ready to receive the blessing, God is prepared to bestow it.—“I will pour out my Spirit on all flesh, and on my servants, and on my handmaids.” We live in a glorious day when the Spirit is with us to make known the will of God to us. We read of Rhoda and her household being saved. Believers had so much of the Spirit that whole households were saved. Are all our households saved? Have we so much Christ-like love in our households that it leads to their salvation? Let us transpose the hymn we so often sing, and with Frances Havergal sing—

Keep this poor heart and let it be
Forever closed to all but thee.

There is something in the offering on our part, but there is something more in being kept by the power of God.

ABOVE WHAT YE CAN THINK.

Bro. — felt it due to the praise and honor of God that he should acknowledge the blessing he received a week ago. For twenty-two years he had been serving God, but he never believed it possible to receive such a blessing in answer to prayer as he then received, and it had been with him all through the week, controlling his thoughts, and purifying his heart, and filling him with love.

EXPECT TO RECEIVE.

Dr. Ward thanked God that there never would come a day when that work would not go on in the heart of every one who would permit God to have his way in them. He will lead us on, and inspire us, and fill us with hope. He came to do that very thing, but we must come to God with the expectation of receiving the things we desire.

Here is a company who in heart desire full salvation and ask God for it, and like the disciples, understand not why they do not get the desire of the heart; but Jesus said, “What things soever ye desire when ye pray, *believe* that ye receive them, and ye shall have them.” Let longing souls believe and the gifts

will be given. He spoke from his own experience, and during the last year this truth had been ingrained in him, that he must expect God to be true, and O, he did so want to walk with God and please Him! That morning he had been asking God to reveal himself to him, and was certain that he had such a consciousness of the smile of God, and the Lord Jesus seemed present with him all the time. Not that he could see Him, but His words were true to him that He would be with him and He had been. We may have the Spirit filling us with all the fruits in proportion as we trust Him and expect Him to do the work, after we have fulfilled the conditions. Giving ourselves to Him let us expect him to be faithful and true.

TRUST HIM.

Sister Denler praised God for the blessed Holy Spirit and it seemed to her that she never had the privilege of being in any service where the blessed Holy Spirit so manifested itself as in that assemblage. She received the blessed Holy Spirit there. She knew little of the way, but God gave it to her in answer to her faith. She did not enter into maturity, but into the rest of faith, and God made her pure and clean and kept her. He will reveal his Son to us in all fullness. The adversary told her, as she looked on the wasted years of her life and her indifference, that it was presumption for her to think of walking in the liberty of the saints but that her life must be one of cross-bearing, but she trusted Him and He performed the work. What we want is unconditional surrender and implicit trust.

ANSWERED PRAYER.

Bro. —. About nine weeks ago a request for prayer was presented there for Jennie Smith and her work in connection with the railroad men of the Balt. and Ohio road. God had been wonderfully answering prayer, and almost nine hundred souls had been converted and were studying the Word and bearing testimony for Jesus. At Martinsburgh the saloon-keepers say that their business had been ruined. When the Lord Jesus gets in the hearts of the people then the rum business is ruined. He praised

God for a present and full salvation. Don't be afraid to launch out on the promises of God for they are "Yea and Amen in Christ Jesus."

YOU ARE RESPONSIBLE.

Sister Hall asked, "Am I not responsible if I go away without a blessing? Will God not hold us responsible after all the promises He has given us and charge us with ingratitude and unfaithfulness and unbelief? If we go away without all the Father has for us it is our fault. We can't all speak but we can all have Christ as our complete Saviour here and now. We may all say, He is mine and I am His. There is no perhaps about it; if we are saved at all, it will be through believing, and if saved at all, may be saved now. It is a free salvation. She used to wish that she could only get over the bar of unbelief and accept Christ as other people did; but when the Holy Spirit showed her that she was one that Jesus died for, and came to save, then she believed and was saved. God is no respecter of persons and it is the privilege of every one to be saved. Speaking about definite and immediate answers to prayer, she was suffering greatly in body, and she was where she could not get to her friends or a physician, and she looked up and asked Jesus to remove the pain, and immediately it was gone. She had asked for the healing of others and God had answered prayer, but she did not seek for subjects, but when the Holy Spirit presented a subject, she was safe in asking and bound to believe. Why not accept a salvation that comes through Christ and which is so reasonable, right and safe?

A LIVING CHRIST.

Dr. Ball. The testimony preceding reminded him of a passage in Luke where it said that Christ healed all that had need of healing. There was a multitude surrounding Him, and as was His custom, He healed divers of them in connection with the healing of the soul. He was healed spiritually out of soul poverty; God came in when he felt that he was so poor in his soul that he would not live so any longer, if there was any food that he could get better than he could get out of the world, so he sought and

found it. He was twenty-two years old and had never read the Bible two hours in his life, but God made his soul for himself and it pleased God to come to him; that was sixty-three years ago. From that day God had revealed himself to him out of his necessity, and when he felt his poverty and cried unto Him, He answered prayer. Especially did this take place when he was convicted for sanctification and was in bondage to evil propensities and did not know Christ as an almighty Saviour. He went to God in his ignorance and poverty, and the Lord Jesus came as never before and became a present, living Christ, and saved him, and gave him victory over self, the world, the flesh and the devil. He who had never shed any tears, nor praised God, nor stepped out of bondage into liberty, but from that time he had been living a new life, Christ living in him, giving him victory and delightful consciousness of the efficacy of the blood, which was not only shed for the remission of sin, but as the blood is the life, so the blood reveals symbolically a living Christ. Dead blood cannot save, but it is the revelation of a living Christ in us with power to cleanse and purify and save from sin. Let every one open the door and He will come in.

Sister Palmer closed by saying if the Holy Spirit is in us, we will have to tell those around us and bear fruit to the honor and glory of God. Let us yield to God and trust Him for the power without any anxiety about manifestations. He has positively promised spiritual blessings to every one and temporal ones so far as needed. The command is positive to be filled with the Spirit and the power given to receive it.

C. B. Brigham, Mich., writes: "I have not 'great things' to tell, as some call *great*. But the Lord is doing 'great things for us here at *Evart*, whereof we are glad." We have our little Tuesday meetings, where we never fail of the presence and power of the Lord Jesus. Blessings, rich and sweet, fall upon us without measure, even as on you who attend the meetings reported in *The Guide*. At one of our meetings a young sister was so filled with God that she could not speak till the wave subsided. Then she told us that she felt so small in the midst of a "large place" crowned with glory not of earth. Amen! Hallelujah!

Our Better Prayer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

COMFORT IN OLD AGE.

REV. J. SCARLETT.

Christian testimony, to spiritual believers, is always fresh and new; but not to the inexperienced in divine things. Christian experience is the qualifying armor in which to fight the battles of the Lord.

I was born in 1803—born again in 1833. I am old, "and kept by the power of God, through faith, unto salvation." None are kept any other way. My conversion was so radical and thorough, that no shadow of doubt on the subject has ever crossed my mind. I began fasting one day in the week, with prayer, that I might be kept from backsliding, and grow in grace. I was particularly faithful in all outward Christian duties. I had happy seasons, but was told by some "I must look for a winter state." This I abhorred, yet felt at times pride, resentment, and the fear of man. Three months after my conversion, praying in a private manner, in a lonely place, for the abiding presence of God, I received a distinct answer, in a clean heart. My mind has ever since been drawn to view Christ in the light of forgiving mercy, sanctifying grace, with the witness of the Spirit with my spirit that I am a child of God. I have often had strong temptations not to present my testimony in this form, because it is not popular with some good Christians that I esteem better than myself. During the late civil war the excitement was unfavorable to my experience, and I think it was blurred. In a Camp-meeting near Morristown, N. J., some thirteen years ago, I was renewed and refreshed in sanctifying grace. It was on this wise: I had listened to a sermon by Bishop Janes, and was strengthened in my faith, as was always the

case in hearing him. I went into a tent where a testifying meeting was held, led, I think, by Sister Lankford, the present estimable wife of Dr. Palmer. The testimony I gave lacked the usual definiteness that had marked its features, and the good sister said some words, and gave me a look at the time that the Holy Spirit accompanied. A struggle ensued, and an impulse of faith, that more than regained what had been blurred. No cloud has passed over my sky since. The most important points in my experience are on *God's side* of me, while *my side* is the most popular. When I tell of what I have done, in the things of grace, nobody seems hurt or finds fault. When I speak of *God's* work in me, there is in some a disagreeable sensation. It appears to be my spiritual destiny to have definiteness in my faith, as "the reproach of Christ," and is "disallowed of men,"—"it is all of grace, lest any man should boast."

A BLESSED RESULT.

A dear sister who in past years was led into the light of Christian holiness, but who in the midst of affliction had lost her evidence, thus writes of a late "Tuesday Meeting:"

When dear Mrs. Palmer arose and read to the meeting the blessed Word, proclaiming liberty to all the captives, my heart took fresh courage, and when she said, "it was for *every one* that would accept it and be *free*," I said, may I accept it and be free from this burden that has bound me down for so long?

My heart grasped the *truth* as never before. I said I will be one of God's free children! Then my faith took a firmer hold; I said I *am* one of his freed children. On that dear promise I rested so sweetly. The tempter did whisper, I had better not tell my husband until I had found I *was* free, but I knew him of old too well to listen to him. I told my husband,—he was pleased and said he was glad. I knew he did not understand it, not one word of it, God can open his eyes, and now that I am out of his way, I want to ask you, dear friends, will you not join your prayers with mine that he may soon be brought into the full light and liberty of God's dear children,

and be made every whit whole? I wanted to send you just a little tribute of praise, for I am covered with this beautiful garment and my soul is bathing in the very sunshine of God's presence. I am rich, for "I am a child of the King." If you think my experience would help some poor heart, use it.

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COMFORT IN AFFLICTION.

Enclosed you will find one dollar for the blessed Guide to Holiness, which led me first to see the necessity of purity of heart. Precious Guide, next to my dear Bible I prize its holy teachings! Prostrate upon my couch, it is such hard work to write, but I send you these few lines. When I have read and re-read its blessed pages, I send it to a sister of the "*Shut-in Society*," of which I am a member, and of which there are many members. Though I have been an invalid for fourteen years past, yet I am happy in God my Saviour. I have to be alone most of the time, on account of my weak, painful nerves. Yet I have no disposition to murmur, but everything to give thanks for. A few come in my room on Saturday evening to pray for holiness and its spread throughout the land. I have had these meetings for years. Pray for our success. I enjoy the holiness meetings at your house very much. The blessed Guide brings them into my lonely room, and they cheer me much, yea, my soul feasts on them—they are heavenly manna to my hungry soul. Many times, while reading the testimonies lying on my couch, I am made to weep for joy and to praise the Lord aloud. I have the pictures of yourself and Sister Palmer, and the sanctified one now in glory, all framed and hanging on the wall. It delights me to look at them. I have also Brother Belden's, whose testimony in his paralyzed condition comforted me greatly. May God bless and sustain him! And now I have Brother Taylor's to add to the group. I shall know you all in the glory-world—"the sweet by and by"—praise the Lord! I shall not be an invalid there, but with you all walk the golden streets of the New Jerusalem. Pray for me, your invalid sister, MRS. E. BACHMAN.

Fayette, N. Y.

THE CHRISTIAN FULLY SAVED.

E. STEPHENS.

The Christian whose hope is made sure,
Being created in Jesus anew,
Is holy, consistent, and pure;
Is blameless and gentle and true.
He is circumspect, watchful, and wise,
From sin is made perfectly free;
Nor Satan nor sin can surprise,
While Jesus by faith he can see.
Being saved fully, he endures
As a soldier the "hardness" required;
Nor will he, through aught that allures,
Of watching and working grow tired.
Of works he has nothing to boast,
Though single his eye and intent—
An unprofitable servant at most,
Though all in God's service be spent.
For to grace he's indebted for all
The good that may in him be found;
And without it would instantly fall
As a weight unsustained to the ground.
But, "kept by the power of God,"
His meat is to do His blest will,
Aspire to His heavenly abode,
And all His good pleasure fulfil.
To "differ" he is made by his Lord;
He has naught that he did not receive;
What he is he is made through the Word
That through grace he was led to believe.
And though once he was alien from God,
Being full of transgression and sin—
He is washed, he is cleansed by His blood,
And is now a "new creature" in Him.
And at first though only a "*babe*,"
In grace he daily has grown,
Till "strong in the Lord" he is made,
"A man in Christ Jesus" become.
Nor may he, though "perfect," ignore
Further growth as taught by the Word,
But still will be panting for more
Of the "fulness" of Jesus his Lord.
But his "righteousness" now "as a sea,"
With its rolling, majestic "wave,"
Shall force e'en the skeptic to see
God's omnipotent power to save.
His "peace as a river" shall flow;
His path be evermore bright;
His faith as the cedars shall grow,
And all that he does shall be right.
The fountain of water and blood,
Gushing free from Immanuel's side;
The death of a life-giving God,
Every good he can wish shall provide.
His food shall as nectar seem;
Green pastures his spirit regale;
He shall drink the pure rippling stream,
Meandering in the meadowy vale.
"Beside the still waters" his rest,
"In heavenly places" his seat,
He will think of the bowers of the blest,
And the spirits he is destined to greet.
He will muse on the jasper and gold;
The robe and the crown he's to wear;
The mansions of glory untold,
His Saviour has gone to prepare.
And, fired by the heavenly zeal
Such hopes never fail to inspire,
Life's labor will fully reveal
His heart's philanthropic desire.

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Lydia Brooks, Pleasanton, O.: "I am endeavoring to get a firm grasp on the 'Rock of ages,' by consecrating fully. The Holy Ghost has come to be an abiding guest. I never can tell the joy of this sweet rest in Christ—resting and fighting combined. I call this the land of Beulah."

—C. C. Brown, David City, Neb.: "By the grace of God I have been enabled to lay all upon the altar, which is Christ, and have the consciousness that God for Christ's sake has cleansed my heart from all sin. This beautiful Sabbath morning I realize that the God of all grace helps me to keep all on the altar, and that He keeps me pure and clean. The highway cast up for the ransomed of the Lord to walk in, to me grows brighter and brighter."

—Mrs. J. Cripple, Ypsilanti, Mich.: "This morning I bless God for the Bible and all the Christian helps that God so kindly puts in my way. The way is better to-day than ever, Glory to His name! He is willing to cleanse and keep."

—Mrs. M. J. Gray, Tontogany, O.: "I desire in this way to bear testimony to the saying power of Jesus, that during my severe illness, He supplied all my need and kept me in perfect peace, ready to live or die so Jesus was glorified. I am resting in His will—praise His name!"

—Mrs. Parmelia Manville, Centre Village, N. Y.: "I am only partially recovered from an illness of nine months. But I do wish to say, 'The eternal God is my refuge and underneath me are the everlasting arms.' During my most extreme illness, the blessed Lord kept His arm around me and I was in perfect peace. Surely we have a truth-loving and covenant-keeping God. How often has He said to me, 'I will never leave nor for-

sake thee,'—and in affliction and trouble He is always at my right hand, saying, 'It is I, be not afraid!' I praise God for a salvation that saves to the uttermost."

—Lizzie Stark, Wyoming, Pa.: "I was converted at eleven years of age. I love the Lord because He first loved me. I am an invalid, have been confined to my bed for eight years, never free from pain. I enjoy the rest of faith—Jesus sweetly saves me. The Bible is my constant companion—its precious promises are very comforting to me. Next to the Bible I find delight in prayer. I can commune with my Saviour as with a friend. My feet are on the Rock. I thank God for a free, full, and present salvation."

—Mrs. S. A. Truesdel, Newburg, N. Y.: "Praise God! Fully saved through the blood of the Lamb!"

—E. L. Finton, Madison, Dakota: "I am a member of the M. E. Church—was converted and started to serve the Lord February 27th, 1860, in Ohio. I have been here and there since that time, but I find the Lord just the same—He is my refuge."

—R. A. Stark, Lemour, Pa.: "While attending the Dimock Camp-meeting, in a service in one of the tents, the minister gave out that grand old hymn—

"There is a fountain filled with blood,"
and he said, as we arose to sing, as many of you as can, sing it—

"And there *do* I, tho' vile as he,
Wash all my sins away."

A thrill went through my whole frame, and I could only say in a whisper, '*Jesus so sweetly saves me!*' I cannot describe it—a sweet peace filled my soul, and I can say, Jesus saves me to-day, and I bless God for a full and free salvation. I know what trials and afflictions are—for three years I never heard a Gospel sermon, but the grace of God was sufficient for me."

—Aurelia M. Pasco, Athol, N. Y.: "I praise the Lord for peace in believing. It is *sixty* years since the Lord forgave my sins. Glory! I am still rejoicing in His love. I expect to meet Him over there, when I shall be like Him—I shall see Him as He is—Praise His holy name!"

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look
Where hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

—John Keble.

—"Our union with Christ is the union of the covenant, and therefore not dependent upon frames and feelings."

BIBLE HOME-LIFE.

ISAAC.

Isaac, like all the servants of God, had a life marked by vicissitudes, and was at times in perplexity, needing, and enjoying Divine guidance.

1. He was brought into temporal straits. There was a famine in the land, as in the days of Abraham. God prohibited his going into Egypt, and instructed him to dwell in the land which He would tell him of, saying, "Sojourn in this land, and I will be with thee, and will bless thee. Loyal to God in extremity, as well as in more prosperous circumstances, he remained in his allotted place, not for a moment questioning the Divine order.

2. The covenant with Abraham was definitely renewed with Isaac. God said, "Unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father." The Lord thus drew him into close relations with Himself, assuring him of two things—1st. A numerous posterity: "I will make thy seed to multiply as the stars of heaven." 2nd. That from his seed the Messiah should come: "And in thy seed shall all the nations of the earth be blessed." And in connection with these precious covenant-stipulations, thus renewed, the example of his father Abraham was presented as a stimulus to obedience: "Abraham obeyed my voice, and kept my charge, my commandment, my statutes, and my laws." Note, how obedience to God makes an imperishable record, and the influence runs through successive generations.

3. Marvelous temporal prosperity was graciously given: "Isaac sowed in that land, and received in the same year an hundredfold,"—his flocks and herds multiplied greatly, and on every hand he waxed great. On this account the Philistines became envious, and Abimelech said, "Go from us ; for thou art much mightier than we." So, in the interest of peace he pitched his tent in the valley of Gerar, not even insisting upon the bargain which he had made with them for the lands which he held—"The servant of God must not strive"—"The work of righteousness is peace ; and the effect of righteousness, quietness and assurance forever."

—"Lust may be in the heart, though it may not be seen by others ; as guests may be in the house, though they look not out at the windows.

THE CROSS AND THE BIBLE.

MRS. M. E. KNIGHT

The Cross and the Bible—how precious their worth,
Revealing salvation to lost ones of earth !
Safe pointing the way where mercy is found,
And pardon for sinners doth richly abound.

The Cross and the Bible—'tis here we find light
To guide us 'mid error's broad pathway of night ;
The drear blindness of nature is taken away,
Rejoicing, we walk as the children of day.

The Cross and the Bible—their beams like a star
Shine out o'er the nations who worship afar,
Where many are proving Christ's uttermost sway,
Quick trampling in dust their fond idols of clay.

The Cross and the Bible—so fitly entwined,
'Tis here we may ever true holiness find ;
While the Spirit truth guiding imparts to the soul
The fulness and blessing that maketh it whole.

The Cross and the Bible—rich fruitage of love,
Rare gifts from the Father who dwelleth above ;
All their beauty and truth and love may we know,
Till our hearts and our lives with their spirit o'erflow.

HOME SUGGESTIONS FOR AUGUST.

HEART-QUESTIONS.—1. Am I setting the Lord always before me, this summer especially? 2. Does the contemplation of the Divine character give me peculiar delight? 3. Is the blessed Holy Spirit near to me as a conscious, living presence, a Divine Personality? 4. Is perfect love in conscious summer development in my soul? 5. Are my children increasingly impressed by my holy example?

BIBLE READING.—*God as a Father.* Study this as the August topic—note proof-texts.

AUGUST HYMN.—Methodist Hymnal, 1, c78.

COUNSELS.—Be watchful—Be prayerful—Be circumpect—Be wise to win souls—at home and abroad.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

SUNSHINE AND FLOWERS.

What is there in our world that is so beautiful as flowers?

In the early Spring we see them in the streets of the cities, offered for sale. We stop to admire them, and wish we had money enough to buy them all.

When you are looking at flowers, do you ever think how wonderful it is that there are so many kinds, such a variety of colors and perfumes? And do you remember that it is the sun that gives them all their charms? and that God made the sun and the flowers? How we should love and praise Him for all His good gifts!

I remember how my childhood life was made bright with flowers. My parents had a large garden and conservatory full of plants, and nearly all my hours in pleasant weather were spent amid the sweet bloom that surrounded my home.

I had given my heart to Jesus in very early childhood, and so I loved to think of the beauties of nature. They seemed sweeter and dearer to me because my kind Father in heaven had given them to me. Often were the words upon my lips, "Bless the Lord, O my soul, for giving me so many bright and lovely things to make my young life so happy!"

I used to love very much to look at flowers through a microscope, which magnifies their beauties and brings out all their finest and most delicate tints, which cannot be seen by the eye alone. If you were to use a magnifying glass, you would exclaim, "O, how wonderful! how *perfect*! how charming!"

Dear children, should you not love, and serve, and worship the great, all-wise, almighty, and all-loving God? I hope you will, now, in life's early morning, and then you will enjoy the good things of this world a thousand times more for being the children of God.

NEW EXERCISES FOR TRY COMPANY.—Commit to memory 121st Psalm, and No. 583 in the Methodist Hymnal. We hope all will observe this.

JESUS ANSWERS CHILDREN'S PRAYERS.

One evening in early Spring, while too weak to stir beyond my own room, I was sitting near the fire, my mind all absorbed in the events of the past few hours. Just then, two little nieces, temporarily under my care, came running in from out-door play and stood warming their little, red fingers. Very soon the elder, not quite six years old, looked up, most earnestly viewing my face, and said, "Aunt Mary, what makes you look so sorry?" I said, "I have been thinking about how naughty my little girls have been to-day—how disobedient to grandma and aunt—while we have tried so hard to induce them to be good, without inflicting punishment. I have been wondering, too, if Jesus would love little girls that were so cross to each other." Just then they turned to get their little chairs, and drawing nearer, sat listening attentively, while I told them of His tender love for little children, and His promises to those who keep His commandments.

After relating a simple but touching story I had read, of a little girl who said she had tried so hard to be good but could not, and gave herself up to Jesus to make her heart clean, she said, "Will He hear me, too, if I kneel here and pray?" "Yes," said I, "of course He will." Before I had time to finish my sentence she had knelt, and there poured out her little heart in simple, childish words, like these: "O Jesus, I am sorry I have been so naughty! Please forgive me all my sins! Take all the badness and crossness out of my heart and give me a clean heart! I don't want to be bad any more. Bless my little sister, too, and make us good Christians. We want to be like Jesus. Amen!"

Following this she was truly happy, told her grandma Jesus had answered her prayer, took delight in holy songs, and was a follower of the blessed Saviour. *

TRY COMPANY—CHILDREN'S LETTERS.

"STELLA CAMPBELL," of "Bethel, Ky.," writes: "I would like to join your 'Try Company.' I am trying to do all the good in the world that I can. I do love Jesus."

"MARY ESTELLE," (other name indistinct), of "Pipestone City, Minn.," writes: "I wish to join your 'Try Company.' I am eleven years old, my mamma died when I was nine—she was a good Christian and took The Guide. Papa and I are left alone. I like The Guide very much. I am trying to come to Christ, and to bring others to Him." (Write again—Ed.)

NEW QUESTIONS.—1. Where, at the touch of a staff, fire rose out of a rock and consumed a feast? 2. What thirty neighboring cities were ruled over by thirty brothers? Send us the answers by Aug. 15th.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest

MRS. MARY A. HARRIS,

Wife of Thos. Harris, died at her residence, Mt. Pleasant, Ohio, Nov. 27th, 1881. She had been a reader of *The Guide* for years, and experienced the blessing of perfect love about eighteen years before her death, under the labors of Rev. Bro. Cherington. Although her experience was not always entirely clear, yet her latter days were full of brightness. Two days before her death, in the midst of extreme suffering, she was made to rejoice aloud, and died in the triumph of full salvation.

MRS. LAURA L. CHARTER,

The beloved wife of Albert Charter, died in Warren, Joe Davies Co., Ills. She was the daughter of Erastus Allen, born March 28th, 1815, in Windom Co., Conn.; converted at seventeen, and lived a devoted Christian life to the hour of her death. For a number of years previous to her death she had the enjoyment of perfect love. Her "peace flowed like a river," and in death she was most triumphant. Her immortal spirit, freed from the cumbering clay, with songs passed to its God. For her "to live was Christ, to die was gain."

MRS. E. LONGSTREET

Departed this life at Hawley, Wayne Co. Pa., August 22d, 1881, after an illness of only five days. She died in the full assurance of the blessed hope of the Gospel of Christ. Her last words, during consciousness, were—

"Saviour! more than life to me,
I am clinging close to Thee!"

During her life she prized the reading of *The Guide*. She has now entered a more exalted sphere, near the eternal throne, praising the God of her salvation day and night.

MRS. ANNIE VEVEA

Departed this life for her home "among the angels," on Sabbath, January 1st, (New Year's Day), 1882, in the 22nd year of her age. About ten months ago she sought and found Christ, remarking to the writer, that she had no peace of mind, feeling that she ought to prepare for death. Being of an affectionate, yielding disposition, it was comparatively easy for her to consecrate herself to the blessed Saviour, and ever afterward clung to Him ardently, who had so wonderfully saved *her*. At this time I placed *The Guide to Holiness* in her hands, and in searching the blessed Bible (which was now an unsealed book) with the help of *The Guide*, she was convinced that the roots of inbred sin were still remaining. Under these convictions wrought by the Holy Spirit, she immediately sought Jesus for the perfect cleansing, and soon the blood was applied, her heart cleansed, and sanctifying grace given. Ever afterward, in health and sickness, life and death, she could say, "Thy will, not mine, be done!" A sister remarked, that her sweet expression of countenance showed the inward joy of this blessed experience. During her last illness of five weeks, under the power of disease, she was kept peaceful and happy, occasionally breaking forth into singing, and would speak of dying with the greatest composure. She was married about three years ago to her now bereaved husband, who with her father, mother, brothers and sisters mourn their irreparable loss. They are waiting until the summons come to join their loved one where there will be no death. Her funeral services were conducted by her beloved and faithful pastor, Rev. H. G. Bilbie, who used as a text on the occasion Psalms 23: 4. God grant that we may live so that we may be re-united with our dear sister in that world of joy.

F.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

THE MISSIONARY STATUS.—Bishop Castle says: "At the beginning of the present century there were not, if the data we have are reliable, more than 50,000 converted heathen under the care of evangelical missions, while to-day there are not less than 1,650,000. The year of 1878 alone shows an addition of some 60,000 souls. Let us take individual islands and 'coastlands,' and mark the strength of the Christian population. In the West Indies and Madagascar there are about 310,000; in India and farther India, some 5,000; in West Africa, 45,000; in South Africa, 280,000; Indian Islands, 90,000; China, 50,000; South Sea Islands, more than 300,000. To-day there are about 70 missionary societies in active operation, employing of Europeans and Americans alone, 2,400 ordained ministers, besides hundreds of native preachers, and over 23,000 native helpers. These various societies, in addition to the number of missionaries sustained, have founded and are sustaining nearly 12,000 mission schools, in which there are more than 400,000 pupils, hundreds of whom are under theological training for the ministry. May we not rejoice that on many an island, and along many a sea-coast, the morning of redemption is dawning, and on some the Sun of Righteousness has actually risen."

IMPORTANT ACTION.—The convocation of Canterbury has taken initiatory measures to bring the Salvation Army in England into close relations to the Established Church. That organization, according to late statistics, has 301 branches with 645 officers, and holds 5,000 services every week, and provides

sittings at such services for about 260,000 persons.

WASHINGTON, D. C.—The services at Waugh M. E. Church, on a late Sabbath, were unusually interesting. A large congregation was present to witness the exercises. After a short sermon by the pastor, Rev. Wilford Downs, 58 members were received into full membership according to the form of the Discipline. It was a very affecting scene as the pastor, official members, and many of the congregation, in regular order, extended to the candidates the right hand of fellowship. Tears flowed freely, and God revealed himself in power. This is the first fruits of the revival in this Church last fall and winter. Others are yet to be received. During the past year some thirty have also entered into the "rest of faith."

NEW YORK.—The Church at Sterling, Rev. H. Harpst, pastor, is in the midst of a most gracious outpouring of the Holy Spirit. Mrs. Van Cott rendered three weeks of most effective service, but now in her absence the work goes right on under the care of the pastor, aided by the Church which has been wonderfully baptized and strengthened in numbers. The whole country is stirred, and at times hundreds have gone away who could not get into the Church; 72 have thus far been received on probation in the M. E. Church.

ILLINOIS.—Bishop Fallows, of the Reformed Episcopal Church, says that the Christian Army in Chicago, of which he is the head, is now reaching at least two thousand different persons a week, and that during the few weeks since its organization not less than two hundred and fifty persons have been hopefully converted.

GEORGIA.—A stirring revival is in progress at Eatonton, Ga., and so far sixty persons, one-third of whom united with the Presbyterian Church, have professed conversion.

SWEDEN.—In Sweden, revivals of religion are very extensive and powerful, and the old formalism of the State Church seems quite broken up.

HOLINESS CONVENTION—ROUND LAKE.

According to a call made, a Convention of holiness workers was convened at Round Lake, N. Y., continuing two days. It was organized as follows: President, Rev. J. S. Inskip; Vice Presidents, Revs. Wm. McDonald, Mass., Isaiah Reed, Iowa, J. P. Brooks, Ill., A. J. Jarrell, Ga., Wm. Taylor, South India Conference. Secretaries: Rev. J. N. Short, Mass., W. Scarlett, Ohio. Committee to arrange exercises: Revs. L. B. Kent, W. McDonald, A. J. Jarrell, Wm. Taylor, G. Hughes.

Prayer was offered at the opening by Wm. Taylor, A. J. Jarrell and G. Hughes, after which the President read Acts, 1st chap., 1-8, and 2nd chap., 1-11, commenting thereon, and urging the need of a fuller endowment of power.

During the two days allotted to the Convention, interesting reports of the progress of the work were given by Revs. Wm. Taylor, Patillo, of Ga., L. B. Kent, Ill., Ashcraft, Oregon, W. McDonald, Mass., N. Burns, Canada, and others, showing that the cause is progressing grandly. The following distinct topics occupied attention: "The needs of the work," presented by Dr. S. Baker and Rev. M. L. Haney; "The Perils," by Rev. W. McDonald, and others; "Things essential to progress," Dr. G. D. Watson, and others.

Delightful harmony prevailed, there were blessed realizations of the Divine presence and power, and, it is believed, valuable results will follow. The following resolutions were adopted:

Resolved, 1st. That the cheering reports made at this Convention by representatives of the cause from the East and the West, the North and the South, show a mighty advance of holiness all along the line, laying a hand of power upon all the pulses of the period, calling for expressions of profound gratitude to the Father of light, from whom proceedeth every good and perfect gift.

Resolved, 2nd. That the agencies employed in the prosecution of this remarkable revival of primitive Holiness, and the results, demonstrate that the work is pre-eminently of God and not of human device, and that this great fact insures continuous and, ultimately, all-pervading triumph.

Resolved, 3rd. That the doctrine of entire sanctification, being emphatically a Bible doctrine, is the common heritage of the whole Christian Church, irrespective of denominational or geographical boundaries, and therefore should be steadily and earnestly presented to all Christian people, under the guidance and unction of the Holy Spirit.

Resolved, 4th. That inasmuch as the New Testament ideal of Christian character involves the utter destruction of the carnal mind, instantaneously wrought and attested by the Holy Ghost on the sole condition of faith, the possession of the full image of Christ, and the complete indwelling of the Holy Ghost,—it behooves every one who is definitely identified with the cause, as a professor of this grace, to examine well the foundations, and to be assured by the inner testimony of the Holy Ghost that a

radical work of purity has been wrought in the soul, and that the fulness of the indwelling Spirit is realized.

Resolved, 5th. That as the standard of Christian conduct and life has been fixed by apostolic authority, as illustrated by the selection of men of "honest report, filled with the Holy Ghost and wisdom," for Church work, we hold that this standard should be maintained, pre-eminently, everywhere, so that the cause not only "be not blamed," but find enlarged and joyous access to the multitudes who do not yet know the blessedness of full salvation.

Resolved, 6th. That as every great movement, whether in Church or State, obtaining the right of way among the people, and flushed with success, is not unattended with perils, we are not unmindful of the fact that the cause of Holiness is not an exception, and we need to be on our guard, and stand resolutely, begirt with Almighty energy, against the following outlying perils, *especially*, viz.:—

1. The possibility of an earnest advocacy of the theory, when the sweetness of holy love may have departed, and so the strength of such advocacy be lamentably diminished, and the cause thereby greatly hindered.

2. Of failing to stand in our lot in the face of opposition and to endure hardness as good soldiers of Jesus Christ.

3. Of so exalting non-essentials as to overshadow the essential truth, for the defense and propagation of which we are Provisionally ordained.

4. Of wrongly interpreting the New Testament injunction that we be "led by the Spirit," so as to separate those leadings from the teachings of the written Word, which are in vital connection—mistaking our own vain imaginings for the voice of God in the soul.

And therefore, in view of these perils, we counsel close adherence to the Written Word, continuance in prayer and all the means of grace, and unslumbering vigilance, lest the enemy come upon us with deadly surprises.

Resolved, 7th. That we hold that the cause of Holiness can best be promoted by fidelity to the obligations solemnly assumed in our several Church relations, and it should be our continual aim to maintain "the unity of the Spirit in the bond of peace," instructing, rebuking, exhorting with all long-suffering, discountenancing any tendency which may appear in any quarter to dissolve Church bonds, which are connected with so many hallowed memories.

Resolved, 8th. That the work of disseminating Holiness Literature should command increased attention and larger consecrations of personal means, that the leaves of saving truth may be scattered far and wide—but the unnecessary multiplication of periodicals is to be deprecated as calculated to absorb means which might be more profitably employed.

Resolved, 9th. That the inspiring announcements of prophecy—the exceeding greatness of New Testament promises—the exhaustless efficacy of atoning blood—and the infinite resources of the Holy Ghost, under whose dispensation, as the "Executive of the Godhead," we are now living, in this latter-day glory these elements of power, linked with the glorious successes which now constitute illustrious pages in the modern history of the Christian Church, should lead us to prosecute the work laid upon our hands by the "Captain of our salvation," with renewed diligence and earnestness, in humble reliance upon the arm of Omnipotence—and to such renewed consecration and enlarged activities, we call the friends of Holiness everywhere, that the whole earth may be filled with the glory of the Lord.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

FROM "ENTIRE DEVOTION"—BY MRS. PHOEBE PALMER.

WHAT IS HOLINESS? Holiness is a state of the soul in which all the powers of the body and mind are consciously given up to God, and the witness of holiness is that testimony which the Holy Spirit bears with our spirit that the offering is accepted through Christ.

—The work is accomplished the moment we lay our all upon the altar.

—Make no provision for future emergencies, give up all, whether known or unknown.

—Resolve that as duty shall be made plain you will follow on, in obedience to the command, though death may await you.

ON THE WING.

Days of gladness in the Forest-Temple!

"Worship and thanks to Him belong,
Who reigns, and shall forever reign!"

THE associate editor of The Guide took passage, on Monday evening, July 3rd, on one of the elegant steamers of the "Citizens' Line to Troy," to attend the Holiness Convention at Round Lake, N. Y. We met on board a company of about one hundred from Philadelphia, quite a number of whom were familiar friends. We were favored with a calm and beautiful evening, affording a fine opportunity to enjoy the magnificent scenery of the Hudson. As the evening shades gathered around us, our holiness friends took possession of the main saloon and gave us some of the stirring "Songs of Triumph," the passengers standing around apparently much interested. It is hoped that the teaching of holy song made salutary impressions.

Early on the morning of the 4th we were safely at our moorings in Troy, after passing a comfortable night, thanks to the arrangements of the officers of the excellent steamer—under the smile and benediction of our Heavenly Father.

An hour of railroad travel brought us to Round Lake, a magnificent spot indeed, nature having been lavish in her bestowments there, and more than all, forever memorable on account of displays of Divine power in past years.

At ten o'clock the Convention opened. There was a goodly company assembled, representing various sections of the country, and several branches of the evangelical Church. We were pleased to recognize some devoted "*Friends*" from New York and Philadelphia, with glad countenances. The North and the South were there in happy union, some dear brethren from the South being present, giving a new illustration of the Psalmist's declaration: "Behold how good and how pleasant it is for brethren to dwell together in unity!" How delightful on *Independence Day*—a twofold independence—souliberty indeed, introduced by the great Emancipator, JESUS—and civil freedom! We were ready to sing—

"From North to South the princes meet
To pay their homage at His feet!"

Holiness will bind the North and the South together in indissoluble bonds. Thrice at the opening did humble pleaders lift the people to the throne, and among them an unctuous one from the South. God's ear was attent, and heavenly blessings descended. Brother Inskip read from the Pentecostal records in the Acts, and very happily set forth the need of richer spiritual enduements on the workers. We hold, with him, that a full consecration made once for all, may be lovingly repeated, and baptism upon baptism be received, deepening the impress of Christ's glorious image, and rendering the indwelling of the Eternal Spirit more palpable to our consciousness.

The two days of the Convention, embracing song, testimony, communion with heaven in simple, ardent prayer, and in the examination of

themes pertinent to the occasion, were of delightful interest and unmistakable profit. The voice of the Convention on the specific topics presented is given in another column. The great fact of the occasion, and for which the devout thanksgiving of all the friends of holiness is demanded, as developed in the reports rendered from various sections is that, "*God is marching on*," gloriously, and that Holiness is "*laying a mighty hand upon all the pulses of the period*,"—every department of Church life and activities is feeling the thrill of this Divine Presence. To God be glory! In our narrow circles at home we are apt, often, to think that little is being done—but when the harvesters from widely-separated fields come together, we learn that there is an abundant "bringing in of sheaves." The final issue is not doubtful.

"The Lord shall clear His way through all,
Whate'er obstructs, obstructs in vain."

We remained on the ground for several days, in attendance upon the National Camp-meeting, returning to our home and sanctum-work on Monday evening. The preaching was in the demonstration of the Spirit, the altar-services were often seasons of signal power, many going down into "the fountain of cleansing." The Sabbath was "a high day," opening with a love-feast of thrilling interest. The sermons were preached by Brothers Inskip, McDonald, and J. N. Short, and the truth was impressive. We trust that the blessed cause will receive a new impetus from this July Convocation.

THE TE DEUM.

A sister recently said that, one day, in the joy of conscious communion with Christ, her mighty Redeemer, she engaged in singing the "*Te Deum*." And, when she came to the words, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers!" her heart overflowed with joy, knowing that she was a *believer*, and the *kingdom* of heaven was opened to her. Is that your happy lot, reader?

—Have you obtained real lowly-mindedness, such as will stand the apostolic test: "*In honor preferring one-another?*" If not, seek to take on the Christly-impress more thoroughly.

THE COMMITMENT.

Brother G. D. Watson, in preaching at Round Lake on the passage, "Commit thy way also unto the Lord, trust also to Him, so shall He bring it to pass"—used a striking illustration. He said, persons going to a photographer, to have a picture taken, would be wholly passive in his hands, allowing him to arrange everything—the posture, whether of standing or sitting—the precise position of the head, the dress, and everything—and when everything was ready, the eye must be steadily fixed on a given point. Thus, in an instant of time, the sunlight falling upon the countenance would produce a perfect picture. That was a full commitment to mortal hands, an entirely passive will, and a grand result. O, said he, if men would only make as thorough a commitment to the Lord, "*trusting also in Him*," what grand results would follow—the image of Jesus would be drawn, and spectators would admire the work of the Divine Artist! Reader, make the commitment,—at once, completely, and be fully saved.

—Are you in doubt on any question? Here is an infallible rule which, faithfully applied, will determine every doubtful case: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

THE BLESSER AND ALL BLESSING.

Some teachers talk of seeking "*The Blessing*," regardless of a blessing. This is somewhat misleading. When "*The Blessing*" comes into the heart, *fully*, it comprehends every blessing. When souls go down into the fountain of cleansing, and 'come up every whit whole, and find "*The Blessing*," it is a *joyful* salvation,—fulness of *joy* in the Holy Ghost. We are in danger of making Full Salvation a mere intellectuality. He who has "*The Blessing*," *fully*, is supremely blest.

WORK FOR THE MONTH.

"The seed, which piety and love
Have scattered here below,
In the fair, fertile fields above
To ample harvests grow."

SUGGESTIONS TO WORKERS.

—"It is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure, and *make the iron hot by striking*."—*Magdon*.

—"If we are dilatory and lazy in the vineyard, The Master will not smile on us when He walks through His garden."—*Spurgeon*.

I. CLOSET WORK.

SCRIPTURE CALENDAR—AUGUST.

1. Heb. 6; 11-12. Psa. 31; 24. Psa. 86; 15.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
3. Exod. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah. 7; 18.
5. Psa. 46; 10. Zech. 4; 7. Exod. 15; 11.
6. Colos. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. James 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Ephes. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Hab. 3; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 50.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

Be sure each morning to appropriate to yourselves the Precept, the Promise, and the Prayer, in these Scriptures.

TOPICS FOR BIBLE STUDY.

—"The Word is the corn in the Lord's field; the better ye grind it, the more it yieldeth."

First Week.—FOLLOWERS OF GOD—Ephes.

5: 1. How, under what circumstances, and for what reasons.

Second Week.—FOOLISH TALKING AND JESTING—Ephes. 5: 4. Look at prohibitions—and how this practice militates against Christian life.

Third Week.—CHRISTIAN CIRCUMSPECTION—Ephes. 5: 15. What it is—how manifested—motives thereto.

Fourth Week.—CHRISTIAN SONG—Eph. 5: 19. What Christians are to sing—under what circumstances—influences upon character and life.

SPECIAL REQUESTS FOR PRAYER.

M——, Mich.: For a cousin, that he may be thoroughly converted. F—— R——, Mass.: For an enlargement of his capacities, that he

may receive the gift of the Holy Ghost. C—— L——, Pa.: For a sister, that she may be made every whit whole, filled with the Holy Ghost, and work for Jesus every day. C—— C——, Ark.: For the conversion of a son. N—— W——, Mass.: For the full baptism of a sister, the conversion of her husband and two blind sons. M—— F——, Texas: For the restoration of a husband to health, and fully baptized of the Holy Ghost—and his wife also. B—— H——; For the removal of a dark cloud resting upon a sister. S——, Va.: For the sanctification of a sister and the conversion of her nephew—and for grace to be given to a brother to profit by his Heavenly Father's chastening, and the full salvation of his wife. L——, Neb.: For a sister who has been some time seeking perfect love—and for her husband, that God may fully save and open his way temporarily. (Without place): For one earnestly desiring the gift of the Holy Ghost. M——, Col.: For the shining of clear light upon a sister, and her daughter, who has been led away by worldly society.

PRAYER ANSWERED.—N. L. Rockwell, Esteina, Neb., writes June 19th: "I would say to the praise of grace, the request that our God would exercise power over the ungodly at Cedar Bluff, Kan., last winter, was signally answered. A sore affliction came upon the leader, in that his little son was suddenly removed by a severe accident. He said it was a judgment and he would be a better man. Remember the little class at Esteina—that the Lord may have His own way."

A CLOSET HYMN.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Truly blessed is this station,
Low before His cross to lie,
While I see divine compassion
Beaming in His gracious eye.

Here it is I find my heaven
While upon the cross I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears His feet I'll bathe;
Constant still, in faith abiding,
Life deriving from His death.

Here in tender, grateful sorrow
With my Saviour will I stay;
Here new hope and strength will borrow
He will love my fears away.
James Allen, alt. by Walter Shirley.

II.—OUT-DOOR WORK.

1. If traveling, converse with the one sitting next to you in the car, on religious matters.
2. Speak to the waiter at the hotel or boarding house where you sojourn, about his soul.
3. Give attention to brakemen and conductors on the railroad trains, this summer.
4. Tracts on *Sabbath desecration* should be distributed at this time.

SPECIAL ANNOUNCEMENT.

In consequence of the spirit of inquiry which is aroused in the Church respecting the peculiar missionary operations in which Rev. Wm. Taylor is engaged, he has written a new book, entitled, "TEN YEARS OF SELF-SUPPORTING MISSIONS." It is a volume of 500 pages, in which the principles governing this class of missions as distinguished from the BENEVOLENT MISSIONS sustained by Missionary Societies, and the happy results, are clearly set forth.

Our dear brother, in his work of founding and sustaining "*Self-supporting Missions*," does not in any sense antagonize or undervalue *Benevolent Missions*, but aims to co-operate therewith by the revival of the "*Pauline Method*." He would not have contributions to the Missionary Societies diminished to the amount of a dollar, but he claims, and demonstrates by startling facts, that the Self-supporting Missions are mighty through God to the pulling down of the strongholds of iniquity. We advise every one who can to send at once for a copy of this book—the price is \$1.25. It may be ordered in single copies, or in large quantities, from our Publishing House. We shall keep a full supply on hand, as we calculate it will be in instant and liberal demand. The people want to read on *this* subject. Get it, ponder it, then lend it to others.

—Carry the mark of honor! The mark of God's favor to a peculiar people. See Ezek. 9: 4.

DOUGLAS CAMP-MEETING.

This Camp-meeting, definitely on the line of Holiness, at Douglas, Mass., commences July 27th, continuing to August 7th. It will be under the supervision of the New England Bible Holiness Association—Rev. Wm. McDodald, President. The following brethren are announced to be present to take part in the services: Revs. J. S. Inskip, (two days), A. McLean, J. Parker, J. A. Wood, C. Munger, J. Gill, J. N. Short, Dr. Steele, D. B. Joy, Rev. Mr. Miller, D. J. Griffin, W. M. J. Bray, G. E. Fuller, G. Hughes, and Wm. Peck Smith, of Brooklyn. Brother G. M. Morse, and others associated with him, will make ample arrangements for the temporal comfort of those who attend, *on economical terms*. Persons going from New York or Philadelphia, take Norwich line to Putnam—excursion tickets from there to Douglas. *A Pentecostal occasion is confidently expected.* We advise all who can to be there.

NOTES.

- Attend Ocean Grove Camp-meeting, August 15th.
- Observe the notice of Brother Scarlett's book on 2nd page of cover.
- New subscribers dating from July are coming in favorably. Work on!
- Rev. C. P. Hard, of Buffalo, is about to return to his loved missionary work in India. It will be remembered that we asked our *Praying Union* to pray for this. Prayer is answered. The Lord re-commission, and wonderfully bless our dear brother.
- The Life and Letters of Mrs. Phoebe Palmer are being circulated more and more. No cheaper book, considering its size and style, offered for sale anywhere.
- The new music book, "Songs of Triumph," was used at the Convention at Round Lake. We will have a beautiful selection in our next number—words by Mrs. Phoebe Palmer, music by Prof. Kirkpatrick.

WOMEN'S HOLINESS CAMP-MEETING.—The "Women's Union National Holiness Camp-meeting" will commence at Mount Tabor, N. J., near Denville, 29th inst., and continue ten days. The place is beautiful, and easy of access by Del. Lack. and Western Railroad, about thirty miles from New York. God has greatly honored the meetings held for two years past. While conducted mainly by the sisters, the brethren are also cordially invited. Attend, if possible.

THE GUIDE MISSIONARY UNION.

Our friends are remembering this important interest. They are saying, "The Guide must go to the missionaries!" We have had one response, at least, to the call for aid to furnish it to the Norway Conference. Let us have more this month. In every part of the globe our missionaries would be cheered and comforted by its visits. We would like to have those of large means make some liberal consecrations on this altar. Could you possibly devote \$25, \$50, or \$100 to a better object? Inquire of the Lord about it, *on your knees*. And, continue to remember the "*Taylor Fund*."

GUIDE MISSIONARY UNION:

Mrs. Jas. Carman, Clarendon, N. Y.,	-	-	\$2.00
A Friend, Paysons, Ill.,	-	-	1.00
Ann Shephard, Port Byron, Ill.,	-	-	1.00
Mrs. M. M. Wilson, Ashland, Oregon,	-	-	.10
Mary Hooker, So. Danville, Vt.,	-	-	1.00
Julia Stickel, Macomb, Ill.,	-	-	7.30
Thos. Goodwin, Abilene, Kansas,	-	-	4.00
Mrs. Anna P. Baker, Centre Village, N. Y.,	-	-	.20
Samuel Small, Chicago, Ill.,	-	-	2.00
Mrs. Arba Gates, Waupun, Wis.,	-	-	.75
Mrs. S. A. Foss, Washington, D. C.,	-	-	1.00
Mrs. Myra C. Barnes, Collins, O.,	-	-	1.00
Hester A. Camp, Juniata, Neb.,	-	-	1.00
R. N. Randall, Windsor, N. Y.,	-	-	1.00

TAYLOR MISSION FUND:

A Friend, Paysons, Ill.,	-	-	1.00
Richard Baker, No. Branch, Iowa,	-	-	10.00
A. E. King, Jersey City Heights, N. J.,	-	-	.25
H. L. Edmunds, Beaver Springs, Pa.,	-	-	2.00

39.

I AM TOILING ON A RESTLESS OCEAN.

"There remaineth therefore a rest."—Hcb. 4:9.

GRACE J. FRANCES.

HUBERT P. MAIN.

1. I am toiling on a restless ocean, Where the surges darkly roll, But I

hear a gen-tle voice that tells me There's a haven for the wea-ry soul.

The skies..... are growing brighter,
The skies, yes, the skies are growing brighter, And the shadows break away; O I'm

CHO. The skies..... are growing brighter,

looking to the land of promise, I am wait-ing for the dawn of day.

2 I am toiling on a restless ocean,
Yet my heart shall feel no ill,
For my Father's loving eye bends o'er me.
He will tenderly protect me still. *Cho.*

3 I have anchored on the Rock of Ages,
On the Rock no storm can move;

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I am resting in the arms of mercy.
I am hiding in a Saviour's love. *Cho.*

4 O I'm looking to the land of promise,
For my heart and hope are there;
With my Saviour I shall dwell forever.
And the brightness of His glory share. *Cho.*



SEPTEMBER 1882.

THE WORD FOR THE MONTH.—"Thy Word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

The Holy Word.

BY MRS. PHOEBE PALMER.

(Written on the fly-leaf of a Bible.)

Open this Book of books with holy fear,
 With purest motive, and with heart intent,
 To know thy duty, where it doth appear,
 Resolve thro' grace to gain thy heart's consent,
 To follow its requirements, and to be
 Conformed to all its precepts constantly.

This is the Word of God, the Mighty One
 Who formed eternity; He, whose command
 Called forth a world from naught, and it was done,
 And thou wast formed, O mortal, by His hand;
 The spirit too, which all thy actions frame,
 From this great fountain source of being came.

It is a Father's will; His testament
 Sent forth sealed with His blood to fallen man,
 To thee His guilty child, thy God hath sent
 This Holy Book, wherein is laid the plan
 By which we may to Him reunion know,
 And unto Him as to a Father go.


And dost thou know the will, and heed the voice
 Of such a Father, and yet disobey?
 Ah, death, and worse than death were in the choice,
 That to His requisitions answers nay!
 O, better far a swift obedience give,
 To the great Father of our souls, and live.

—"Heaven's gates are not so highly
 arched as princes' palaces; they that
 enter them must enter them upon their
 knees."

—"The Christian is the only Bible
 very frequently that the world will read.
 How sad that the copy should be so
 defaced!"

HOLINESS A CURE FOR TOO-THIN RELIGION.

REV. J. WESLEY HORNE, LL.D.

N a late number of the *Christian Advocate*, Chaplain McCabe has an article on "Congregational Singing," in which he says, that the singing "is too thin—it lacks volume; it lacks heart; it lacks enthusiasm; it lacks the joyful spirit of praise." And might it not be affirmed, without any lack of Christian charity, of other departments of religious manifestation, that they also are "too thin?" We seem to be, to-day, in the extreme reaction from the stern, fearful character given to the religious manifestation of the period of the Great Reformation. There were strong, thoughtful, Scriptural elements running through the Calvinistic creeds of those days, which made for righteousness and the *fear* of the Lord.

Methodism followed, with its more than modification of the doctrines of the "Unconditional Decrees." It interpreted the Holy Scriptures as offering a full and free salvation, *without respect of persons*, but on such conditions as made for holiness of heart and righteousness of life. But what do we see to-day, in individual Churches, scattered from Maine to California? Why, we see this: mere neophytes in learning, theology, and religious experience, calling the elders together, and at once proceeding to drop out of sight the ancient creeds, which had in them the elements of strength, and sacred Scripture, and Christian character; and to frame and adopt new creeds, having in them the elements of only Christian decency and morality; more remarkable, by far, for what they omit of Christian doctrine and duty, than for

what they retain. These creeds are "too thin."

Then, with a sincere desire to be charitable, is not one compelled to feel, that too much of the *preaching* of the day is *too thin*? The effort does not seem to be to find the topics of discourse in the Word of God, but in the shifting facts and fashions of the passing day. Duties are enjoined as arising out of the relationships of life; but the strength for their performance is not to be derived from a regenerated, sanctified nature, under the indwelling of the Holy Spirit, but from the education and culture of human nature as it is. And then, what pains, oftentimes, are taken to magnify the love and mercy of God, above His holiness and justice; and to show that God's hatred of sin is not so much *essential* as it is rectoral, arising not so much out of the holiness of His nature as out of the rightful demands of His government; while every plea is entered for excusing the sinner in his sins, or for extenuating the demerit of his offences, and finding "eternal hope" for him in the infinite clemency of God. Is not all of this also "too thin?"

Look, too, at the littleness of self-denial and self-sacrifice we are willing and ready to make for the sake of Him and His cause, who did, and gave, and suffered so much for us. O, how careful we often are to save our own ease, and life, and property! Once a day is sufficient for attendance upon the Sabbath services; no time for the weekly prayer-meeting; the class-meeting, in some Methodist Churches, belongs to memories of the past; no witnessing for Jesus and the precious efficacy of His mediation; dollars upon dollars spent for superfluities, and pennies given to the help of the cause of Christ and the salvation of souls, both at home and abroad. This, the recent statistical

tables show to be literally true, of our own Methodist denomination in particular. Is it not "too thin?"

What shall be the cure for this enervated religious life, manifesting itself in these distressing symptoms? The experience of holiness—entire holiness to the Lord!

"Nearer, my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be—
Nearer, my God, to Thee,
Nearer to Thee!"

When we come to see and to feel the depth of our guilt and defilement, and then to experience the blessed efficacy of the all-cleansing blood of Jesus, we shall not wish either the doctrine of the just judgment, or of the loving mercy of our God, to be taken out of the creed. When we come to realize, that because God the Son loved righteousness and hated wickedness, *therefore*, God, His God, hath anointed Him with the oil of gladness above His fellows—then shall we look for the faithful preacher to declare the penalty of the fiery law, as well as to press the acceptance of the imitation of the blessed Gospel. And when we are come, by whole-souled self-consecration, in loving sympathy with Him who "saved others, Himself He could not (would not) save," then shall we be able to echo from our longing hearts the heroic words of St. Paul, "That I might know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead."—New Version.

The "Salvation Army," in England, at least, is accomplishing a great and blessed work, such as primitive Methodism was invoked to do. Ignorant of

the æsthetics of Christian work, and with a good deal of genuine muscular Christianity, that army is going from town to town, and from city to city "doing," says Geo. Stevenson, "an astonishing amount of good among the lowest grades of men and women. And the fruits remain: only a small percentage of their converts, no matter how bad they may have been, return again to their old habits. Every one capable of being usefully employed, is set to work, to gather in others of their class; and one of their most prominent doctrines, preached daily, is *holiness*. Keeping to that high standard, they must succeed." God grant it! Let us go, and do likewise!

—Behold their peril! That is, the peril of those who have had great light on the subject of holiness, and yet have resisted it. That is a terrible passage—"If the light within you be darkness, how great is that darkness!" Weep, entreat, labor for such—as it were "pulling them out of the fire,"

HALLELUJAH!

KATE SUMNER BURR.

All glory be to God most high,
Our Father and our Friend;
Enthroned amid the starry spheres,
He reigns through everlasting years,
Whose kingdom hath no end.

All glory be to God most high,
Our Saviour and our King!
For us, for all, He intercedes,
The merits of His blood He pleads,
His worthy praise we sing.

All glory be to God most high,
The Spirit ever pure;
Whose healing beams create our day,
Whose presence brightens all our way,
"Of sin the perfect cure"

All glory be to God most high,
The blessed Three in One!
With heart and voice Thee we adore,
The God of love the God of power,
And worship at Thy throne

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

"Jerusalem, my happy home!

My soul still pants for Thee."

FROM "LESSONS IN HOLINESS."

SANCTITY OF THE BODY.—An unholy body acts upon an unholy heart, and sets it in motion.

—To render it impure, by devoting it to unholy service, is sin.

—To kill the body is to set the soul adrift on the mighty currents of eternity.

THE EARTHLY TABERNACLE AND THE HEAVENLY HOUSE.

REV. R. GILBERT.

WHEN the reader of The Guide thoughtfully reads the first ten verses of 2 Cor., 5th chap., his mind is profoundly impressed with sublime reflections respecting the Christian's present mortality, and his future transfer to immortality.

Like all the heaven-inspired Word, these ten verses are God's thoughts; yet molded in the mental conceptions of the writer. Living in a warm climate, Paul was familiar with the sight of people dwelling in tents, or "Tabernacles." The uncertainty of long continuance, and the celerity of removal, becomes—in Paul's mental conception, or mode of thought—an emblem of the Christian's mortality—to-day living in a "tabernacle" of flesh—to-morrow the "tabernacle" is "dissolved," and the transient sojourner passes from our sight!

When Paul was thoughtfully gazing at the crumbling "tabernacles" of flesh, "dissolving" into dust, he was not looking through the dim eyeglass of Grecian philosophy. Gazing most intently from

the standpoint of divine inspiration, he saw with undimmed eye, the emancipated pilgrim spirits glide quietly out of crumbling "tabernacles,"—saw them step into the "chariot of Elijah," by which they were transferred to "a building from God—a house not made with hands, eternal in the heavens." (New Version.) The overthrow of the molding "tabernacle" is not the limit of man's duration; his career does not culminate in an "eternal sleep." The Christian, when he strikes his frail "tabernacle"—leaving it for dissolution—has no reason, or desire, to write on the fading canvas—"Death an eternal sleep." No, never! He leaves this inglorious burlesque for the French atheist to inscribe over the gate-ways of infidel cemeteries.

When a physiognomist told Socrates that his countenance indicated his addiction to vice, he replied: "I have conquered these vices by my philosophy." His "philosophy," doubtless, was much assisted by the enlightenment of the Holy Spirit, common to all the heathen world. When condemned to death—too frequently the sad fate of reformers—Socrates blessed the weeping executioner who handed him the cup of hemlock poison. He then cheerfully discoursed with his friends on the immortality of the soul, and the prospect of a future felicity in Elysium, till he placidly sunk down in death. If the dim vision of the philosophy of Socrates empowered him to get a glimpse of immortal blessedness in the eternal future; surely, the heaven-inspired philosophy of the Holy Scriptures affords the unblurred eye of the Christian a luminous view of the sublime immortality awaiting him, when his "tabernacle" dissolves into dust.

A thoughtful reading of the ten verses referred to, will prepare the reader's

mind for the reception of the appended reflections:

1. We are only "tenants at will," while we dwell in the "earthly house." At any unforeseen moment, Death may be commissioned to "dissolve" the "tabernacle," and thus suddenly end our earthly sojourn.

2. See the distinction between soul and body. The soul merely lives in the body. As the pilgrim sojourner walks away, and leaves the tent in which he dwelt and slept, so the soul, at death, passes away from the body.

3. The apostle impresses our minds with the striking contrast between the "earthly house of this tabernacle," that fluctuates, fades, "dissolves;" and the "house not made with hands, eternal in the heavens." One is earthly—the other heavenly. One "dissolves"—the other is "eternal." Here Death prevails—there Life reigns. Here Death sheds mildew on the cold, marble brow—there Life confers immortality; every feature radiates the fadeless beauty of heaven. Here weeping friends separate at the grave—there they meet, and shout at the portals of heaven. Here the grief-stricken widow shrieks, "O, my dear husband is dead!"—there she hails him "alive for evermore." Here a fond mother snatches her "little angel-child" from the flames, only to witness "one agonized look"—there the "little angel," clad in the robes of immortality, shouts a welcome greeting to her mother, and stands on "the sea of glass," to witness her coronation at "the great white throne." (See May Guide, page 150.)

4. Who were the persons whom Paul's heaven-illuminated eye saw passing out of crumbling "tabernacles" on earth, and then, on the pinions of light, flying away to the "building of God"—"eternal in the heavens?" Not the sinner coming up through purgatorial fires

—not the formal professor—not even the merely justified, independent of the final sanctifying touches of the Holy Spirit. Were any sin, or depravity, left in the Christian's heart at death, the angels would not—could not transfer him from earth to heaven. The admission into heaven of a soul not fully sanctified, would doubtless send a thrill of horror through every pure angel, and all the blood-redeemed in glory. The law of affinity is co-extensive with the universe. Only the completely holy can receive and enjoy the fellowship of the infinitely holy Trinity, and the pure intelligences of heaven.

GOD WILL DO THE REST.

ISA ROSS.

O, weary soul upon whose heart
A burden weigheth down,
Whose tired hands no more can do,
And much is yet undone;
Dispel the sorrow from thy heart,
The trouble from thy breast;
For when weak man does all he can,
Then God will do the rest.

Where thou dost fail, He gives the power,
Where thou hast weakness, might;
His "yoke is easy," He hath said,
And all His burdens light;
"Ye weary, heavy-laden, come,
And I will give you rest;"
Do all you can, then trust in God,
And He will do the rest.

Troubled, but not cast down will be,
In sorrow, but not despair:
"I'll never leave thee," He hath said,
"In death's valley, I am there."
And if with noblest toil we have
Not reached the goal, 'tis best,
God's power can span the space between,
He'll bear us o'er the rest.

And when we reach our heavenly home,
And lay this mortal down,
In mansions there prepared for us,
For aye to wear the crown;
Mortals may catch the echo of
Our songs among the blest,
Then be content with duty here,
And trust God for the rest.

"But God is the strength of my heart,
and my portion forever."—Psa. 73: 27.

"He clothes thee with His love,
Upholds thee with His truth;
And like the eagle He renews
The vigor of Thy youth."

FROM "SPIRITUAL PERFECTION."

—God, who might by mere empire and authority command us our duty, is pleased by gracious inducements to endear our duty to us.

—The soul ascends to God by acts of faith and love, and God descends into the soul by excitations of grace, and influences of joy.

—There can be no love without likeness, nor fellowship without love.

BROAD RIVERS AND STREAMS.

MRS. M. N. VAN BENSCHOTEN

WE were passing through a time of trial. Plans had been thwarted, cherished schemes had been crossed, our way hedged up, and we were closed in, "prisoners of the Lord." We could not understand God's way with us, but grace was given us to "wait patiently" for Him, knowing that He has "His way both in the whirlwind and in the storm."

Hitherto He had poured rich measures of grace into our souls, we knew of His gracious dealings with His people—while so oft had we been to the mercy-seat, that we felt "at home" when at His feet.

When this trial first came there were days when a feeling of great oppression or heaviness would come to us; then days of utter stillness, and we would cry out, "Be not silent to me, O God!" But after a few weeks had passed, we became conscious of an increased and wondrous spiritual vision. Such a clearness and distinctness of the provisions of redemption—the fulness and completeness of our salvation through the

blood of Christ, the abiding presence of the Divine Comforter, the power that should rest upon those endued of the Holy Ghost, these stood out in well-defined proportions, and in such bold relief as never before; while the sweetness and realness of Jesus' love, so near, so personal, so mighty, pressed our souls on every side; and we knew that, drawn by the mighty lodestone of His love, we were passing rapidly upward. Days and weeks together would pass when things of this world seemed scarce so real as things unseen and divine.

One morning, as we were busy with our domestic cares, there was present to us a wondrous view of God's mercy spreading out and out "like the wideness of the sea,"—such a realization of the riches of grace, and of what Christ was to the believing soul, that the words, "broad rivers and streams," fell from our lips. They were unfamiliar to us and their strangeness arrested our attention.

At the close of the day, as leisure came, we sought for them. Were they divine? Had God indeed used them to express the rich flow and abundance of Gospel grace, the fulness and freeness of His redeeming love? Yes; we found them. They were indeed God's own words. "But there, the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."

And when we remembered that in the Holy Land water was not abundant, and hence any assurance or promise prefigured by it was intensified in the depth and fulness of its meaning, we caught God's thought. The unmeasured comfort and delight of the cooling waters on the heated plains, ever producing rich fertility, abundant fruit,

and every advantage secured by water-power. This was just what our souls were now panting for. We were counting all things but loss, for the excellency of this knowledge of Christ our Lord. The unspeakable comfort, ease and refreshment of the cooling waters was ours, but we longed to have our lives forceful and unctuous and fruitful for Him. Our faith grasped the promise that the glorious Lord would be all this to us, so long as we remained "there." But where was that. "*There*, He will be a place of broad rivers and streams." We understood this to mean a state of entire consecration to God, where we are brought into full and complete harmony with Him.

To such, there are no winters, with rivers frozen and cold, but it is always fertile spring-time, with bud and blossom, and the rich fruitage of autumn.

Very sweet and comforting were the added words, so strong and sure, "wherein shall pass no galley with oars,"—no trial or temptation shall overcome, shall pass or gain entrance to the soul which has for its defense, "the glorious Lord." Through the power of divine grace sin shall never more enter the heart where Jesus reigns alone. O, how glorious, how rich are the provisions of grace!

Is this our present condition? Have we all this fertility, this fruitfulness? Are our lives fragrant with love and unctuous with power? Does Jesus reign alone in our souls, and do we so trust in our mighty defense—the glorious Lord—that "no galley with oars or gallant ship finds entrance?"

O, the mighty salvation of God! O, that His children would claim their glorious privileges in Christ! Then would they be rich indeed, clothed with divine strength, and "made more than conquerors."

"Let Thy mercy, O Lord, be upon us, according as we hope in Thee."—Psa. 33: 22.

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"Surely Thou art the anchor of my heart;
The faithful promise I receive;
Surely Thy death shall raise me up,
For Thou hast died that I might live,"

FROM "THE GARDEN OF SPICES."

DILIGENCE.—O, if ye saw the beauty of Jesus, and smelled the fragrance of His love, ye would run through fire and water to be at Him!

—I pray you to make your poor soul sure of salvation, and the seeking of heaven your daily task. I hope ye are wrestling and struggling on in this dead age wherein folks have lost tongue, and legs, and arms for Christ.

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LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 17th, 1849.—Sister H— gave an interesting narration of the experience of her niece, who received a clear witness of justification on Saturday evening last. She had been seeking the Lord, apparently with much sincerity and earnestness, for several days past. On Saturday evening, at a late hour, the pious aunt and the inquiring niece retired to a lone room to pour out their hearts in supplication. They had continued for some time thus engaged, yet the answer of pardon did not come. And in sighs and tears the young lady continued her intercession before God for tokens of reconciliation.

After a pause, the aunt inquired, "Is there nothing between God and your soul? Do you love your neighbor as yourself? Or, if you have anything against any one, do you freely forgive?" To this the young lady replied by tears and groans, while her faithful aunt continued to press her inquiries, assuring her that it was in vain she sought forgiveness, if she indulged an unforgiving spirit toward others.

Finding that her pleadings for pardon were ineffectual, she at last in broken accents acknowledged that she had indulged an unforgiving spirit toward a professor, whose conduct she had thought so at variance with her profession, that she knew not how to reconcile it in her mind with the requirements of the Bible, and as a consequence had indulged wrong feelings. Her aunt told her that she was not required to reconcile the conduct of this individual with the Bible, but that God required the exercise of a forgiving spirit, and she could not expect reconciliation with God until she could not only forgive, but pity and pray for her erring neighbor. A struggle ensued, but the conquest was gained, and a joyful token of acceptance was immediately given, and in most rapturous exclamations she exulted in the favor of her forgiving God.

What instructive lessons may be gained by this little narrative! Many a struggling penitent has doubtless had similar difficulties to contend with, known only to God and his own soul. In vain had her pious aunt or herself agonized; though they had shed tears of blood, these had not produced the swerving of God from His purpose. "Go first and be reconciled to thy brother, and then come and offer thy gift." How unavailing is prayer, or efforts to exercise that faith which brings present acceptance, under such circumstances! And then, that the conduct of a professed Christian should have kept one who would have entered the fold of Christ from entering, O, how awful the account that such professors will meet at the bar of God! Alas, there are thousands who are thus standing as stumbling-blocks in the way of Zion! Lord, help me to be faithful as an example,—and faithful also in not suf-

fering sin upon my neighbor. "Cleanse Thou me from secret faults."

A person experienced religion this evening with whom I used much entreaty, to induce to come out as a seeker last night. After several ineffectual attempts, I succeeded as an instrument in the hand of God in persuading her to set out at once, and now she is rejoicing in the God of her salvation. At the meeting last night we had an outpouring of the Spirit. About six professed to receive the blessing of holiness. Two fell prostrate under the overwhelming power of saving grace.

Jan. 26th.—Received a very direct answer to prayer in regard to my health to-day. Went to meeting, but felt so unwell that I could not long remain. Just as I was about to leave the house, I lifted my heart to God, and asked, that if I could be more useful in remaining, I might be relieved. My distress left me immediately, and I felt myself able to converse with several individuals during the remainder of the evening. One young woman went forward for prayers whose friends were Roman Catholics. I had spent much time in conversing with her the evening previous, and my heart was much relieved when she resolved to come out as a seeker of salvation. I told the friends in meeting last night, that I felt it would repay the labor of a thousand years, to be instrumental in the ultimate salvation of a soul. To-day Bishop Janes, Rev. Drs. Scott, Pitman, Creigh, Field, Poisal, Wood, and others, dined with us. We had a very interesting interview.

—Every man blameth the devil for his sins—but the great devil, the *house-devil* of every man, that eateth and lieth in every man's bosom, that idol that killeth all, is himself. O, blessed are they that can deny themselves, and put Christ in the room of themselves!"—*Rutherford*.

"Counsel is mine, and sound wisdom:
I am understanding; I have strength."
Prov. 8; 14.

"No foes, no violence I fear,
No fraud, while Thou, my God art near."

FROM "DIVINE UNION"—UPHAM.

FAITH.—Faith is, and should be, the true basis of human action.

—When we propose to do a thing and have not full faith in its rectitude and propriety, then it is a thing not to be done.

—When the human soul is linked to God by faith, it is difficult to place a limit to its power, because it operates by moving the divine arm.

GOLDEN LESSONS IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF PRUDENCE.

CHRIST'S disciples are to give good heed to His injunction, "Be ye therefore wise as serpents, and harmless as doves." The need of this was clearly shown in the statement to those to whom it was originally given, that "He sent them forth as sheep among wolves." A certain Biblical expositor says here: "The terms '*sheep*' and '*wolves*' are common symbols of the opposite qualities of innocence and malice—of the people of God and their enemies. The dove is a common emblem of innocence and purity. The serpent here is the emblem, not of malignant cunning, as in Gen. 3:1, but of that prudence and self-defensive quality in avoiding danger for which the serpent is noted. The meaning then is, that Christians, and especially Christian ministers thus exposed, should be perfect models of innocence and purity, and at the same time prudently avoid all needless exposure to wrathful men."

These qualities were beautifully blended in the character of Jesus. He was holy, harmless, undefiled, and separate from sinners. He was of immaculate purity, and full of gentleness, of which the dove is such a beautiful emblem. But, in combination with this, we see the quality of *prudence*. It was prophetically announced, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."

The same qualities shining so beautifully in Jesus, our blessed Exemplar, should distinguish His followers. If we "put on the Lord Jesus" as we are enjoined, have *Him* formed within us, a living, divine, indwelling presence, we shall bear His glorious image. This is the mystery and glory of our Christianity, Christ dwelling in our mortal body, by the mighty revelation of the Holy Ghost, and enabling us to show, in all our life and conversation, His blessed image and superscription.

The Golden Lesson we desire to introduce to the attention of our readers is Prudence. It is written, "*I Wisdom dwell with prudence.*" The life of Jesus furnishes beautiful illustrations. Let us take one: In passing through the corn on the Sabbath, He plucked some of the ears, and gave to His disciples to eat. The Pharisees, always ready with their cavilings, questioned the lawfulness of the act. This objection was promptly met, and they were effectually baffled by the Master Teacher—see context. Entering into the synagogue He met a man with a withered hand, who, in obedience to Christ's command, stretched it forth, and it was "restored whole as the other." Here, again, the cavilers objected that this violated the law of the Sabbath. What hypocritical pretenders! Do we not find in all our pious efforts the pride and malice of

men prompting like objections? By the use of an expressive parable the malicious utterances of the Pharisees were overmatched. So may we "in the meekness of wisdom put to silence the ignorance of foolish men." Christ is made unto us wisdom. Being unable to understand the wisdom of His speech, these rulers of the Jews plotted against His life. They held a council against Him, how they might destroy Him. But when Jesus knew it, He withdrew himself from thence." That timely withdrawal indicates to us plainly what is to be our line of conduct. There was no prompting of fear in this procedure—Jesus held His life in His own hands—He had "power to lay it down and He had power to take it again,"—"His hour had not yet come," His work was yet unaccomplished; there were multitudes even then thronging around Him, eager to test His healing power. In this retirement there was a striking fulfilment of prophecy, as appears from Matt. 12 : 17-21, which the reader will please note. The same prudence in the face of enemies and their malicious and destructive purposes, was enjoined upon the disciples, when He said, "When they persecute you in one city, flee to another."

The Golden Lesson to God's saints here is important. We are to be courageous in uttering the truth, in doing our appointed work, making any sacrifice which God demands, even of life itself—do it joyfully. But, we are not to run recklessly into danger, imperiling property, health, or life. It is the part of prudence at times to withdraw ourselves, as did Elijah, under divine direction, at the appointed time emerging from solitude under circumstances which may give us new and startling employ, and sublime victories. God would have His servants live as long as possible,

striking hard and long against the powers of darkness, and, when the time comes, and the authoritative summons breaks upon them from heaven, cease at once to work and live, claiming in Jesus' name an immortal crown.

—There are four kinds of zeal to be condemned:—1. Blind zeal, Rom. 10 : 2. 2. Bitter zeal, Jas. 3 : 14. 3. Proud zeal, 2 Kings 10 : 16. 4. Partial zeal, Matt. 23 : 23.

—P. Henry.

JUST HERE.

E. H. A. B.

The Master is calling
 "I need thee to-day,"
 We, elate with the honor,
 With joy answer, "Yea."

In our haste to go forward
 His word to fulfil,
 Praying, "Show us, dear Master,
 O, where is Thy will!"
 We pass on unheeding
 The work of our hand,
 Counting not its beginning
Is just where we stand.

But afar we are looking,
 To harvest of white,
 And the bright-gleaming sickles
 Bedazzle our sight;
 While we listen all eager
 To th' reaper's refrain,
 And the binder's glad answer,
 Swift echoed again.

To our call we waken
 When th' morning is late,
 Learning this precious lesson,
Our work for us waits
 Just where the sweet message
 First falls on our ear;
 Our Master hath need of us,
Most, now, only here.

So just that is nearest
 We'll cheerfully take,
 Knowing this pleaseth most,
 When done for His sake;
 Be it sowing, or watching,
 To carry, or wait,
 To sing with the reapers,
 Or stand by the gate.

"The Lord gave the word: great was the company of those that published it."—Psa. 68: 11.

"The Sun of Righteousness on me
Hath risen with healing in His wings."

FROM "HE THAT OVERCOMETH."

SUCCESS COMPLETE.—Our warfare is not defensive mainly, but aggressive. Every victory achieved should be used as the vantage-ground for a greater one.

—No man has a right to rest on laurels already won, or turn conservator, and cease to press forward on the line of victory.

WHAT THE WITNESSES SAY.

A SOUTH AMERICAN WITNESS.

REV. O. BARSHWITZ-KRAUSER, VALPARAISO, CHILI.

Four months after my conversion to God, I was struggling hard, and at last made up my mind that, if this was the Christian warfare, as I was told it was by others, I would by the grace of God hold out to the end. But, alas, I did not know then what I was talking about. I prayed night after night for deliverance from anger; and I would pray to be delivered from self and pride rising in me. A feeling of resentment would I feel rising within me if one would speak evil of me, or unrighteously persecute me; but no deliverance would come. I often remember praying, and in praying, groaning after a "clean heart." I know now that the Lord put this language into my heart, for when I prayed for a clean heart, I always rose without having accepted it, hardly believing, or rather daring to accept it "in this life." I kept placing it far ahead of me, and yet, I prayed for nothing else all the time.

Well, I often felt so weary, bodily, from my long nights praying and weeping, that I fell asleep on the floor, and awaking again, I would clench my fists in agony and bite my pillows, and like

a madman throw myself beneath the bed, rolling there for some minutes. This was about nothing else but my inward troubles; because all that time I knew I was God's child. I had, in the midst of all this struggle, the sweet consciousness of my acceptance with God—and so vividly present, that I often laughed and wept at the same time. And then again, the conscious knowledge that inbred sin was hid in my heart, gave me the bitterest pain; for I knew I loved the Saviour, and would not wish to grieve Him—no, not for my own life. It was at this time, and when I was thus struggling, that the dear, blessed Guide was placed in my hands, by some one whose name I did not know.

O, how I swallowed every word! I trembled from head to foot while reading it. In me a voice said—The longed-for deliverance is near! I believed every word that was written there. Nothing appeared too much for me, except the weight of glory that in the twinkling of an eye fell upon me. Then, book in hand, and with a full heart, I was borne to the floor, beside my bed. There I was rolling again, but not as formerly, in dread; but unable to utter a word, I rolled there—wallowing in a flood of glory-beams from the cross of the blessed Saviour. O, it was all Jesus, my dear brother—Jesus! Jesus! JESUS! O, what a glory filled my soul! I could not speak, my consciousness had left me for a little while, but what an awakening! O, dear brother, I must stop here. Where shall I find words to describe the peace, the heavenly rest that possessed my soul! I moved up and down in my room, heartily clapping my hands, and whispering, Glory, glory, glory! as though not to disturb the quietness that seemed to fill the room. That glorious rest and power, dear brother, has never

left me since, keeping me sweet beyond expression. And what a glorious power in my work! Yet more and more do I receive of the *same grace* every moment, yea, a growth continually.

ON THE HIGHWAY.

LUCY M. STEWART, SHIRLEYSBURG, PA.

How wonderful is our relation in Christ—children of the Heavenly King! Truly united as one family, we are God's little ones. Two years ago, while visiting in Missouri, I made a full and complete consecration to God, starting out in this new life—the highway of holiness. Glory be to Jesus, I was willing to give up all, and I truly experienced the great salvation! Having been a quiet Presbyterian, for many years, going along amid sunshine and shade, the latter rather predominating, I hoped in my dying hour to be fully saved. But I heard of this blessed way, and O, how I longed to be a partaker at the feast! I was hungering and thirsting after righteousness. Low down at the feet of our dear Jesus I bowed, saying, "Lord, I give up all for Thee!" I was exalted far beyond my expectation—my tongue was loosened, and filled with praise—"old things had passed away, and behold, all things became new." Now I am led by the Spirit all the way. He is my Teacher, leading me into all truth. It is my great desire, daily and hourly, to know the way the Lord would have me go, and I will follow close to Him. By His kind providence I was led to the school here, praying I might say a word for Jesus, as I am so interested in the young. Much to my surprise, every hand was raised, manifesting in this way a desire to become soldiers in the army of the Lord. I told them of the Try Company, also that their cases should be made known to you; and I ask the prayers of God's

dear children in their behalf. Where it may end, God knows—I leave it with Him. I also desire the prayers of His little ones, that I may ever be true to God—faithful in discharging every known duty. This evening I am out on the promise, saved by the precious blood of my Redeemer—so may I always be. Amen and amen!

A STUDENT'S TESTIMONY.

E. N. HAZEN, CALIFORNIA.

As I have been so greatly benefited by reading the experience of others, as related in The Guide, the thought occurred, that my experience might be of some benefit to others. When a youth of but fifteen I was awakened to an especial sense that I was a great sinner, under the instruction of my Sabbath-school teacher. I resolved that I would break off from sin and lead a better life, but without letting any one know it. Having little religious instruction, I was not aware that God would not bless me in such an effort, with such reserve. For three months I earnestly prayed that God would forgive my sins, enable me to break off from them and live a better life, but it seemed I grew worse and worse.

I was induced to attend a Camp-meeting, where I was told that I never could succeed in endeavoring to be a Christian without open confession, and I was invited to go to the "mourners' bench." Though my proud heart revolted, by the tears of a now sainted sister, I surrendered, and on Sunday morning, about 12:30, July 7th, 1839, God gave me the assurance of pardon and adoption; and shed abroad His love in my heart, by the Holy Ghost given unto me. That morning, in a lovefeast, in the presence of many, I testified to what God had done for me. Shouts went up from that ground such

as Methodists were then capable of, and it seemed to me, mingled with the rejoicings of angels in heaven. I then united with the M. E. Church. Soon I found the *remains* of the carnal mind, which it required all the strength that I was master of, by grace, to keep in subjection, and from which I groaned to be free.

Though Methodists at that time were very zealous in securing and professing conversion, I heard nothing said about entire sanctification as a personal experience, but I soon found it was in our articles of faith and in the Bible. I became satisfied that it was what I needed, and set myself to seeking earnestly for it. On Christmas night, 1846, with my Bible in my chair before me, I was on my knees in earnest prayer for that blessing. When about midnight, I said, "O Lord, if it be Thy pleasure to give me the blessing, direct me to some passage in Thy Word which will enable me to claim it. I opened the Bible, and my eyes fell upon these words: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I said, "O, Jesus, that is me—now fill me." And He did. O, how sweetly—how fully! The Spirit witnessed to the work, and I was fully assured of it.

I was then a student in the Indiana Asbury University, and a member of a class led by the President. On my way to class, the next morning, I thought I would tell the class what God had done for me, but it was suggested—"It would be assuming too much for *you*, the youngest member of the class, to profess that great blessing." I concluded that as I had never heard any member of the class, even the distinguished leader, say anything about it, I would not. I did not at the time understand that the arch enemy was in all this;

but soon, when I felt condemned, and darkness—O, how great!—came over me, I realized that Satan had cheated me out of the blessing, because I refused to testify.

—Whatever else be neglected, let it not be your closet. Closet-hours should be sacred. Communion with God, stately, without distraction, is indispensable—to none more than those who are holy

O PERFECT LOVE!

A. R. BRADBURY, A. M.

O Perfect Love! How great thy joys,
Which thrill the ransomed soul;

Thou art complete,
Sweetest of sweet,
What seas of bliss unroll.

Alleluia!

O Perfect Love! O, who can tell
Thy length, thy breadth, thy height?

'Tis measureless,
Oceans boundless—
O, 'tis a glorious sight!

Alleluia!

O Perfect Love! What rapturous thought
Can all thy bliss convey;

Pencil cannot paint,
The heart will faint,
Thy glory to portray.

Alleluia!

O for ten thousand tongues to sing
What Perfect Love has wrought!

Mind can't conceive,
Mind can't believe,
It passes human thought.

Alleluia!

O, that each saint could feel its power
In overcoming sin;

'Twould cheer each soul,
All things control,
And make all pure within.

Alleluia!

Then let us chant its symphonies
In one triumphant song;

Chant its glory,
Chant its story,
Roll its peals loud and long.

Alleluia!

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the
'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

HIGHER TEACHING.

SEPT. 3.—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. vi. 1.

It is at once an argument and an exhortation, that the apostle uses with the Hebrews. He wanted to speak of the high and glorious truth of the priesthood of Christ, but they were babes in understanding, and by the very description of their state he seems to hope that they will be ashamed of it. "Let us cease to speak of the first principles,"—cease to teach you as though you were children—and press on unto those higher truths that you should be prepared to know, and that will do so much to satisfy you when you do fully know them.

I doubt not that the apostle included experience in his exhortation. His first thought was doctrine, but doctrine and experience are closely related. Who will seek to be made perfect in love unless he believes that all hatred and malice, and every other evil, may be cleansed from his heart? The knowledge of the doctrine leads to desire, and then the enjoyment of the holy truth. We are to be content neither with childhood's teaching, nor childhood's experience. Why be always talking of the evidences of Christianity? Why not go on to ex-

pound Christianity? Why be always dwelling on conviction of sin, and conversion to God? Why not go on to union with Christ, and fellowship with God, and all the grand experiences of a holy life? Let very shame keep us from lingering on the threshold of Christian knowledge or Christian experience—let us go on unto perfection. It is our privilege. We do no honor unto the truth we have espoused unless we thus go on.

A BOLD RESOLUTION..

SEPT. 10.—"And this will we do if God permit."—Heb. vi. 3.

There were two reasons why the apostle determined that he would not continue teaching the mere rudiments of the Christian faith.

First—It was unnecessary in the case of those who still held by those rudiments.

Second—It was useless in the case of those who had renounced them.

Therefore he resolved to go on and teach the highest truths that in Christ it is our privilege to rejoice in. "If God permit,"—if God would but give him the wisdom and the strength to do it, he would make clear all the advantages of being a Christian.

It is to be feared that Christian teachers—pastors, and others, do not with sufficient boldness strike out into the depths of God's holy truth. We too frequently expound, enforce and illustrate the merest elements of Christian truth and duty. It is highly necessary that all truth shall be honored in our teaching, but let us imitate the apostle, and declare we will expound the highest verities in our holy religion. Some people never forgive a minister who makes them think. Let us earn their hatred. What have we to do with the will of a man. "If God permit," is in the heart and on the tongue of the true servant of Christ. I am not to ask, will this be

acceptable? but, is this needful? is this what God would have me bring before others? Let us diligently labor to understand the truth, and then with holy boldness declare it.

A BLESSED PAST.

SEPT. 17.—“Once enlightened.”—Heb. vi. 4.

“Once enlightened,” as to the nature and principles of the Christian faith. Not simply by human teaching, but by divine illumination. It is “God * * who shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.” The enlightened, therefore, are those who have been instructed by God on their condition as sinners, and on the provision made by God, in Christ, to meet that condition.

“Tasted of the heavenly gift” of salvation—the living consciousness that I am accepted by God as His child. It is this that is spoken of as God’s “free gift.”

“Tasted,” relished, enjoyed, appreciated. So that the Gospel’s offer had been accepted, and those pleasurable sensations were experienced which the true enjoyment of its meaning implied. “O, taste, and see that the Lord is good.”

“Partakers of the Holy Ghost,”—the gifts and graces of the Holy Ghost. He guides, and cheers, and sanctifies all true believers, and carries on all the work of grace in their hearts. Like as flowers partake of the sun, so does every Christian, in a greater or lesser degree, partake of the Holy Ghost. Have you not watched the bud slowly open itself to the genial influences by which it is surrounded, and seen the deepening colors of that flower? But for the sun that flower would be colorless, if there were any blossom at all. So we partake of the Holy Ghost. He makes us what we are.

“Tasted the good word of God.” Personally experienced how the assur-

ances of God’s love can cheer the soul; how His rich and varied promises can quicken and sustain us; how His declaration of mercy can cheer all men; and how the revelation of His will can exalt the life of the man of God.

What a blessed experience to enjoy all this! Reader, is it your experience? Can you go over the list, and say, Yes, through mercy, all these are mine?

THE AGE TO COME.

SEPT. 20.—“And the powers of the world to come.”—Heb. vi. 5.

These powers are all the glorious facts which distinguish the present dispensation, and the tremendous influence which they are calculated to have over the mind and heart. They included the new and brighter revelation of the character of God as unfolded by Christ, the completed work of his atoning death, his intercession at the right hand of God, the mission of the Holy Spirit as the awakener of men and the Comforter of the saints, the holy privileges of the saints in their union with Christ, the larger hope of a Divine scheme of religion being commended to all nations, and the clear truth respecting the grand realities of the future which peculiarly distinguish the teachings of Christ and His disciples; all these are included in “the powers of the world to come.”

What a significant experience to enjoy! How privileged are we who live to-day! How exalted should be our lives! How commanding our example!

It is very desirable that we should examine ourselves, and ask whether we have felt the power of these holy truths. Has Christ’s teaching been received by us, and Christ’s atoning death freed us from condemnation and from sin, and the Holy Spirit taken possession of our heart, expelling evil, and sanctifying us wholly? These powers are ours. We may venture to claim them with holy boldness.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below

In Jesus be so sweet,

What height of rapture shall we know

When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

NOTE.—The Tuesday Meeting continues to be held through the summer, Dr. or Mrs. Palmer being present, and has never been omitted but once in about forty-six years. But as many leave the city and the number of attendants is not so large, we have thought it would be acceptable to our readers to give some of the testimonies at the nine o'clock meeting held each morning by Dr. and Mrs. Palmer, in the Janes Memorial Tabernacle, Ocean Grove.

The lesson read by Mrs. Palmer was 1 John, 3. She prayed that God might breathe upon them such a desire for Himself that they might behold Him as never before. "Behold what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God!" Some one has said that "God had no other material to make saints of," and so He took us poor sinners and made us sons. We are satisfied to be like our Father, and like Jesus our Elder Brother, though the world may not appreciate us: we are another people, therefore the world knoweth us not. Her heart was made happy in thinking our Heavenly Father calls us, His children, "beloved." She not only took this as coming from the warm, affectionate heart of John, but God says, "*beloved*." "When He shall appear we shall be like Him;" but to be like Him, we must first know that we are sons, and have clear, unmistakable evidence that we are like Him here. It is the pure in heart who see God. Does to "be like Him" mean like Him in being holy? He says,

"Be ye holy, for I am holy." Every man who has a right to this hope purifieth himself. Some may ask, "How can we purify ourselves? God only can make us clean, and He has promised to put His Spirit within us and cause us to walk in His ways; is there any contradiction in this, when He says, purify yourselves?" No! We are told *God worketh in us* to will and do of His own good pleasure," but *we must will* and *we must do*. We are assured of this, all through the blessed Book. When the question was asked Jesus, "What shall we do, that we might work the works of God?" Jesus said, that ye believe in Him whom He hath sent." We just have to be obedient and put away sin, and surrendering all to Jesus, believe and obey Him, for He is the Author of eternal salvation unto all them that believe. The first great work of obedience is to believe. She remembered at one time in her life when she was greatly tempted and was doubting, Satan said, "But these promises are all for the believing;" and she knew that she was doubting, but the Holy Spirit whispered so sweetly to her, "This man receiveth sinners." O, she said, there is nothing said about believing there; and though I have been yielding to Satanic power in doubting, yet He receiveth sinners, and He receives me. If we can't get hold of any other word, let us take that and believe it. "Whosoever sinneth hath not seen Him." Does that mean one that yields to sudden temptation, or one that consciously, deliberately sins? She thought it meant that Satan sometimes suddenly starts upon us, and in the weakness of the flesh we may yield instantaneously; but then the blood meets us just there, for we have an Advocate with the Father. The way is narrow, but we may walk in it. Some think that they can be the children of God and yet commit sin, but how can we be justified and condemned at the same time? It is not the hearer of the Word, but the *doer* that will be blessed. The whole teaching of the Bible is obedience, and we must settle down to the fact that there is no other way of abiding in Him but by *obeying* Him. Sin is the work of the devil, and Jesus came to destroy the works of the devil and save His

people from their sins. Then let us not slight the faintest whisper of the Spirit, telling us that this is not right and that is questionable, and thus come into condemnation; but if through ignorance we come into condemnation, don't let us hesitate there, but confess our sin, and He is just and faithful to forgive us our sin. You know when a child is disobedient it hardly dares to ask for a favor, and we cannot expect God's blessing unless we are willing to obey Him. Can we claim anything, then, because we keep His commandments? No; we have met the conditions, but there is no merit in that; we only come through Jesus. Let none of us rest without knowing that God abideth in us, and He will give us the Spirit. "*After that ye believed ye were sealed with that Holy Spirit of promise,*"—and we may have it all along as a pledge of future happiness.

Dr. Palmer.—God has made an entire and free salvation to every one that will accept, and it is made on easy terms. If He could have made the terms easier He would have done so, but it is only to believe. When we know the power of the blood to cleanse, His service, instead of being hard, becomes delightful: as a brother said, "Holiness is religion made easy." When our hearts are overflowing with love, it is very easy to obey; and if we obey, there will be no condemnation. It is God's will that all His children should enjoy this fulness of liberty. Prof. Upham said that for twenty-five years—although he was a minister—he had only been a servant in his Father's family and had lived down in the kitchen, while it was his Father's will that he should come into the parlor and receive His loving caresses. God intends that we shall be the children of the King. Do we all belong to the Royal Family? He wants a holy nation, a royal priesthood, and we may be kings and priests unto God if we will.

IN HIM.

Sister — had victory through the blood of the Lamb. When she saw that it was in Him all fulness dwelt, she wondered that they hadn't told her before, and that she could have it all for nothing. She had full

redemption in the blood of the Lamb, and overcame by the blood and the word of her testimony.

Bro. —. Although not blessed *for* discharging duty, yet he was always blessed *in* discharging duty. When he confessed Jesus, then He made confession of him, and the Holy Spirit came into His heart and gave him joy and peace in believing.

WHAT IS IN THE ORDER BOOK?

Bro. — said he had been singing for years, "I am coming, Lord,"—and it was true, he was coming—but he didn't come. He did not sing that any more; he had come and heard His welcome voice, and now he asked, what is there for me to do? What is in the order book? as the general asked when seeming impossibilities were presented. No questions must be asked, but the work must be done. The Lord had come to his heart and filled it, and he knew it.

GIVE GOD THE GLORY.

Sister —. Just after she was converted these words came to her, "Give glory to the Lord your God, before He cause darkness and before your feet stumble." It seemed an awful thing not to give God the glory, and be left to walk in darkness. As she looked back over the years that had gone, she praised God that she had been kept by His power, and by looking at Jesus and not at others, the peace of God which passeth all understanding had kept her mind and heart through Christ Jesus.

SEEK AND YE SHALL FIND.

Bro. —. What we seek for we get. This is God's method in arranging the affairs of both the visible and invisible kingdoms. People seek wealth and get it, and others seek knowledge, and others search for the knowledge that is in the Bible. He was impressed that this was so in his fifteen years of walk in the higher life. There were times when he ardently sought to know and do God's will, and engaged all the faculties of his soul for God; and there came the fulfilment of the promises, and fields of usefulness were opened up, and rewards of peace came, and he was kept steadily going. Then, at other times he had humbly to con-

less that he did not so industriously seek to know God, and yet God had had great compassion on him. But in his present experience the sun of day was almost darkened by the light of the Sun of Righteousness. One feature of Christian experience is to take what God wants for us. It was sometimes hard for His child to be circumscribed, but after awhile she settled down and became as happy as an angel. God can make us here just as happy as we want to be, if we rest in the consciousness of our Father's love. Thank God for the heritage of faith and the fulness that saves so sweetly and anchors the soul on Jesus.

"TRY ME AND KNOW MY THOUGHTS."

Sister B——. The word thoughtlessness used by a sister reminded her of the word upon which she had been meditating, and was a great comfort to her and stimulating: "As he thinketh in his heart so is he,"—Prov. 23:7. It is a serious thing, then, to be thoughtless. She had been thinking on the line of happiness and unhappiness. The Bible looked to her as containing God's thoughts—then she knew what God thinks, and it was her duty to think as God thinks. To instance: If she thought God true, and His Word says, "Cast all your care upon Him," then she must think that and do it, and she would have freedom from care. If she didn't think as God did, and doubted Him, then she would be unhappy. If she thought right things there would be the natural result. She proposed to guard her thoughts, for as she thought so would she be.

THE SMILE OF JESUS.

Sister C——. While singing—

"In conscious salvation I sing of His grace,
Who lifteth upon me the smiles of His face,"
her soul was thrilled, for she could joyously testify that from the first hour when she caught a glimpse of the smiling face of Jesus, when He said, "My daughter, thy sins be forgiven thee," and when two weeks after He said, "Be thou clean,"—from that period to the present she had feasted her eyes upon the smile of Jesus. O, the sweetness and sympathy of Jesus! Sometimes we find a frown upon the faces of those we have held dear, but never upon the beautiful face of

Jesus, while we have a pure heart and right spirit. She was happy, notwithstanding the sorrows and trials which encompassed her, rejoicing in God; and though evil thoughts might present themselves, they were not sin unless she harbored them, and she would not harbor anything that was unloving or unchristianable. This gift of pure love was not only for her, but for all who would make an undivided surrender of all to God.

Sister B——. Just so far as I take God for what He says He is, I have salvation—and no farther. Behold, God is our salvation, and the whole thing lies in this—our perceiving and seeing God.

Sister —— had been impressed by reading of a little girl who asked her mother, "When will it be to-morrow?" The mother replied, "After you have gone to bed and slept, then when you awake it will be to-morrow." So the next morning the little girl said, "Now, mamma, it is to-morrow, isn't it?" "No, my dear, it is to-day." This great salvation is a *now* salvation and we must act *to-day*. She believed in the cleansing power to save, and many times as she came into these meetings she had said with Peter, "Lord, not my feet only, but also my hands and my head," and she could testify that He did this for her and made her clean. She had felt somewhat depressed, and having told her story to the Lord, she opened her Bible and said, "Now, Lord, talk with me a little while;" and she read, "My peace I give unto you," and then being sleepy, the word came, "He giveth His beloved sleep," and she went to sleep and awoke peaceful and happy. The Lord is able to keep that which we have committed unto Him.

Bro. ——. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit. A great many have not searched to know how much of this salvation may be revealed to us. Saturn has rings, but unless you have looked through a telescope you do not know it for yourself, but take another's word for it. Let us prove for ourselves that the blood cleanseth from all sin. It is only look and live—believe and be saved.

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

—"Too many of us are like the little girl, who, at the close of her evening-prayer, said, 'Now, good-by, God; good-by, Jesus Christ; I'm going to Boston to-morrow!'"

—C. D. Foss.

A VOICE FROM CANADA.

OUR WEDNESDAY EVENING CLASS.

Methinks there is joy in the presence of God and the holy angels, as week after week rolls round, and so many of our young people assemble together, "to tell the old, old story, of Jesus and His love." God is indeed good to us, and many a rich outpour of His Holy Spirit have we received in that little room. The heart of our beloved and worthy leader seems to be filled to overflowing with the wondrous love of God, and as we listen to his earnest and zealous exhortations, and hear his faithful and soul-inspiring testimonies for Christ, his adorable Redeemer, our young hearts are gladdened and refreshed, and filled with renewed thoughts and stronger determinations to press onward, and stand firm and true to the cause we have espoused. Truly the Lord is with us, and as testimony after testimony ascends to heaven of the loving kindness of our Heavenly Father, a holy influence is felt by each and all of us.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet!"

Our hearts have recently been wrung with sorrow by the removal of one from our midst, who was ever ready to rejoice in our joy and sorrow in our sadness. God in His infinite wisdom has seen fit to call our friend,

Mr. Jacob Bougard, from the Church militant to the Church triumphant, and a faithful and affectionate widow, and loving children, now mourn their loss. For upwards of forty years, his life was spent in the service of his beloved Master, whom he delighted to serve; and at last, when the call came, his soul was ripe for heaven, whither it took its flight on the evening of God's holy day. His Christian testimonies, though humble, were on all occasions full of the sacred unction and hallowed influence which could only come from the closest union with Christ, and an enduement of divine power.

O, what a blessed hope is that of the Christian, to be assured that "we shall know each other there;" and if we are faithful, we will one day hear the welcome summons, "It is enough, come up higher!" May God help us, individually, and as a class, to be true to the vows we have taken upon us, and to live in daily preparation for the life to come.

LAURA.

Prince Albert, Can.

FROM YOKOHAMA, JAPAN.

DEAR DR. PALMER:—"The Guide to Holiness," so full of valuable information and rich experience, is to me truly a welcome messenger. Thanks to whomsoever I am indebted for it. I am also in receipt of Dr. Cullis' delightful paper, "Times of Refreshing," which has been to me, for a long time, all that its title indicates. Two years ago the Lord bestowed upon me a new blessing, such as words can never fully represent. It has ever since been my intense desire to be perfectly holy, and to receive the full baptism of the Holy Spirit upon my own heart and my service for the Master. Observing in The Guide a notice of meetings held at your residence for the promotion of holiness, it immediately occurred to me, that as I could not be present at those delightful assemblies, I could request you, and all the friends who are in sympathy, to remember me in your prayers. This I know you will gladly do, for are we not all one in Christ?

With true Christian regards,

LOUISE H. PIERSON.

AMONG THE INDIANS.

A dear sister sends us the following cheering words from the Siletz Indian Agency:

DEAR DR. PALMER:—A throng of sweet and sacred memories gather about the reports from your Tuesday Meetings. It was among the choicest of my youthful privileges that I, with other girls from Second Street M. E. Church, shared the benedictions of those gatherings when you lived in Rivington Street. And I believe that my subsequent religious life acquired a broader channel and stronger tone from the clear and forcible teachings of the dear departed Mrs. Phoebe Palmer.

If any fruit appears in this part of our Lord's vineyard, it will be *all of grace*. Only *He* gives vitality and growth to the Divine Word. Like all other efforts to sow the seed of truth, it calls for the abandonment of *self* and ease and personal preferences, and a clinging to the one absorbing object and theme, "*Jesus*, and Him crucified—mighty to save."

These Indian boys and girls are coming into the light of the Sun of Righteousness. Sometimes at our morning service we read the 35th of Isaiah, and feel that its prophecies are being accomplished *here*. They are fast learning the Bible. You will recall, Doctor, an article from your pen in The Guide, entitled, "What are they doing over there?" I had retired to my room in excessive weariness and nervous depression—so monotonous, plodding and laborious seemed the day's work, that I could scarce "lift up mine eyes unto the hills whence cometh my help."

As one looks through a telescope, and is transferred in vision to glowing landscapes, and sparkling waters, and rosy-rests, with dear and congenial associates—so *that train* of thought took me away, from hard toil, and unwelcome sights and discordant sounds, to anticipate the companionship and joys of the followers of the Lamb. It is a royal line who are helping to win a truant world back to allegiance and bliss. It showed me afresh that our Father has infinite resources out of which to send help and succor to fainting pilgrims. *You* did not see that what was impressed on paper from *your*

heart in the city-full, was to prove "heart's-ease" to one on the far-off Pacific shore.

In love and service for the dear Redeemer, yours,

MATILDA TAFT.

May God bless our sister in her Indian work.—Ed.

A WORD FROM BRANDON, WIS.

This is the second year we have taken The Guide, and I must say to you that it is highly valued. Next to our Bible do we prize it. Praise the Lord for His goodness to the children of men. Jesus saves us by His precious blood—He has been our comfort and support for many years.

We attend a meeting similar to yours, for which we suffer persecution, but the Lord is with us. We often think and speak of you in our meetings. Dear friends, as you sometimes look down the long line of names of subscribers, and your eye rests on that of your humble friend, ask God to sustain and keep us.

MRS. MARY A. CORKINS.

THE PRECIOUS GUIDE.

LYDIA C. BEARSS.

(The writer of these verses, sent to cheer us in our work, is a venerable mother in Israel, *seventy-two years old*. May God fill her with heavenly consolation.—Ed.)

Beautiful pages, beautiful teacher!

Hasten through all our land,
Touched with a coal from off the altar,
Held by an angel's hand.

From the lips of God's faithful servants
Bear onward light and truth,
That every one may receive a portion,
The aged and the youth.

With holy riches, God's love to man,
Which the dark world does not know,
Hasten again on your mission plan
And scatter the light as you go.

Speed, for the day is waning fast;
Speed, for the night draws near;
Speed, O, speed! let the time be past,
Lest any may fail to hear!

Startle the Christian who, living at ease,
Knows not the danger he's in;
Pass him not by till he wakens and sees
That living half-hearted is sin.

Humble Christians will plead in prayer
For blessings to descend,
To rest on your labors everywhere,
And crown them without end,

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Calvin Hempstead, Spring Prairie, Wis.: "Glory be to God for this wonderful salvation—it saves me inside and outside, inspiring in the soul a hallelujah that neither summer suns nor winter blasts can destroy, for the Master is with me."

—Sallie Foster, Lansing, Mich.: "It is twenty years since God converted my soul, and it was a happy day when Jesus washed my sins away. Six months after, I went to a Camp-meeting—there made a full consecration, and God set my soul at perfect liberty. I shouted 'salvation' for the first time in my life. And now, after testing it for twenty years, I can say, Hallelujah—glory to God on high!"

—W. S. Daggett, Huntsville, Wash. Ter.: "Praise God for a clean heart, for I can testify to Christ's power and willingness to save from all sin all who will trust in Him. Having lived in a justified state over twenty years, Jesus saves me sweetly, saves me from all sin. Since February 13th I have enjoyed the witness of a clean heart—my peace flows like a river."

—Angeline Miller, Ozen, Mo.: "Since 1873 The Guide has been a welcome visitor to our home. Through its teaching, and the Bible, and faith in Christ, I long since entered upon the highway of holiness. I was converted in 1849 and endeavored to walk in the light. God's people were my company. I am praising God to-day for the spread of Scripture holiness."

—J. S. Norris, Williamstown, Vt.: "Though in some embarrassment, financially, by the death of my dear companion, yet God doeth all things well, and I have learned to carry everything to Him in prayer. I have a rich inheritance beyond this vale of tears. Lately,

at one of our meetings, I received a gracious visitation—it was like the shining of a brilliant star, and I was filled with the Spirit! Hallelujah! Praise God for holiness of heart!"

—Jas. Hutchins Shepard, Elkhorn, Wis.: "By God's help I am walking in 'the law of the Spirit of life.' He gives me victory over that other law of 'sin and death'—so He can come in and form the basis of a new and complete life in righteousness and holiness of His own creating, which is truthfully the power of God unto my salvation from all sin—having the fruits of the Spirit, which make up the character and life of Christ in us, the seed of Abraham who inherit the promises—Read Titus 2: 11-15. I have for years been on that platform, fighting against sin of every name and nature, and am to-day an overcomer through the blood of the Lamb."

—Prudence Clark, Mount Vernon, N. Y.: "To-day the Holy Spirit prompts me to state one important event of my past life, viz.: a systematic rule of living, giving me the happiest days of domestic life. Great affliction had attended hard days of work, prostrating me by distressing sickness. I cried to the Lord for wisdom, and it was given. I then promised the Lord that I would be obedient. I said, 'O Lord, I will live for Thee by the day!' Home-work was done by rule, and with ease not known before—then there was health and happiness to myself and all around. I would gladly say to mothers, live by faith and prayer and praise, and you will be happy, and all around you—neatness and order will be seen, and God will be honored."

—Wm. B. Stark, Reese, Mich.: "I was converted when twelve years old—am now fifty-one. About five years since, I was convicted of remaining depravity, and of evil habits. Tobacco had bound me hand and foot for thirty years, and other habits prevented my Christian progress. I cried to God for a clean heart, and taking hold of the promise, it was realized. All appetite for tobacco was removed. The amount heretofore spent for the vile weed is now cast into the Lord's treasury. I continue to drink from the living Fountain."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look
Where hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."
—John Keble.

—"PRAY and STAY—two blessed monosyllables."

BIBLE HOME-LIFE.

JOSHUA.

Joshua, of the tribe of Ephraim, who succeeded Moses in the government of Israel, occupies a prominent and honorable place in Bible history.

Throughout his life he maintained a character of eminent piety, devotion, and loyalty to God. The record is that he was "filled with the spirit of wisdom." Under these circumstances God was pleased to put upon him the seal of His approval, drawing him into the most familiar intercourse with heaven, and honoring him with positions of trust and responsibility. Fearing the Lord greatly, the divine secret was with him.

A remarkable utterance fell from his lips, under peculiar circumstances, which is brightly engraven upon the hallowed page, giving us an insight into his home-life. It is this: "*But, as for me and my house, we will serve the Lord.*"

Note the circumstances under which this was said. Israel had grievously departed from the worship and service of Jehovah, following after strange gods. Joshua sought to bring them back to their allegiance, and to the pure worship which God had enjoined. He demanded a decision of the question, in an earnest appeal, saying, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but, as for me and my house, we will serve the Lord."

He determined, first of all, for himself to be consecrated without reserve to the wor-

ship and service of the Most High, irrespective of the course of others. Noble determination! Individual obligations must first be recognized. Second: He pledged his household—"my house will serve the Lord." The head of a family, if his face be set as a flint toward heaven, may exert a commanding influence upon his house. In this case family worship was to be maintained at all hazards, with or without the consent of the several members of the household. This is the right and duty of the pious parent, and should be maintained. Although a ruler and judge in Israel, he could not let civil responsibilities clash with domestic duties. Here is a noble example to be admired and imitated.

—"If the Lord command, O, to have no truce with consequences!"

CANAAN A TYPE.—Canaan was a type of the kingdom of God; the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world—the promise of the kingdom of God is given to every believer: but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions and giants everywhere; and therefore refuses to proceed in the heavenly path. Many of the *spies* contribute to this, by the bad reports they bring of the heavenly country. Certain preachers allow, "that the land is good, that it flows with milk and honey," and go so far as to show some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life, it will always dwell in you—the *Anakim* cannot be conquered—we are but as grasshoppers against the *Anakim*," &c. Here and there, a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood that cleanseth from all unrighteousness, boldly stand forth and say, "Their defense is departed from them, and the Lord is with us: let us go up at once, and possess the land; for we are well able to overcome." We can do all things through Christ.—Dr. Clarke.

HOME SUGGESTIONS FOR SEPTEMBER.—*Heart-Questions*—1. Have I received spiritual benefit from the summer-services? 2. Am I panting after God? 3. Is my heart inditing a good matter—planning useful exercises for the autumnal season? 4. Are my children better for the summer vacation—are they brought nearer to God?

Bible Reading—God in His holiness—Study this—examine proof-texts.

September Hymn—744, Methodist Hymnal.

BIBLICAL ENIGMA.

An ancient Canaanite city.
 A native of Bethel, who rebuilt Jericho
 The name of the town between Bethlehem and Hebron.
 A town of Benjamin.
 A Christian at Rome, to whom Paul sent salutations.
 One of the five kings of the Midianites.
 A town on the east side of Jordan.
 A Philistine in the army of David.
 One of the chief cities of Cyprus.
 A mountain in the territory of Ephraim.
 A city in the northern borders of Palestine.
 A high priest of the Jews.
 A country of Western Asia.
 A confederate of Chedorlaomer, mentioned only in Gen.
 One of the sons of Jacob.
 One of the deacons at Jerusalem.
 A desert station of the Israelites.
 A city in Babylonia.
 A Hebrew measure.
 One of the minor prophets.
 My whole is in Psalms.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

OUR JESUS.

DEAR CHILDREN:—I was reading about a little girl the other day who was watching for her papa to come home from Church, and as soon as he came she asked, "What did Mr. R— preach about this morning?" Her father said, "He preached about Jesus?" "*Was it our Jesus?*" she asked. "Yes," said her father, "It was *our Jesus*."

The dear child was only three years old, but she had been told about Jesus—how He had left His beautiful home in heaven and come down to earth to save sinners—and how He loved little children, and when His disciples wanted to send them away, He said, "Suffer little children to come unto me and forbid them not—and took them up in His arms and blessed them;" and it was no wonder the little girl called Him *Our Jesus*. Now I want to ask you, dear children, who are older than that little three-year-old child, do you call the blessed Saviour *Our Jesus*?

Do you know that dear Saviour as your *own Redeemer*, who has loved you and given Himself for you? Have you been sorry for your sins, and have you prayed to Jesus to wash them all away with His precious blood, and make your heart all new and pure? And

have you felt that your prayer was answered, and that you love Jesus and are trying to serve Him? If so, then you feel like calling the Saviour by that endearing title, *Our Jesus*. O, it is a blessed thing to be able to say this from our hearts,—to feel and know that He is not only the Saviour of the world, but that He is *my own Saviour*!

That name which was given Him because He should "save His people from their sins," that *dearest, sweetest name*—JESUS—we should love above every name, because it means more to us than all other names.

Do you love to sing that hymn—

"Precious name, O, how sweet!

Hope of earth and joy of heaven!"

and do you sing it from your heart in the Sabbath-school? If you do, it is because you can say *Our Jesus*. If you don't feel that you belong to Jesus, and that you can call Him yours, don't eat or sleep again till you go and pray to God for a new heart, so that you will love Jesus and delight in His service, and be able to say of Him with a glad heart, *He is our Jesus*!

— "Many good purposes lie in the graveyard."

TRUE SOURCE OF JOY.—Little Annie had for some time been very sad; but one day she was seen to appear very happy. Her eyes sparkled with joy; and she seemed as though she could hardly bear the pleasure she felt, it was so great. "Annie, why are you so cheerful?" "O," she said, "it is because I am so happy!" "But why are you so happy?" "O, I was wicked, and God was angry with me: but now He has forgiven me; and that is why I am so happy."

— "Faults are thick where love is thin."

THE TRY COMPANY.—We do not hear often enough from the members of the Try Company. Let us get some communications. We desire to know what you are doing. Is your love to Jesus increasing? Are you working for Him? Are you getting any new recruits for His army? Give us some tidings, boys and girls of the Try Company.

NEW EXERCISES FOR SEPTEMBER.—Questions: 1. Why was the ancient city of Luz changed to Bethel, and subsequently to Bethaven? 2. On what occasion was a firmly fortified place taken by a mere ceremony?

Commit to memory 2d Psalm.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

REV. LITTLETON K. LE CATO

Fell asleep in Jesus, January 4th, 1882, in Accomac Co., Va., in the 69th year of his pilgrimage, and the 50th of his ministry. He was a local elder in the Methodist Episcopal Church, a man of purity of character, noble-hearted, and in every respect a Christian gentleman. He was given to hospitality, according to the apostolic injunction, and many of the Philadelphia preachers, and others, have been kindly entertained by him. The Lord was with him in the prosecution of his earthly career, enlightening, comforting and sustaining—and at the last, when suffering with a very painful disease, enabling him to triumph in the God of his salvation. And now that the warfare is ended, an abundant entrance has been ministered unto him into the everlasting kingdom of our Lord Jesus Christ. He has left a sorrowing widow, son and daughter, to mourn his departure, but in hope of a blessed re-union where sorrow and sighing flee away and the weary are forever at rest.

MRS. E. M. DICKSON,

Wife of Hiram Dickson, and daughter of Joseph and Phoebe Hayward, died May 27th, 1882, aged 73 years. She was born April 30th, 1809, in the town of Essex, N. Y. When four years old her father died, leaving her and a sister two years younger. She was adopted by the writer and Mrs. Cornelius Sharp, who moved to Franklin Co., Ohio. She was converted at the age of 13, and joined the M. E. Church, and thenceforth lived a consistent Christian, honoring God

not only with her substance, but by a well ordered life and a godly conversation. For a number of years she has been a great sufferer, but bore it with patience, saying she had much to be thankful for. Her children, grandchildren, and others, were so good to her, she could praise God all the time. She was married to Mr. H. Dickson. In 1826, and in 1845 she came to Wisconsin, with a family of six children. Mr. Dickson died at his home, in Dunkirk, Dec. 30th, 1855. Since that time Mrs. Dickson has lived with her son-in-law and daughter, Mr. and Mrs. J. E. Cannon. Just before she died she called for Mr. Cannon. He asked her how she felt now? Her reply was, "I am resting in the arms of Jesus!" and thus she passed away. Four children and grandchildren, together with other friends, mourn their loss. But while their hearts are weeping she is rejoicing at the right hand of God, with loved ones gone before. She loved "The Guide to Holiness," though she could not see to read it, but it was a pleasure for her to hear it read.

G. H.

MRS. ELEANOR HOWARD

Died, at the residence of her son-in-law, Rev. R. L. Chittenden, rector of St. Paul's Episcopal Church, in Collamer, Ohio, on May 28th, in the 76th year of her age. Her health had been poor for many years, but she bore her affliction with Christian meekness and fortitude. For sixty-five years she was a member of the Methodist Episcopal Church, and the numberless friends left behind her will testify that her life to its end was thoroughly consistent with her profession, and they greatly miss her gentle presence and example. Just before her death she called for her "letter of membership" from her Church in Fremont, Ohio, and was buried with it folded in her hands. To those around her bedside she said, "I am going home—Jesus is beside me!" She died calmly, dropping to sleep like a weary child. Mrs. Howard was a subscriber for this magazine over seven years, and took especial delight in its perusal.

D. C. F.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

HOLINESS IN DREW SEMINARY.

The following letter to Mrs. Mary Sparks Wheeler, Secretary of the Women's Foreign Missionary of the M. E. Church, written by a student who is under appointment as missionary to Japan, was read in Dr. Palmer's meeting at Ocean Grove, and we are permitted to publish it. May this holy fire continue to spread among the Faculty and students!

MY DEAR SISTER IN CHRIST:

I must tell you a little news which will cause you to rejoice in the Lord. I came here from our Camp-meeting at Dimock, Pa., unsatisfied with my Christian experience, and determined to plead with God until I felt myself cleansed from *all sin*. I believed that I was a Christian; I *knew* I was, and I was just as thoroughly convinced that the Bible teaches that we must get rid of the *roots of bitterness* and be saved from *inbred sin*.

A few days after the opening there came a brother who had experienced perfect love, who gave encouragement and help by telling his experience, and by pointing out the way. His name is White. I struggled on till October 8th, when, between 10 and 12 o'clock, P. M., in this same brother's room, after a day of darkness and much prayer, God let the light of full salvation into my soul, so that I knew it. Since then I have had perfect victory. I am in the "land of corn and wine." I *know* this, "for all my night has passed away." I am now enabled to realize what Paul means in Gal. 2: 20. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me,"

But this is not all; indeed, it was but the commencement of better days in "Drew." In a few days the Lord brought some who had laughed at me to experience the same saving power. From one to another the truth ran. But the great victory came last evening. We have been holding half-hour prayer-meetings each evening this term, at 6:30. Last evening we met, as usual, before the hour for Church. The meeting, for twenty minutes, was nothing unusual, but then the mighty power of God began to be manifested. One after another gained the victory. Such praying, such shouting, such singing, I have never before witnessed. Some were shaken like leaves before a tempest. Tongues were unloosed and passages of Scripture seemed to come as if by inspiration. Some lay prostrate, wholly unconscious of surroundings. A brother would begin to plead earnestly with God for the descent of the Holy Ghost upon himself, and in perhaps two minutes the victory would be gained. There were but two exceptions to this rule. One was that of a brother T——, who is a Congregationalist, a man of very cool temperament. But when God saved him fully last night, he stood with hands uplifted toward heaven and sang with full voice:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

The other was a young brother M——, who had a stubborn will to overcome. He struggled for hours before he could surrender all. I never saw greater agony of soul; but when the victory did come, every one in the building knew it.

Every man who came to the meeting and stayed all through, who had not previously received the blessing, was baptized before he left.

Ten were added to our number last night, making thus far *fifteen* whom God has fully saved through the riches of His grace in Christ Jesus. For this wonderful working we give God all the glory.

Most of the forenoon has been spent in meetings of prayer and praise. Brother H—— is an orphan boy, began his education as a canal-driver, became a Roman

Catholic and a rum-seller, went to college with hardly money enough to pay for getting His trunk carried to his room. He has worked his way to this point, and when saved last night lifted his only hand toward heaven and shouted, "Glory to God!" Doubting Thomas—the poor orphan boy—the canal hand—the Roman Catholic—the rum-seller, received the Holy Ghost!

It seems to me, sister W——, this thing has some significance. This is Drew Theological Seminary. These brethren are mostly (or many of them) college-bred men. It has happened at the full moon after harvest, on the Sabbath day, and when we were in a little *upper-room*, with one accord in one place. Surely this is the Lord's doings, and it is marvelous in our eyes.

We are trusting and praying, and expecting more of our students to enter into this *perfect rest*. Pray for "Drew," dear sister, and do not cease to bear before the throne.

Your brother in Christ,

D. S. S——.

THE CAMP MEETINGS.

FAITH-MEETING, OLD ORCHARD, ME.—The annual convocation at Old Orchard, Me., under the leadership of Dr. Cullis, known as "*The Faith Meeting*" has, as heretofore, been a great success. Many received *physical*, as well as *spiritual* healing.

OHIO CONFERENCE.—The reports of this meeting are highly favorable, indeed it is said to have gone on "*grandly*." The shout was heard everywhere. One of our exchanges says: "A large majority of the preachers of the Ohio Conference have been in attendance, all of whom seem to be in perfect harmony with the meeting. There is no opposition to the methods of the leaders to promote the objects of the meeting—the conversion of sinners and the sanctification of believers. All go down at the foot of the cross together. Ministers and people vie with each other to get the most out of the meeting. So far this is regarded as the greatest in spiritual results of all the ten camp-meetings held here. Twenty-five conversions were reported on Thursday night at

one service. At almost every meeting professions of holiness are made. Hungry souls are wondrously fed. There never was better singing or preaching, more earnest praying, and hearty shouting at any former meeting.

RED ROCK STATE CAMP MEETING.—Held six miles below the city, on the bank of the Mississippi. This was the largest camp-meeting ever held in the State, and the most satisfactory in its results. There were nearly 200 tents and cottages on the ground. The congregations were large from the first. The religious rather than the recreating or picnic idea was dominant among the worshippers. They came to seek more of God's grace and to work for the salvation of sinners—not to fish, and hunt, and boat, and play croquet. About 200 were converted, and over fifty entered into the experience of entire sanctification. The religious management was under the direction of the Rev. D. Cobb, so favorably known in this conference—and right well did he do his work.

ACTON, INDIANA.—The meeting commenced July 19th, with a praise meeting held in the evening, led by the Rev. J. K. Pye, P. E. of the Indianapolis district. God says, "Whose offereth praise glorifieth me, and to him that ordereth his conversation aright will I show the salvation of God." And God always fulfils his promises when the conditions are met. The Western Christian Advocate says, "It was a real old-fashioned Methodist meeting."

LOVELAND, OHIO.—Opened July 24th, there were several conversions the first day of the meeting. The early morning meeting was a rich treat. From the beginning these meetings have been largely attended and of great profit. Tuesday night meeting was conducted by Mr. Harrison. He spoke from the text "If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever."

BUFFALO, TEXAS.—Brother J. R. Dunn writes, "I have just returned from our Buffalo Camp-meeting, which is on my circuit. It was a glorious time—the Holy Ghost fell upon the brethren in a most remarkable manner, and we had a Pentecostal time—there were over one hundred conversions."

GATHERINGS.

OHIO.—A gracious revival prevails at "*Pleasanton*," Rev. S. L. Mathews, pastor. The people are in the harvest-field during the day, and attend Church on the evening, harvesting for the Lord. Rev. P. P. Hamilton is conducting the services. On one evening 28 were at the altar, and souls are being converted. At "*Kalidover*," Rev. F. Brooks, pastor, under the labors of Rev. J. H. Neber, 100 conversions are reported.

INDIANA.—Rev. J. A. Ward, pastor at "*Morrisville*," baptized 53 on a late Sabbath.

THE INDIANS.—Mission work among the Indians can hardly be considered fruitless, in view of what has been accomplished by the Methodist Episcopal Church, South. The mission in the Indian Territory has grown until there is now a roll of 5,000 members, made up from Cherokees, Choctaws, Creeks, Chicasaws, and Seminoles. There are about thirty regular ordained ministers in connection with the mission, most of whom are Indians. Besides these there are about a hundred and twenty local preachers.

THE JEWS.—The *American Israelite* does not approve of the scheme of the return of the Jews to Palestine. It says: "We rather believe it is God's will that the habitable world shall become one Holy Land, and the human race one holy people."

CENTRAL AFRICA.—Eleven missionaries have recently left England to join the Livingstone Inland Mission in Central Africa, which has already 22 missionaries at its four stations on the Congo river.

CEYLON.—There has been a revival in Jaffra College, Ceylon, and fifty of the seventy-three students have renounced paganism for Christianity.

PERSIA.—Dr. Shedd writes from Oroomiah, Persia, that the missionary work there has been much disturbed by a Catholic bishop and a papal party. But he also reports that in spite of opposition the accessions to the Churches since the first of last November have been one hundred and fifty-seven.

SWEDEN.—The Methodist missions in Sweden are being graciously visited. Near-

ly every part and every station of the Karlskro District has witnessed continual increase since Christmas. Meetings have been continued every night, month after month. The membership here became increasingly zealous and active. At Norkoping, on occasion of the communion and quarterly conference, 20 persons were received on probation and 13 into full membership. At Westervick, 22 probationers were received. At Wisby, 20 joined in full. Here the chapel has been much overcrowded. At a recent communion 60 joined on trial. Since Christmas 83 have been thus received at Wisby. At Motala, 44 have joined. Similar success has been enjoyed at Linkoping and other places. Altogether, 303 were taken on trial in this district during the quarter. On the Stockholm District the prosperity has been still greater. Brother Larson was the founder of our work in Sweden, and his words have weight when he says: "One thing is certain, namely, that the prospects for the success of our Church in Sweden have never been brighter or more hopeful than just now."

THE SALVATION ARMY.—Rev. Dr. J. O. Peck, of New York, writing from London to the N. Y. *Advocate* concerning the Salvation Army movement in England says. "This movement cannot be laughed down. It has a future, I opine, that few dream of. It is reaching the lower classes of the great towns, as neither the Wesleyans have nor Methodists in America are doing. It is doing a work that needs to be done, and has in it, I believe, an inspiration of God. Methodism here and in the United States must return to this work among the neglected masses, or God will find some other instrument and remand her to the 'tomb of the Capulets.'" Speaking of the great demonstration of the Army at Alexandra Palace, he says: "Some things seemed grotesque, but the blood-red earnestness and downright sincerity and aggressive boldness in winning sinners to Christ, were beyond question." God's hand is evidently in the movement, and it is a loud admonition and rebuke to the rich and fashionable Churches who are forgetting and neglecting the work of rescuing the perishing.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

FROM "FAITH AND ITS EFFECTS"—MRS. PHOEBE PALMER.

—I was convinced that for years I had been hindered from rising in holiness, by a neglect to comply with the order of God, implied in the passage, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,"—and though the deep quiet of my soul seemed to present a natural obstacle to anything like personal publicity, yet I was inspired with the resolve that, through grace, Satan should never again triumph over me in this matter.

IN THE "FOREST-TEMPLES."



DELIGHTFUL privilege was enjoyed by the associate editor of The Guide in attending the Holiness Camp-meeting at Douglas, Mass., under the supervision of the New England Association,

Rev. W. McDonald, President. Stopping at Putnam, Conn., on the way, we saw a very large placard announcing with great distinctness that this was a "*Holiness* Camp-meeting," showing a commendable boldness in the name of the Lord Jesus.

The first evening of the meeting, July 27th, was devoted to the dedication of a handsome new Tabernacle, which will accommodate about one thousand. Appropriate addresses were made by Revs. W. McDonald and J. A. Wood, which, with prayer and testimony, filled the hour. Tokens of the divine presence were realized.

We remained on the ground until Tuesday and, during the time, heard The Word dispensed by Drs Steele, Mallalieu and Levy, Rev. bros.

McDonald, Wood, Davies, Fuller, McBride and King, and we were twice called to minister at the altar. This ground is owned by brother G. M. Morse, a Baptist Deacon, who holds it sacredly for holy uses. There is no speculation, nothing to "hurt or destroy in all God's holy mountain." There the work of holiness has due prominence, believers being sanctified and sinners converted. It is a delightful place, where the saints of the Most High may congregate. May it long be open to the great work of salvation!

Sabbath, August 13th, we spent at "Pitman Grove, N. J.," the New Jersey Conference Camp-ground. It was the Sabbath of the "*Young People's Camp-meeting*," following the regular Camp-meeting, the two including seventeen days. There was a large crowd in attendance. Brother Inskip preached in the morning on the great theme, and God helped him. It was our lot to speak a word for Christ in the afternoon. We had a good Gospel sermon in the evening by brother Sykes, brother Inskip following with a rousing exhortation, opening a good altar-service. Pitman Grove is very positively on the *salvation* line—holiness has the right of way—it is very much of an old-time Camp-meeting. Sabbath sanctity is quite well guarded, but there is still room for improvement. This has been a very successful meeting, many having been saved.

At this writing we are at Ocean Grove. On the first day, Tuesday, August 15th, the services were opened with a *ten hours' continuous prayer-meeting*, a new leader each hour. This series of services was well sustained, the approving sign being given from heaven. The sacrament of the Lord's Supper was celebrated in the evening, a large multitude participating—it was a solemn occasion. Bishop Andrews preached the opening sermon on Wednesday morning, his text being, "*Have faith in God.*" It was an able and unctuous sermon. And, following, have been other sermons in the demonstration of the Spirit. The Holiness Meetings of Dr. and Mrs. Palmer, and Sister Smith, are largely attended and well sustained, as also other social services.

—"Watchman, what of the night?" is a question often asked by anxious Christians respecting this benighted world. The answer, "The morning cometh!" was never more appropriate than now. Prophecy hastens to fulfilment—holiness is spreading—the final glory is at hand.

LOVE AND FRATERNITY.

In prosecuting the work laid upon us by our Heavenly Father, we are aiming to be in happy accord with all who are similarly engaged. This applies to our brethren who are publishing and disseminating Holiness Literature, which is one of the most important phases of modern Christian enterprise. We heartily fraternize, therefore, with our friends of the National Publishing Association, Philadelphia; the Boston Association, Willard Tract Society, and others, who are endeavoring to scatter holy literature. We have recently made an arrangement with Rev. J. S. Inskip, editor and publisher of the "CHRISTIAN STANDARD," whereby we can furnish our two periodicals—THE STANDARD, an excellent weekly paper, giving no uncertain sound on the subject of Holiness, and THE GUIDE—for \$2.50 per year, postage included. Here is a good opportunity to be supplied with a weekly and monthly on liberal terms. We do this to encourage activity. Subscriptions may begin at once. Roll in the subscribers.

—A question to be pondered: "*What do ye more than others?*" That is a question for holiness people, especially, to ponder. Christ, the Church, the world, justly expect more of such than ordinary Christian professors. Do we respond to the demand?

NEED OF WORMS.

Brother Watson, in preaching, said, It is often remarked that we have great need of *men*. But he thought God has greater need of *worms*, for it is with *worms* that God "*threshes mountains*." He also said that if we are larger than the point of a cambric needle, God cannot use us much. And this is true. Self-life must die, and Christ must be all in all, if we would be

eminently useful in extending the kingdom of God. Let those who think themselves nothing, and that they can do nothing, take encouragement here. "He that humbleth himself shall be exalted." High looks, and a proud heart, are an abomination unto the Lord. But this proud heart, this clamorous, determined *self-life*, does not die easily—it must be crucified. But crucifixion is a painful process. The flesh revolts at it. If, however, there be submission to the shameful death, the spikes and nails, and sharp-pointed spear, there will be a glorious resurrection with Christ, and a life of marvelous honor and power following.

—It is coming, soon coming, joyously coming, triumphantly coming! What? Why, the fulfilment of this Scripture: "Shall not God avenge His own elect that cry day and night unto Him? I tell you, He will avenge them, speedily." Be on the look-out!

BESTIR YOURSELVES!

The summer is over. Great privileges have been enjoyed by many of our readers in the groves. New light, new comfort, and new power, have been realized. You are at home again. New duties and responsibilities await you. Important calls are sounding in your ears. Will you be attent to the voice of heaven? Will you give yourselves to autumnal exercises? Will you ask, with an emphasis, and earnestness, becoming the season, "*What wilt Thou have me to do?*" And, if the inquiry be thus made the answer will come, clearly and unmistakably. God will assign you to some work in His vineyard. Then, *bestir yourselves*—early and late, be at your Master's work. Holiness means work—earnest, continuous work. The world still lieth in wickedness. And we entreat our friends this Fall to make very special inquiry of the Lord what they can do to give wings to holiness literature. We believe those who hold the keys of *well-filled treasuries*, should make more liberal consecrations to the work—a thousand where a hundred dollars are now given.

WORK FOR THE MONTH.

"The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christ-like thing."

A CHRISTIAN should let us see his graces walking abroad in his daily conversation; and if such guests are in the house, they will often look out of the windows, and be publicly seen abroad, in all duties and holy actions."

—Gurner.

I. CLOSET WORK.

Be sure each morning to appropriate to yourself the Precept, the Promise, and the Prayer, in these Scriptures.

SCRIPTURE CALENDAR—SEPTEMBER.

1. Eccles. 12; 1. Prov. 8; 17. Ps. 8; 2.
2. 1 Chron. 16; 8. Amos. 5; 6. Ps. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12-13. Ps. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Ps. 57; 2.
5. Mark 11; 24. John 16; 24. Ps. 86; 15.
6. Ephes. 4; 28. Acts 20; 35. Ps. 25; 7.
7. 2 Pet. 1; 10. 2 Pet. 1; 11. Ps. 65; 4.
8. Ps. 97; 12. Ps. 103; 17. Ps. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Ps. 104; 34.
10. Zech. 1; 4. Hosea. 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Ps. 140; 6.
12. 1 Thess. 5; 14. Exod. 34; 6-7. Ps. 119; 12.
13. 2 Pet. 3; 18. Hosea. 14; 7. Ps. 119; 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Levit. 10; 3. Ps. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Ps. 94; 18.
17. Zech. 8; 16. Deut. 32; 4. Ps. 119; 128.
18. Prov. 4; 23. Ps. 34; 15. Ps. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Ps. 51; 18-19.
20. Luke 12; 40. John 15; 14. Ps. 123; 2-3.
21. Luke 12; 32. John 14; 1. Ps. 84; 9.
22. Ezek. 20; 19; 20. Ps. 19; 11. Ps. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Ps. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Ps. 85; 7.
26. John 1; 36. Rev. 17; 14-15. Matt. 8; 2.
27. Isa. 35; 4. Ps. 128; 1. Ps. 30; 11.
28. Heb. 13; 9. Ps. 32; 8. Ps. 3; 3.
29. 1 Cor. 16; 13. John 8; 31-32. Ps. 25; 1.
30. Ps. 2; 12. Ps. 2; 12. Micah. 7; 7.

TOPICS FOR BIBLE STUDY.

—"The Scriptures are a stone of the mountain covered with moss. Put it under the microscope, and what wonders are revealed!"

First Week.—VAIN WORDS—"Let no man deceive you with vain words,"—Ephes. 5: 6. What are vain words—how do men deceive us thereby—results of such deception.

"I hate to see a parcel of big words without anything in them."—Hazlitt.

"Whate'er I say or do,
Thy glory be my aim!"

Second Week.—GOODNESS—"For the fruit of the Spirit is in all goodness,"—Ephes. 5: 9. What is goodness—its origin and divinely required manifestations—fruitage.

"Goodness is love in action,"—love with its hand at the plow—love with the burden on its back."—Hamilton.

"Settle, confirm, and establish me,
And build me up in love."

Third Week.—RIGHTEOUSNESS—"The fruit of the Spirit is in all righteousness,"—Ephes. 5: 9.

What is New Testament righteousness—how received—how demonstrated—incentives thereto.

—"Does not God require pure and refined gold—that is to say, a perfect righteousness and a perfect holiness?"
—Mahan.

"I want the witness, Lord,
That all I do is right!"

Fourth Week.—TRUTH—"The fruit of the Spirit is in all truth,"—Ephes. 5: 9. Note the word "all" in the text. What is truth—its divine origin—its peculiar excellences, and good fruits.

—"A deaf and dumb boy was asked, 'What is truth?' He moved his finger in a straight line."

"To real holiness restored,
O let me gain my Saviour's mind!"

SPECIAL REQUESTS FOR PRAYER.

A sister writes: "Pray for my husband and myself, that we may be wholly the Lord's." Louisiana: For two young women, once enjoying God's love, now going astray. N—: For a sister, that she may be drawn closer to Jesus, and be filled with the Spirit—also for the conversion of brothers and sisters.

A CLOSET HYMN.

"Sweet as the prayer whose holy stream
In earnest pleading flows;
Devotion dwells upon the theme,
And warm and warmer glows.

Faith grasps the blessing she desires;
Hope points the upward gaze;
And Love, celestial Love, inspires
The eloquence of praise.

But sweeter far the still small voice,
Unheard by human ear,
When God has made the heart rejoice,
And dried the bitter tear.

No accents flow, no words ascend;
All utterance faileth there;
But God himself doth comprehend
And answer silent prayer."

II.—OUT-DOOR WORK.

1. Select some *backslider* to pray and work for.
2. Visit and comfort some aged and infirm saint.
3. Go after the sinner most unlikely to be saved.
4. Give a kind, Christian word, to the sexton as you enter the Church next Sabbath.
5. Try to save some newsboy or bootblack in the city.
6. Get a holiness book or periodical in some family this month.

THE NEW BOOKS.

We have just received from the press the new book announced in our last, "THE ITINERANT ON FOOT; or, Life-Scenes Recalled,—the autobiography of Rev. John Scarlett, whose name has become familiar to the readers of The Guide, by his occasional communications. Bro. Scarlett has had a remarkable history. His marvelous rescue from infidelity—his clear conversion and entire sanctification, and subsequent career as a Gospel itinerant—make a thrilling narrative of the divine dealings. It abounds in facts and incidents, interwoven with practical reflections, which are calculated to minister grace to the reader, making a very interesting volume. It has 250 pages, is embellished with a portrait of the author, and is sold for 75 cents. We would like to send out one thousand copies in the next month. It will be a blessing wherever it goes.

REV. WILLIAM TAYLOR'S

new work, "TEN YEARS OF SELF-SUPPORTING MISSIONS," is now ready—we have obtained a supply and shall be glad to receive immediate orders—the price is \$1.25. People should read it everywhere.

THE OLD AND THE NEW.—Rev. W. C. Stockton, evangelist, of the New Jersey Conference, has been collecting all the *old-time melodies and choruses*, such as the *fathers* used to sing—and, in connection with some choice new selections, has made a little hymn book, which has the title, "*The Old and the New*." It will be refreshing to the fathers and mothers who still linger among us, and to others, to see these songs in print. We have a supply on hand—10 cents per copy.

BISHOP FÖSS writes from Minneapolis to one of our Church papers, as follows:

"The editorial concerning my health, published in your last week's issue, is misleading. Will you please correct any wrong impression it may have made by publishing this statement? You say, 'Hopes are entertained of a final recovery.' I am happy to say that my convalescence is already well advanced, and is steadily progressing. You also say: 'It is reported that the surgeons now say the bone (the *fibula*, or smaller bone of the leg) must be re-broken and set before he can regain the perfect use of his leg.' I am not aware that any surgeon has a thought of any such necessity. My legs are equally strong, and the one that was injured serves me in walking exactly as well as the other. Both are still somewhat swollen, and weak, as the result of my very prostrating and protracted illness, but my power to use them is constantly increasing. I confidently expect to hold my Fall Conferences, but probably cannot sooner undertake any special services."

NOTES.

- Read the pages of the cover.
- We have on hand some copies of "*Salvation Echoes*," by Prof. Hudson—a good music book—new.
- Send for "*The Itinerant on Foot*," by Rev. John Scarlett, 75 cents. See second page of cover.
- Observe the announcement, that we now club "*The Guide*" with the "*Christian Standard*," Rev. J. S. Inskip, editor, at \$2.50 per year, including postage.
- Bro. J. E. Ayars, of Philadelphia, has published a poem on President Garfield, in neat form. It is a pleasant memento of our departed President. We can furnish it at 15 cents per copy.
- Rev. A. B. Simpson is having good success in his Mission Tent work in 23rd St., New York—souls are being saved. His new magazine, "*The Word, The World, The Work*," is beautiful.
- "*Songs of Triumph*," the new music book published by the National Publishing Association, is being received with favor. It is what its name indicates, a collection of *joyful* songs, well adapted to revival services. We have it on sale.
- We shall soon have ready a part of the series of ten Premium Tracts, on the Holy Spirit, in His relations to the work of Holiness, by Rev. L. R. Dunn, D.D. The Western Book Concern will shortly issue a book of *Sermons on Holiness* by brother Dunn.

THE GUIDE MISSIONARY UNION.

The work is still onward. A dear friend sent us \$20 the other day to be thus devoted. We would like, before the first of October, to receive enough to send The Guide to

One thousand more missionaries!

Who will help? Where are the captains of *hundreds*, and of *thousands*? Any who may be moved of the Spirit to consecrate \$50 or \$100 to this purpose, will be *ministers of blessing* to men and women afar off who need greatly the monthly visits of the magazine. Who will help us to send it to every German missionary in the *fatherland*, and in this country—who? And, let the Taylor "*Transit-Fund*" be remembered. This is to pay the traveling expenses of missionaries sent out by Bro. Taylor, who will be supported when they reach their fields, without drafts upon any Missionary Society.

GUIDE MISSIONARY UNION:

Labau Borden, Fall River, Mass.,	-	-	\$ 2.00
E. S. Penfield, Canyon City, Oregon,	-	-	.50
I. Randall, Kilsyth, Ontario,	-	-	.50
Marion Uttman, Rockford, Ill.,	-	-	1.00
Mrs. C. Loucks, " "	-	-	.90
F. Elliott, Ridgway, Pa.,	-	-	.75
A Friend, Dover, Wis.,	-	-	20.00

TAYLOR MISSION FUND:

L. W. P., Few York,	-	-	.10
Mrs. P. A. Lewis, Elgin, Pa.,	-	-	11.45
A Friend, New Tacoma, Wash. Ter.,	-	-	10.00

Jesus Comes.

Mrs. PHOEBE PALMER.

WM. J. KIRKPATRICK.

1. Watch, ye saints, with eyelids waking, Lo, the pow'rs of heav'n are shaking,
 2. Lo! the promise of your Saviour, Pardoned sin and purchased favor,
 3. Kingdoms at their base are crumbling, Hark, his chariot wheels are rumbling,
 4. Nations wane, tho' proud and stately, Christ his kingdom hasteneth greatly,

Keep your lamps all trimm'd and burning, Ready for your Lord's return-ing.
 Blood-wash'd robes and crowns of glory; Haste to tell redemption's sto-ry.
 Tell, O, tell of grace abound-ing, Whilst the seventh trump is sounding.
 Earth her latest pangs is summing, Shout, ye saints, your Lord is coming.

REFRAIN.

Lo! he comes, lo! Jesus comes; Lo! he comes, he comes all glorious!

Je-sus comes to reign victo-rious, Lo! he comes, yes, Je-sus comes.

- 5 Lamb of God!—thou meek and lowly,
 Judah's Lion!—high and holy,
 Lo! thy Bride comes forth to meet thee,
 All in blood-washed robes to greet thee,
- 6 Sinners, come, while Christ is pleading,
 Now for you he's interceding;
 Haste, ere grace and time diminished
 Shall proclaim the mystery finished.

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DO RE MI FA SO LA SI

FROM "SONGS OF TRIUMPH," BY PERMISSION.



OCTOBER 1882.

THE WORD FOR THE MONTH.—“And behold, I come quickly; and my reward is with me, to give every man as his work shall be.”—Rev. 22 : 12.

Strong Encouragement.

O for the peace which floweth as a river,
 Making life's desert places bloom and smile !
 O for the faith to grasp heaven's bright “fore-
 ever,”
 Amid the shadows of earth's “little while !”

A little while for patient vigil-keeping,
 To face the stern, to battle with the strong ;
 A little while to sow the seed with weeping,
 Then bind the sheaves and sing the harvest-
 song.

A little while to wear the weeds of sadness,
 To pace with weary steps through noisy ways ;
 Then to pour forth the fragrant oil of gladness,
 And clasp the girdle round the robe of praise.

A little while the earthen pitcher taking
 To wayside brooks from far-off fountains fed ;
 Then the cool lip its thirst forever slaking
 Beside the fulness of the fountain-head.

A little while to keep the oil from failing,
 A little while faith's flickering lamp to trim,
 And then, the Bridegroom's coming footsteps
 hailing,
 To haste to meet Him with the bridal-hymn.

And He who is Himself the Gift and Giver—
 The future glory and the present smile,
 With the bright promise of the glad forever
 Will light the shadows of the “little while.”

—Jane Crewdson.

—“HOLY DELIGHT in God is the flower of love ; a love grown up to its full age and stature, which hath no torment in it.”

—“IT REQUIRES the same grace to bear with right spirit a cross word as a cross injury—the breaking of a china plate as the death of an only son.”

FULLY FILLED.

A SERMON.

BY REV. J. L. SOOY.

Preached at Ocean Grove Camp-meeting, Aug. 22, 1882.

TEXT:—"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephes. 3: 17-19.



WHEN I look over a congregation like this, I think how numerous are their wants—wants of the soul, wants of the mind, wants of the affections, wants for time and for eternity.

Human life itself, if it be a worthy one, is one great struggle for something unreachd. Humanity stretches out its great, lean, empty hand and wants it filled. It opens its yearning soul and longs for a higher minstrelsy than that of earth. But it matters not how prodigious your wants; it matters not how far-reaching your need; still I am able to say, my God is equal to the demand. Sitting central in the immensity of His glory, He declares himself able to "supply all our need according to His riches in glory by Christ Jesus."

I come to offer God as your infinite supply. The text is a part of the prayer of Paul for his Ephesian brethren. It is one of the grandest and sublimest prayers in the whole oracles of God. The riches of the grace of the gospel and the extent to which the soul of man may be saved in this life are most emphatically pointed out here. In this as well as in many other passages the apostle compares the body of a true believer to a *temple* which, like that of Solomon, is built up to be a *habitation of God* through the Spirit. And here, as Solomon did at the dedication of the

temple at Jerusalem, Paul, having considered the Church at Ephesus completely formed, prays that God may come down and dwell in it. The believing heart is to be the constant, the endless residence of God. This is what the apostle points out to the believing Ephesians. The entire prayer is much involved and yet its meaning is clear.

1. In the first place the apostle prays *that we may be able to know that which passeth knowledge*. "That we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." There is a seeming contradiction here—the possibility of knowing that which passeth knowledge. And yet, as Dr. Clarke says, if we take the verb "to know" in that sense in which it is repeatedly used in the New Testament, *to approve, acknowledge, or acknowledge with approbation*, then the sense is clear. We cannot *comprehend* God; yet we can know that He is; *approve of, love, adore and serve* Him. In like manner, though we cannot *comprehend* the immensity of the love of Christ, yet we *know* that He has loved us, and washed us from our sins in His own blood; and we *approve of, and acknowledge* Him as our only Lord and Saviour. In other words we can experience that which we cannot understand or comprehend. Here, in the context, the grand highway toward knowledge is represented to be that God "would grant you, according to the riches of His glory, to be strengthened with might by His Spirit, in the inner man"—not in this outer man; not in this finite intellect; not in these lower forms of physical reasoning or comprehension; but in that which is within. "That Christ may dwell in your hearts"—not in your convictions—"by faith; that ye, being rooted and grounded in

love, may be able to comprehend"—there it is! Once let the bright inspiration of the Divine Spirit wake in the soul of man the rapture of Love, and all the generousities which cluster around it, and then let the record be opened, and, like Thomas of old, Love lifts up its hands with outcry, and says, "My Lord, and my God!" Faith finds God; love comprehends God; the eye of burning affection looks steadfastly into the sacred cloud of the Unknowable and reads the name "My Father." And so amid all this incomprehensibleness, I hold fast to the faith that I can know God, and yet know nothing merely about Him; know Him by love and pureness, and not know about Him by intellectual art or theological craft.

2. Again, the apostle prays *that we may be filled with all the fulness of God*. Among all the great sayings of this prayer, this is the greatest. To be *filled with God* is a great thing; to be filled with the *fulness* of God is still greater; but to be filled with *all* the fulness of God utterly bewilders the sense and confounds the understanding. Is it not too much to ask? Is it not a sublime flight after the impossible? But remember it is not, "That ye might contain all the fulness of God." That would be more impossible than that your chamber should contain all the light of the sun. But it can be filled with the light of the sun,—so filled that not a particle of unilluminated air shall remain within it. When, therefore, the hand of the apostle would lead you up toward the countenance of your Father; when you approach to see the light which outshines all lights, "the glory of God in the face of Jesus Christ," put away all thoughts of containing what the heavens cannot contain; but, humbly opening thy heart, say: "Infinite light fill this little heart of mine!" Reason says, "It may be;

Scripture says, "It can be; but a thinking heart says, "How can it be?" Doubtless, when Paul had uttered that prayer, this same shrinking of heart had almost come over him; how does he meet it? Glancing down at his wonderful petition, and then up at his Almighty King, he breaks out, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen!" The words of that doxology had been holy and blessed in any connection; but they are doubly blessed, closely following, as they do, the prayer, "That ye might be filled with all the fulness of God."

Do you ask me what this fulness is? I have no hesitation in saying that it is *the entire man taken for Jesus*; and as what God *fills*, neither sin nor the world nor the devil can fill, consequently it must imply that the soul has been emptied of all these, so that they shall neither have dominion *over* it, nor a being *in* it. It is no longer *I* that live, but *Jesus in me*. On my hands, my feet, my lips, my tongue, my senses, my mind, my entire bodily and mental and spiritual being, I see written "All sacred to Jesus." Filled full and fully filled—hallowed in thought and feeling and motive; all antagonisms allayed, and able to testify to perfect rest—the rest of perfect order, perfect security, perfect faith, perfect love, and perfect peace in the soul.

And, precious truth, this blessed fulness is for all! God has wrought out a salvation that is not only *free* to all, so that all may come and take of it, but it is also *full*, so that every man may come and carry away with him all that he can. O, brethren, ought it not to be with us a matter of congratulation and thanksgiving that the home of our spiritual

nature is in a Church that has always given so much attention to the development of this grand doctrine? Wesley declared, "This is the great depositum which God has given to the people called Methodists." And, to-day, we do not argue for or insist upon a higher standard of piety. The standard has been fixed by Christ himself, and it is as old as the apostolic age. Not able to elevate it, and not willing to lower it one iota, we simply say to those who are equally responsible and interested with ourselves. *Let us measure up to it*—let us be filled with this full salvation.

3. *How, you ask, is this to be realized?* We answer by an entire consecration of ourselves to God, and an acceptance, moment by moment, of Christ as our full and perfect Saviour.

(1.) First, then, an entire consecration of ourselves to God. The letting go of all for Jesus. If you plead that you have earnestly sought the blessing of a pure heart, and yet all your efforts have been failures, the answer is easy. The cause of your failure will be found in one of two things: either you have not touched the tabernacle and all its furniture with the consecrating oil, as henceforth the Lord's, and accepted Christ as your one all-sufficient offering; or, you have not finally abandoned all to Him and faced about from self to Christ. You are either still at work upon yourself, trying to get yourself all right before giving yourself to the Lord, or if you have ceased from your own works your hand is not taken off, and your face is not turned away to Jesus. Not only must you put all upon the altar, but when all is there, the command is, "Hands off!"

I have read of a mother who told her little daughter to pick up the scissors which she had thrown on the floor, and the little girl refused. She had no

reason for refusing, only of a sudden she would not. She would do anything else for her mother; she would go up stairs for another pair of scissors; she would gather everything else from the floor; she would take a great deal of pains for her mother; but she would not pick up the scissors. The mother in her wisdom knew what it meant. So she put down her work and told her she must pick them up. The little girl first sulked and then began to cry, and wanted to kiss her mother, and said that she loved her. But the mother answered "No." She might say that she loved her; she might be willing to do much to please her; but the scissors on the floor showed her disobedience, and until they were picked up she could accept no kiss nor any other service from her. Picking up the scissors was now the only thing that would prove her love. The little girl knew it, and when at last she yielded and stooped and picked them up she ran to her mother and threw her arms about her neck and kissed her again and again. She had conquered a rebellious heart, and was very glad of it.

Now, it is as if we all had the scissors on the floor with God. We come to Him and ask, "What must I do that I may have a clean heart?" And He answers, "If you will be my perfect disciple, pick up the scissors." We say, "Lord, what are they?" With one it is one thing, with another, another. With some it is the theatre; with others, confessing a sin they have committed; with others, dancing; with all, the spirit of *worldliness*. O, I confess to you, when I look abroad to-day, I have a prodigious fear for many of our metropolitan Churches. Which will it be, the world or Jesus? They must decide. It matters not what; if with us the scissors are on the floor, if there is one thing which we know we ought to do, and we do not do it for

Christ, we cannot enjoy the blessing of a clean heart.

(2.) But with this thorough submission, this entire consecration, there must be an exercise of faith. "If entire consecration were entire sanctification," says Cookman, "then our sanctification would be of works, for the consecration is our work; but it is through the precious blood of Christ, and the power of the sanctifying Spirit, rendered available by an exercise of personal trust in the Lord Jesus." Your mistake, doubtless, has been that of looking for some kind of an experience first. You have been looking for the victory before the faith. But, beloved, salvation is not by experience, but by a naked faith. Glory be to God, He has put the power *in believing*—"purifying their hearts by faith." And that faith in the present tense. The "blood cleanseth." Another moment is given, and *it cleanseth*. Another moment, and *it cleanseth*, and so *moment by moment* it is our acceptance of a full and perfect Saviour that *keeps* the heart for Jesus. And there is no other faith that is worth anything. O, come beloved, don't be afraid to step into the sea to Jesus, as Peter did! Hark! He bids you meet Him. Would that this moment you could say—

"Tis done; thou dost this moment save;
With full salvation bless!
Redemption through thy blood I have,
And spotless love and peace."

O, for this fulness in each of these hearts—that each may be "filled with all the fulness of God!" It may disturb some of your plans and overturn some of your notions, but the end will be blessed. I sat at the inlet at Shark river, the other day, watching the tide coming in. How it chafed and fretted, running into every little nook, swirling round and round, and lapping up on the shores, till by-and-by, still flowing, and flowing, and flowing, it filled the bay

full,—the tide spent itself, there ran a smoothing ripple all over the surface, and the whole bay at last was at rest. And so the soul, while it is being filled, is disturbed, and tossed, and tormented, and restless; but by-and-by, when it shall have been filled full of the power and presence of God, it will be satisfied—there will run over it a smoothing ripple of perfect peace and joy; and singing moment by moment shall be its sweet employment.

O, I can never forget the conversation which I had here at Ocean Grove with the sainted Cookman the summer before he "swept through the gates washed in the blood of the Lamb!" How clear he made this experience to my inquiring soul! I could not doubt him. I could not charge *him* with exaggeration or boastfulness. I can almost see the girlish blush which always mantled his genuinely modest brow at the very mention of his excellencies. I felt he knew whereof he testified. "Frequently," said he, "I felt to yield myself to God, and pray for the grace of entire sanctification; but then this experience would lift itself in my view as a mountain of glory, and I would say it is not for me. I could not possibly scale that shining summit, and if I could, my besetments and trials are such I could not successfully maintain so lofty a position." While thus exercised in mind, Bishop Hamline, accompanied by his saintly wife, came to dedicate a church on his charge. Then it was, says Cookman that, prostrate before God, "God for Christ's sake gave me the Spirit as I had never received it before, so that I was constrained to conclude and confess that the great work of heart-purity that I had so often prayed and hoped for had been wrought in me—even me. Wonderful! God does sanctify my soul. I cannot doubt it—O, no!"

Such is the testimony of this servant of Jesus Christ. Who dare for a moment question the fact he records? Shall we receive his testimony to his conversion which occurred when "all alone with Jesus" in the Church at Carlisle; shall we accept his testimony to the ecstatic joy when, with a renewed sense of pardon, he leaped into his father's arms at the camp-meeting near Washington; shall we believe all this on his word and testimony, and yet dare to doubt or question his testimony to the experience of "heart-purity," the evidence of which he affirms was as direct and undoubted as the witness of sonship at the time of his adoption?

Nay, we dare not doubt him. And I verily believe that all who are living below this divine blessing, are living below citizenship. Call it by what name you will—it is no ideal, no extravagant sentimentalism. It is your privilege. I preach an experience as broad as the heart of my Master. I hold up this grand conception of the Christian life—that by the power of God it is possible for us to put on Christ so effectually, and to be filled with the Holy Ghost so thoroughly, that we shall be lifted into the precinct of powers that, from day to day, will enable us to master the world and self. O, soul of mine, there are grand things in store for thee!

"I've glad tidings of great joy!
Soul of mine;
I've a peace without alloy,
Soul of mine;
Jesus died upon the tree,
And He comes to make thee free,
O, His blessed form I see,
Soul of mine!

"I'm so happy I could weep,
Soul of mine;
O, for joy I cannot sleep,
Soul of mine;
For the Saviour died for thee,
And salvation floweth free,
O, His blessed form I see,
Soul of mine."

"For the joy of the Lord is your strength."—Neh. 8: 10.

"Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move,
And centre of my soul."

FROM "DIVINE UNION"—UPHAM.

REST IN GOD.—The truth and perfect emblem of all rest is God himself—the infinite rest, the eternal peace, the just and unalterable tranquility.

—If God rests by having His centre in himself, man may rest by having His centre in God,

—And just so far as He is like God in character, he is like him in inward tranquility.

SPIRITUAL JOY.

REV. D. NASH.

BY spiritual joy is understood the joy that pervades a spiritual mind. There are various causes which produce this, such as, the witness of acceptance with God, the testimony of a good conscience, and the hope of heaven. Every believer in Christ is constituted a child of God; and to assure him of that fact, the Holy Spirit is sent into his heart, bearing witness to his adoption, and enabling him to cry, "Abba, Father!" From this inward witness joy unutterable arises. Connected therewith there is the communication of a new nature. The Holy Ghost regenerates and sanctifies those whom God acknowledges as His children. By virtue of the "new heart" which is thus given, they are delivered from the power and love of sin, and are qualified to yield acceptable obedience to their Heavenly Father's will. Thus living in the Spirit and walking in the Spirit, denying themselves of all ungodliness and worldly desires, and serving the Lord in uprightness of purpose, this is their rejoicing—the testimony of their con-

science approving their spirit and conduct.

This testimony also begets a joy that is pure, solid, and elevated. The present life is vain and fleeting, and Christianity, which provides for our happiness and safety upon earth, unveils the glories of heaven as the believer's future residence and portion. Well may those who indulge the earnest expectation of dwelling forever in the presence and favor of the Saviour whom they love, exclaim, "We rejoice in hope of the glory of God!"

Spiritual joy, flowing from these sources, may be greatly heightened by devout meditation. All the attributes of the godhead conspire together to secure the believer's welfare. All the arrangements of Providence by which he is affected have a reference to his good. The promises of the Gospel are all made to him; and to him they are yea and amen. He is a special object of Christ's intercession, from which he is constantly deriving the richest benefits. Spiritual blessings, to a boundless extent, his Heavenly Father is waiting to confer upon him. Angels are his attendants, and he is allied to the whole family of God, both in earth and heaven. To him all the means of grace become wells of salvation. To a heavenly mind these are subjects of profound interest, and when they are contemplated in the spirit of prayer, and the truths which they embrace are applied in all their sweetness and power by the Holy Ghost, they greatly serve to augment the joy which is first obtained by the exercise of a simple trust in Christ.

Spiritual joy can never exist but in connection with *practical holiness*. All religious enjoyment which accords with sinful tempers, words, and works, is delusive. Those who would "rejoice in

the Lord alway" must die to sin and constantly live in watchfulness and prayer. They must be holy in heart and in all manner of conversation, for it is only with such persons that the God of purity will delight to dwell; and the higher their attainments the stronger and more lasting their joy.

Moreover, the time draweth nigh when joy, everlasting joy shall be on their heads, and sorrow and sighing shall flee away. "There shall be no more curse, no more night; no more sin;" but, "the redeemed of the Lord shall come to Zion with songs," and the voice of melody. The nations of the saved shall walk with Him in white, being worthy to enter into the joy of their Lord, and share His felicity. O, happy day, when the great mystery shall be completed, and God be all in all! O, happy day, when from the pure Fount of blessedness all holy beings shall drink their fill of joy—"a joy unspeakable and full of glory!" It is indeed coming, and every hour hastens its approach. It is nearer than when we believed and first entered the army of the living God. All heaven is waiting, with holiest anticipation, the completion of the whole, and the fulfilment of whatsoever has been foretold. O, how full of joy is the light of our Father's countenance to those who look thereon and drink their fill! He would allure us to His arms, and hide us in His heart! There, and there only, we are safe from fear of evil and every danger.

—The Rev. Edward Bickersteth, when on his death-bed, said to his sister, "The great thing in life is to seek each other's spiritual benefit; remember that, dear sister, for yourself and your children; seek to glorify Christ yourself, and seek that your children may glorify Him also."

"For we are laborers together with God: ye are God's husbandry, ye are God's building."—1 Cor. 3: 9.

—♦♦♦—
 "On wings of love the Saviour flew,
 To bless a ruined race;
 We would, O, Lord, Thy steps pursue,
 Thy bright example trace."

FROM "IN CHRISTO"—MACDUFF.

HELPERS IN CHRIST.—There is a niche in the Temple,
 —a vocation in the sacred courts for all.

—There is room for "the hewer of wood, and the drawer of water," as well as for the ministering Levites.

—Church members will only rise to the dignity of their chartered privileges as "Priests unto God" when they recognize the duty of co-operation and sympathy,—of active and willing service.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 30th, 1849.—Last evening our dear brother G—, of the Oneida Conference, came. He is expected to remain and labor at the Norfolk St. Church several successive evenings. This evening he gave an excellent discourse from Rom. 12: 1. It came from a heart most deeply imbued with the importance of the subject, and was evidently attended with the unction of the Holy One. My soul was blest, and inspired with fresh courage.

We had a very gracious season at the afternoon meeting. I could not but feel that we were all, as a company, gathered by the invitation of the Spirit. Most graciously did we realize that the Master of assemblies was in our midst. A number remained to take supper, and Jesus broke the bread of life to us, as we surrounded the table. My much loved father still sojourns with us, though one foot seems already over Jordan. He is unutterably joyful in the God of his salvation.

February 5th, 1849.—Sabbath. Bro. Gorham preached from "Blessed are

the pure in heart, for they shall see God." It was a season of much spiritual interest, and more earnest desires after heart-purity were, I trust, in-breathed into my hearts. This afternoon attended meeting between afternoon and evening service at the Madison St. Church. I was much tempted about going, and pleaded, if I were in the order of God, for a token for good. It was given in the sanctification of Bro. M—, a young minister about to enter the traveling connection. The moment he entered the place, my heart was fixed upon his entire renewal in grace. Among other reasons, which Bro. M— stated why he needed the prayers and sympathies of the friends, was that he wanted more light. My heart was much drawn out in prayer for him, and amongst other things I said, "Lord, has he not even now more light than he has improved?"

After the close of the meeting, he came to me and said, when the inquiry was suggested, "Has he not already more light than he uses?" it was at once made evident that here was his difficulty, and he resolved to be true to all the light he had' and trust God for further illumination. Already had he received grace to make the consecration; and now, assured that the next step was to believe on the authority of God's word, that the offering was received by the God who had required the sacrifice, and was through Christ presented "holy, acceptable," he was enabled to take Christ as his wisdom, righteousness, sanctification and redemption.

And now he acknowledged he felt that he was saved from all sin, but hesitated in making confession with his mouth. I assured him that he could not retain the ground gained, unless he fulfilled 'God's requirement and made

confession with his mouth, precisely to the degree he had believed with his heart. After a struggle, he said, "Jesus saves me from all sin now," and his faith gathered strength while we sung—

"O Thou God of my salvation,
My Redeemer from all sin,
Moved by Thy divine compassion
Who hast died my heart to win,
I will praise Thee—
Where shall I Thy praise begin."

His soul was filled unutterably full, and he shouted the praises of God.

Thanks be to God for this victory of faith! Our Lord requires that we both *use* light, and let it shine out upon others, to just the degree He dispenses to us.

February 7th, 1849.—Had a gracious season at the Tuesday Meeting this afternoon. Some new witnesses testified. Bro. A. L. Halsted testified that within the few past days he had received the blessing of holiness. The circumstance which had moved him to seek it with all his heart, he related. A sister who was a witness of this grace, on proposing to unite herself with the Church, of which he was one of the leaders, asked the minister if any of the leaders enjoyed the blessing of holiness, as she desired to avail herself of the instructions of such. He could not direct her to one.

Bro. H——, on hearing this, was deeply convicted that he had not only wronged his own soul, but that the Church also had suffered from his deficiency. He resolved that he would get out of the way of his fellow leaders, and as far as his experience might go, to lead the way in the Church for the promotion of holiness. Immediately on resolving to do the will of God, he received the more powerful aid of the Holy Spirit; and through the influence of his testimony, a deep interest has already commenced in the Church on

this important topic. Is it to be expected that the members will generally come up to their privilege, when those appointed their spiritual guides have not trodden the way before them? And if ministers would have the leaders of classes holy, how little weight can they have in pressing this duty, unless by their example they have led the way? O, that ministers were fully aware of the responsibility of their calling!

IN SIGHT OF HOME.

MRS. MARY D. JAMES.

"At evening time it shall be light,"

At evening time I find it light;—
Each passing hour it grows more bright;
For heaven's own beams shine on my way
As on I travel day by day;
And nearing now the end, I see
The glorious home prepared for me.
I've journeyed twelve and threescore years
In what is called "a vale of tears;"
But all along the thorny road
I've found fulfilled the precious Word,
"My grace sufficient is for thee,"
And "as thy days thy strength shall be."
When all too rugged seemed the way—
I heard my loving Father say,
I'll take thee up and bear thee o'er
This weary path to yonder shore."
Then, safe within His sheltering arms,
I felt no dread of earthly harms.
"Down to old age He's carried me;"
His wondrous love and grace I see
Through all the way in which I've come,
Thus far, toward my heavenly home;
And all His promises are sure
To those who to the end endure.
Now to my covenant-keeping God
I give all praise: His precious Word
Has been fulfilled; each day and hour
I've proved His love and saving power;
Now, nearing the celestial shore,
My pilgrimage will soon be o'er.
O, glory to my Saviour's name!
'Twas through His blood I overcame,
In all my conflicts, through His power
I've triumphed in the darkest hour;
And on the everlasting shore
I'll sing His praise forevermore.

"He that is faithful in that which is least, is faithful also in much."—Luke 16:10.

"Give every flying moment
Something to keep in store."

FROM "THE BAPTISM OF THE HOLY GHOST"—DR. MAHAN

AFFLICTIONS, WHEN BENEFICIAL.—*To appearance,* they are death-strokes upon our sensitive nature.

—If, while we are in the crucible or in the furnace, "patience has the perfect work," we then become "perfect and entire, wanting nothing."

—In every afflictive providence that befalls us, we are always distinctly addressed by duty, in some specific form.

—And when we do the specific thing then required, we gain the virtues that ensure to us the crown of life,

GOLDEN LESSONS IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF ECONOMY.

"GATHER up the fragments that remain, that nothing be lost"—was the command of THE MASTER to His disciples, after the miraculous feeding of the multitude attendant upon his ministry. The occasion was one of remarkable interest. Jesus, having heard of the beheading of John, departed by ship into a desert place apart. For some holy purposes, of which we may not speak particularly here, He sought retirement. The people would not, however, allow him to dwell in solitude. They followed Him many miles on foot out of the cities, bringing with them those that were sick, that they might prove His healing power. All-day long they had waited upon His ministry until the shadows of the evening were being stretched forth. The disciples, compassionating their condition, proposed that they be sent into the villages to procure refreshment. "They need not depart!" was the quiet but significant response of their Lord, quickly followed by the

authoritative command, "*Give ye them to eat!*" We may well judge of the surprise of these disciples at such an utterance, in view of their exhausted supplies, for they had only five loaves and two fishes.

The story of the miraculous supply is beautifully simple and instructive. The seating of the multitude on the grass—the taking of the few loaves and fishes in the hands of Christ, and His devout invocation of His Father's blessing—the distribution of the food by the disciples and its wondrous multiplication as they proceeded, so that they "*did all eat and were filled*"—are points of interest. The narrative is demonstrative of Christ's eternal power and godhead—for who could perform such a miracle but God only? It was one of the links in the golden chain of testimony concerning His Messiahship. The closing command now before us, from which we seek to derive A Golden Lesson, was instantly obeyed, and the record is, "Therefore they gathered them together, and filled twelve baskets with the fragments." This was an attestation of the genuineness and magnitude of the miracle.

And, moreover, it brings to us *A Lesson of Economy*. Jesus would have His disciples learn that whatever can be utilized, for the good of humanity, and for the glory of God, should not be wasted. No matter how diminutive in itself, if it can be profitably employed in any way, it must be carefully husbanded and rightly used.

The good and practical Matthew Henry well remarks here, "We must always take care that we make no waste of any of God's good creatures; for the grant we have of them, though large and full, is with this proviso, *wilful waste only excepted*. It is just with God to bring us to the want of that which

we waste. The Jews were very careful not to lose any bread, or let it fall to the ground to be trodden on. "*He who despises bread falls into the depths of poverty,*" was a saying among them. Though Christ could command supplies whenever He pleased, yet He would have the fragments gathered up. When we are filled we must remember that others want, and we may want. Those that would have wherewith to be *charitable*, must be *prudent*. Had this broken meat been left upon the grass, the beasts and fowls would have gathered it up; but that which is fit to be meat for men, is wasted and lost if it be thrown to the brute-creatures. Christ did not order the broken meat to be gathered up till all were filled. We must not begin to hoard and lay up till all is laid out that ought to be, for that is "withholding more than is meet."

This Lesson strongly appeals to those wholly consecrated to Christ. It belongs to such a state to be thoughtful, considerate of little things, and diligent in the improvement of small as well as great matters. The little moments of time—garments cast aside as worthless, which would be valuable to a widow struggling to clothe her orphan children—small publications lying dormant in the house, which might be leaves of salvation to some wayward one—trifling sums of money, esteemed of no account, which would be like a fortune to some destitute person—these, and a thousand other nameless matters, are *fragments* which should be gathered up and utilized in the cause of stricken humanity.

O, beloved disciples of Jesus, hear your Lord's command, "*Gather up the fragments!*" Time is short, life is but a span, the grave opens to receive us, eternity with its momentous issues will quickly affix its ineffaceable signature to our individual destiny. Those who have much,

waste nothing; those who have little, waste nothing. A glance, a word, a penny, a tract, a piece of bread, a cup of water, may lift a soul to a throne, and add another star to the resplendent diadem of Jesus! Gather up the fragments!

THE GLORIOUS PRIZE.

I. N. KANAGA.

"Behold the great and glorious prize
Which Christ holds out before thine eyes,
And in thine onward, heavenward race,
Press forward with a quicken'd pace!"

"THIS one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize for the high calling of God in Christ Jesus." Pardon and purity—heaven and eternal life. What incentives to gain these are there in the Christian race! Before every good man there is a glorious prize to gain, an unfailing reward to lure him on to the end of the race. This wondrous prize is a crown of life—a crown of righteousness—"a crown of glory, that fadeth not away." This, unceasingly, should ever be the object and aim of the good man, as he makes the momentous journey of this world.

That is a glorious and everlasting reward, a diadem in perpetuity, as lasting even as the eternal throne of God. Earthly diadems soon fade away and crumble into dust. But that crown laid up for us endures forever and forever. "These seek a corruptible crown, but we an incorruptible." Thanks be unto God who has reserved that crown in heaven for each of us, as His overcoming ones, "until that day." What a blessed prospect is our high calling's glorious hope! It is inward holiness, and heaven in the end. "Be thou faithful unto death, and I will give thee a crown of life." Glory be to the Most High!

"Is not this a brand plucked out of the fire?"—Zech. 3: 2.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there."

FROM "PROMISE AND PROMISER"—ANNA SHIPTON.

WITNESS OF THE SPIRIT.—How can we know that we have everlasting life but by the Spirit He hath given us?

—Every new-born soul does individually possess life in Christ; otherwise, where is the Spirit of adoption by which he cries, "Abba, Father?"

—How can the life hid with Christ in God be developed if he know not whether he has a right to call Jesus Lord?

THE ITINERANT ON FOOT.

REV. JOHN SCARLETT.

We have just issued this new work. The following is descriptive of some of his exercises of mind, after the arrows of the Almighty had pierced his guilty conscience while an infidel:

I PASSED through indescribable mental suffering for more than five months after being thoroughly convinced of "sin, righteousness, and a judgment to come." "The wrath of God" rested upon me. I believed then, and do yet, that an awful and eternal hell awaits the finally impenitent. I feared "Him that can cast both soul and body into hell." I dreaded that "eternal damnation" which the blessed Christ speaks of. Now, how could I help being sorely oppressed in this manner? It was the Word of God that wrought this "godly sorrow" in me. No penitent sinner has a choice in the manner of his repentance. The grace of repentance is the gift of God, and the Holy Spirit guides by presenting to our minds things of hope and fear, until we realize a "godly sorrow working a repentance not to be repented of." Some people seem to think that they can select portions of the

Bible, put their own construction upon them, fling away the rest, and manage their own motives in coming to God, regardless of what is pleasing to Him, and find blessings according to their own notion without consulting divine authority. In my extreme suffering I learned important lessons that could not be learned in any other school. "By the law is the knowledge of sin;" and without knowing sin "in its exceeding sinfulness," as measured by the law, there is no perfect knowledge of salvation. Rev. Dr. Pitman once remarked to me, that it was his opinion "if repentance was not experienced deeply, before conversion, it would be realized more bitterly after being born again, by all who would grow in grace."

I had left off working at my trade, and was teaching a little school, giving myself much to reading and reflection. The previous year had been marked with sadness in Newark by the cholera, which had carried off many of my acquaintances, and a number unprepared. Believing the Bible to be the infallible truth of God, and not misleading in its teaching, I dreaded death and the endless punishment of the wicked. I thought of the merciful opportunities I had abused, the many preachers I had heard in "old Halsey Street Church," such as Rev. Bros. Thatcher, Martindale, Kennaday, Creamer, Porter, Atwood, Matthias and Maffitt.

I had often said, "I did not want my wife converted, nor ever to become a Methodist," and would never allow her to go to camp-meetings. My memory was busy with the past, bringing up my imprudent conduct, and no comfort could be found in anything. All creation seemed gloomy. Sadness was depicted everywhere. The sunlight had the fever; and the blossoms and flowers wore a tinge of melancholy. The sun

seemed out of place, and sometimes too large, and then too small—the moon and stars by night ceased to give me pleasure. I wanted to love something, but knew not what, nor how. My state of mind was indescribable. All this was the result of not being reconciled to God.

GOOD TESTIMONY—REV. L. R. DUNN, D.D.,

writes:—I have just finished reading this very interesting book. I have long been familiar with its author, and many of the incidents related in this volume have been narrated to me in very pleasant conversations. I knew him when I was a very small boy—as letter-carrier and assistant post-master—I heard some of his first sermons and exhortations. He was received on trial in the Conference at the same time with myself and others, and we passed through our four years course of study and examination together, of which I might say many things, but I will not here. Although my senior in years, our ministry ran along together for more than thirty years, until his retirement in 1873. In all those years he was one of the most guileless and pure men I have ever met. He was always eccentric—always full of life. His religion was a *sunny* religion. He brought sunshine wherever he came, because the Sun of Righteousness was shining upon his own soul. His profession of perfect love was always clear, definite and satisfactory. He was Methodistically orthodox, holding the great distinguishing doctrines of Wesleyan Methodism with a firm and steady grasp, and never having any doubts about the reality of entire sanctification as the Christian's privilege and the believer's experience. His own blessed experience confirmed the doctrines which he believed and preached, and held him fast amid all the cavilings of those who doubted and denied the possibility of such an experience. This autobiography is another unanswerable argument for the all-sufficiency of divine grace, in saving a poor deist, transforming and sanctifying him, making of him an honored and useful minister, and making his life a benediction to thousands. And now, as the four score

years sit lightly upon him, in the quiet twilight of his life, his setting sun is making the sky all around him golden with its radiance, and giving promise of an entrance ere long into the unclouded sunlight of an eternal day.

“Just such is the Christian. His race he begins,
Like the sun in a mist when he weeps for his sins,

Then rejoicingly runs on his way;
But when he comes nearer to finish his race,
Like a bright, setting sun, he looks richer in grace,
And gives a sure hope at the end of his days,
Of rising in brighter array.”

The Publishing House of Dr. Palmer has done itself credit in its “getting up.” I bespeak for it a wide circulation.

—“I am persuaded that He is able to keep that which I have committed unto Him—so, having committed my very trust to Him, I look forward ever so happily to the future.”—*Frances Ridley Havergal.*

STEP BY STEP.

KATE SUMNER BURR.

Step by step we tread the highway
Of the holy and the blest;
Step by step we mount the summit
Of the saints' eternal rest.
Ever rising or descending,
Step by step each soul must be,
Step by step thro' Time's probation
Step by step eternally.

Step by step the light increases
Of that Day that ne'er declines;
Step by step, till thro' Death's valley
High, eternal noon-day shines.
“Come, ye weary, heavy-laden,”
Now the upward way begin;
Peace and pardon, full salvation,
Crowns and palms the victors win.

Step by step! Lord, fire our spirits
Still with patient hope and love,
Till the march of life is ended,
Till we sing Thy praise above.
Bring the lost to seek Thy favor,
Bless Thy people every one;
By Thine arm of power protect them,
Till the heavenly goal is won.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

"—The Scriptures are a *letter* from the
'Father of mercies' to His children at school.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE FALLEN.

OCT. 1.—"And then fell away."—Heb. vi. 6.
Awful fact! Alarming truth!

The words are so distinct and emphatic that the apostle seems to be referring to some notable instances of apostacy well known to those to whom he wrote. But what is it to fall away? Let us clearly know, we shall then avoid a danger which has befallen many, shall perhaps relieve some minds that have been needlessly in terror. To "fall away" is not simply to backslide. There were many sad cases in the apostle's day, as there are in our own, in which professing Christians grievously dishonored the faith they professed; and yet they were not the characters here described. This was not a case of declining zeal, or of declining love; nor was it a case of sudden break-down of moral restraints through powerful temptation—it was the total abandonment of faith in Christ, the deliberate renunciation of Christianity, the imputation of imposture to Christ and the whole scheme of Christian faith, and the open and declared reversal of their principles to the old faith from whence they had come. This was not backsliding, but apostacy.

O, awful fact! God save us from sin, from sin in the heart; then we shall be saved from sin in the life, and shall never make shipwreck of faith.

HOW DO CHRISTIANS FALL?

OCT. 5.—"And then fell away."—Heb. vi. 5.

How it was that any Christians fell away from their gracious state in early days we do not precisely know. From the tenor of the Epistle to the Hebrews, we know that peculiar difficulties surrounded the Hebrew converts to Christianity, and made it extremely difficult for them to maintain their steadfastness. They "endured a great conflict of suffering," (x. 32.) But whether it was their peculiar sufferings, or other seductive influences, it is by no means likely that they suddenly made shipwreck of faith. The bitter and continuous hostility of their enemies may have cooled their ardor; they may have begun to excuse themselves from frequent attendance on the assemblies of the saints, perhaps even to argue that they were exposing themselves to too much ridicule and opposition by being conspicuous followers of the Nazarene, until one backward step was followed by another, and eventually they denied the Lord that bought them. Alas, how often do defections from the Christian Church occur in such a way! O, the horror and guilt of such a course! It is putting away the very hope of salvation, and rejecting the one and only means of everlasting safety.

AN AWFUL IMPOSSIBILITY.

OCT. 15.—"It is impossible to renew them again unto repentance."—Heb. vi. 6.

We have no right to tone this down into "very difficult." We must accept the passage as it stands. On the other hand, we must not fall into the error of the Montanists and Novatians, who refused absolution to those who after

baptism, or as they styled it, after "illumination," fell into very heinous sin. Yet the word leads us naturally to ask, "Impossible to whom?" It is palpable that what is impossible to one may be possible to another. It is impossible for a man to create a world or to destroy one. It is not impossible for a world to be created, or for one to be destroyed.

The impossibility is relative and not absolute; it refers to man and not to God. The apostle's argument is, that it is impossible by any renewed course of elementary instruction to bring back apostates to an acknowledgment of the truth. He resolves to go on unto perfection, in his unfolding the truth in relation to Christ. "This will we do," he says, "if God permit. For as touching those who were once enlightened * * * it is impossible to renew them again unto repentance."

This is more than backsliding. Let no backslider say he is shut out from God's mercy. Let the fallen come back to God in grief, and pain, and confession, and thank God we may add, in hope.

THE APOSTATE.

OCT. 22.—"Seeing they crucify to themselves the Son of God afresh and put Him to an open shame."—Heb. vi. 6.

It is not that the sin of an apostate is essentially unpardonable, but that he develops such a state of mind that no instrumentality can change. It was hopeless to attempt the task. For he openly proclaimed Jesus Christ to be an impostor, worthy of the shame, the insults, the agonies which He had endured. He identified himself with His murderers. He crucified Him to himself; that is, he involved himself in the guilt of His crucifixion, and justified those who took part in that shameful act. He would have himself smitten Him, have spit in His face, have clothed Him with purple, and crowned Him

with thorns. He would have shouted "Away with Him, crucify Him!" He would have hounded him to the cross, and then sat down and mocked Him amid His dying agonies. An apostate did more than did those who actually crucified the Lord. His murderers never knew the Divine mission of Jesus, never felt His love in their hearts, but he did; and yet "put Him to an open shame," denied Him before all the world after professing attachment to Him. What hope could be entertained of him? Could any entreaty soften, any appeal reach his heart? We do not say it is impossible, but we cannot conceive an appeal that would touch the heart of an apostate.

CONNECTION BETWEEN FEAR AND REST.

OCT. 29.—"Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."—Heb. iv. 2.

Some Christians have gone so far as to say that believers are made free from all fear, and that any kind of fear is inconsistent with any amount of faith. But this assertion overlooks the whole course of Divine teaching on the subject. We are exhorted to "work out our own salvation with fear and trembling;" and we are therefore earnestly exhorted to "pass the time of our sojourning in fear."

But what is the connection between fear and rest? It appears to be twofold. It is a stimulating element in the divine life, it leads to caution and thoughtfulness, and therefore gives conscious security. Moreover, fear is a compensating element to rest in the divine life. Rest, alone, might mean a life of inglorious ease; fear, alone, might mean the abjectness of slavery. But put these two elements of life together, let them act and react on each other, and the noblest Christian life is the outcome.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

NOTE.—The Tuesday Meeting continues to be held through the summer, Dr. or Mrs. Palmer being present, and has never been omitted but once in about forty-six years. But as many leave the city and the number of attendants is not so large, we have thought it would be acceptable to our readers to give some of the testimonies at the nine o'clock meeting held each morning by Dr. and Mrs. Palmer, in the Janes Memorial Tabernacle, Ocean Grove.

After the usual devotional exercises, Mrs. Palmer read a few verses from 1 Cor. 1, beginning at the 26th verse. God hath chosen the *weak* things of this world that the glory may be His. It is not we who conquer, but the grace of God in us—and the grace of the Lord Jesus Christ hath appeared unto *all men*, and through grace *we* may be more than conquerors. We are commanded to be strong *in the Lord* and in the power of *His* *might*. It is just to take Christ and be strong in Him; and faith is the hand that takes Christ, and faith always works by love. The intellect must be used, and then the heart will be moved. God enlightens the understanding—and when the heart accepts Christ, Christ comes into that heart, and is "made unto us wisdom, righteousness, sanctification and redemption." All we need is in Christ, and if we will abandon ourselves to Christ and take Him for all that He has promised to be to us, all we need we will find in Him, and we will go forth strong in

the Lord, and will realize what it is to have the baptism of the Holy Ghost. God has chosen *us*, not the wise: not many wise men after the flesh, not many mighty, not many noble are called, but God has chosen the feeble ones. Those who are mighty in their own might, and strong in their own strength, God cannot use. Let us weak ones, whom God has chosen, put on the whole armor, and be strong in the Lord and in the power of *His* *might*. Accept Christ *now* as our "wisdom, righteousness, sanctification and redemption." We wrestle against "principalities and powers," but if we have on the whole armor we have nothing to fear. Let us put on the Lord Jesus Christ and we shall prove His power. Present yourselves a living sacrifice and prove what is the will of God: surrender and trust and rejoice in this salvation, for the Holy Ghost is ours the moment we accept Him. Let us improve every power that He has given us.

I HAVE COME.

Dr. Palmer.—When singing "I am coming, Lord," he thought he would like every lover of Jesus to say, "I *have come*, Lord." They had been coming long enough. He remembered hearing a Presbyterian lady once say, with great emphasis, "What a fool! what a fool! what a fool I have been all these years! I have been giving and giving and giving myself to God, and never believing He received me; but I now believe His word, 'I will receive you.' It has brought joy and comfort to my soul." We acknowledge the claims of Jesus. He has a claim on every one of us, for He has bought us with His blood, and no heart there would deliberately say, "I will rob Jesus;" and yet when we withhold our all from Him, we rob Him. Shall we not present ourselves a living sacrifice unto God, which is only our reasonable service, and say, "Lord, I have come with my all?" Jesus is knocking at the door of every heart, and He would not knock if He did not want to come in. He does want to come in *your* heart and beautify it for Himself. If we have God with us, we will have almighty strength. We will meet with enemies, and must fight against "principal-

ities and powers," and will need all the grace He has provided. Jesus has provided a full armor, and all we have to do is to put it on. In coming to the meeting, he met a friend who said to him, "What would you say to one who had come to the point of putting on the yoke of Christ, but don't know exactly how to do it?" Believing he meant himself, and having but a moment to spare, he endeavored to tell him what it was to believe and to put on Christ, and to trust Him as our Saviour: that the yoke of Christ was an easy yoke, and one that had worn it for years said, the yoke was lined with love. They had to part abruptly, but he said, "I am leaving the ground, but I will write to you, and you will remember me, as I will say, 'the one that is yoked with Christ.'" Don't let us be afraid to be yoked with Christ, it is so easy to draw with Jesus.

I KNOW.

Sister —. I have come to Jesus and He does receive me, *and I know it*. I want to live unto God, and I know I cannot unless in Christ I reckon myself dead indeed unto sin, and alive unto God—and this I do.

EVEN ME.

Sister —. I came to Jesus yesterday, and it seems a wonderful thing that God has given *me* the power to trust in Jesus to cleanse me from all sin.

KEPT.

Bro. —. I can not only testify to the power of God to cleanse from all sin, but to keep clean. Twenty-seven years ago he was cleansed, and he had been wonderfully kept in peace ever since that time. There is not only no fear in trusting Christ to forgive our sins and cleanse us from all unrighteousness, but we may trust Him to keep us unspotted from the world and pure and blameless.

PUT ON THE YOKE.

Bro. Rose.—I put on the yoke of Christ fourteen years ago and have found it so delightful, and it makes business go so easily. When business crowds us, and we hardly know which way to turn, everything goes so

smoothly, and we never have to tell a lie—the One whom we are yoked with always checks us quickly when there is any temptation to wrong. Sometimes we meet with things that are hard to bear, but if we keep the yoke on, our enemies will be conquered and they will not know it. Put on the yoke and try it!

SEEING JESUS.

Bro. — had borne the yoke of Christ for fifty-one years and found it easy and the burden light; but last summer he re-consecrated himself to God, and he was wonderfully blessed with such peace and joy in the Holy Ghost, and all the duties of life had since been performed in such a pleasant, easy way. But now he could tell of a new blessing. While listening to the sermon on the Transfiguration of Christ, he thought he would like to see Jesus, and while with others on his knees before God, he looked up and tried to see Jesus as He was transfigured on the mount, and heard the voice saying, "This is my beloved Son—hear ye Him;" and in a moment he felt such a fulness in his soul and was lost in a glorious vision of the beloved Jesus. And since then he had been filled again and again, and was going back to his home to tell of this heavenly joy and glorious salvation.

TAUGHT BY THE SPIRIT.

Rev. Geo. Hughes considered it to be such a privilege to be in the school of Christ under the teaching of the Holy Ghost. Jesus said that He should lead us into all truth and bring to our remembrance whatever He had said. How gloriously the Holy Ghost was bringing to his remembrance the precious sayings of the Lord Jesus Christ, and teaching him some new lesson day by day! When the Lord brought him into this full salvation, he entered into the growth-period. When roots of bitterness are all taken out, then there is room for growth, and we begin to grow stronger and stronger under the blessed illuminations of the Holy Ghost.

BELIEVE AND RECEIVE.

Bro. —. The blood of Christ saved him through and through. For eleven years

he was seeking heart-purity, but when He came to the point that he could not live unless he experienced this blessing, he found it—and he was one of the happiest men in the world. He was a class leader for eleven years, but he felt his need of something, and he sought for a clean heart all those years. What a fool he had been not to accept Christ in His fulness! After the fulness came he went out and preached the Gospel, and at the same time worked for his living; and he didn't have to preach to please the people, as he did not look for any salary from them. It was a blessed work: having business and going out to preach. He wanted to keep this fulness till he died. He died to sin fifteen years ago and came into this glorious life in its fulness.

BROUGHT BACK TO LIFE.

Rev. Bro. Stockton was down in the borders of the river of death a few weeks ago, and some of his friends said, "Bro. Stockton has gone!" but Jesus had brought him back. He was on a wave of glory going up to Jesus, but it seemed that He wanted him to remain here and do a little more work for Him, and so here he was rejoicing in the Lord. Here Bro. Stockton sang, with much enthusiasm, several verses of "Though troubles assail and dangers affright," with the chorus, "Yes, I will rejoice in the Lord."

Sister B——. Some days ago the Lord had given her this promise, and she took it literally for her going out from that place: "Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar"—which always hurts, you know—"shall come up the myrtle tree," which never hurts. She meant to take all this and believe it. She knew that she would go out with uncommon joy, but her joy was to be in the Lord Himself. "I shall joy in the Lord" and *that* joy shall never go out. Some who enter this experience may rejoice in their feelings, but they will wake up some morning to find

their emotion gone. We may not *feel* His presence, but if we prove faithful He abideth true, and we may rejoice in the Lord who liveth forever.

Mrs. S——. Since I have been at Ocean Grove—

"My soul has found a retreat,
In Him I securely abide;
O, what comfort it brings,
As my soul sweetly sings,
I'm free from all danger
While under His wing."

I'm nestling as close to my heavenly Parent at present as do the little chickens under their mother's wings. These words suggested themselves to me for my consideration yesterday morning, while in a state of unrest, "How gladly would I gather you, as a hen doth gather her brood under her wing, and ye would not,"—and I thought God meant something by bringing those words before my mind, for me to consider; and I thought, "Can it be I have been unwilling to be gathered under His divine wing?" This was said of Jerusalem, was it not? But to those who will accept that divine shelter, He will gladly give it them, and even now—and blessed be God, I did, August 31st, 1882, *accept that shelter*. I do rejoice that God invited me, *even sinful me*, to rest here, for it is a secure place—a healthful, happy place, under the covert of the Almighty's wing. I have been led at last to see I had nothing to do but to take God at His word. It was difficult for me to learn the lesson of perfect trust in God. It was so hard for me to believe I could have this perfect rest and peace in Jesus. I have had several different lessons to learn, and I have tried to lay them well to heart. Your saying, "*God means what He says*, and will do just what He promises to do for His children," helped me so much. I believed it, but I wanted to experience it in my own individual case, and I have, and am filled with rejoicing in the Lord. I can now sing with Bro. Stockton, "Yes, I will rejoice!" with a true spirit, and hope to be able to rejoice always, even when trials cross my track. I have had a soul-cleansing in the blood of the Lamb—Praise His dear name!

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

LETTER FROM MRS. DR. MAHAN.

HOLINESS AND HEALING.

I notice in the "Christian Standard and Home Journal," an editorial entitled, "More Holiness, less Healing." The whole tenor of the article is, as I think, misleading. The editor remarks: "We were amazed at the result of our inquiry, to find how many talk and write about scarcely anything else than some remarkable case of healing. Several persons of deep piety and great usefulness have thus not only lost their fervor, but also their influence. They have ceased to be useful, and seem to have no interest or enjoyment in anything else than some marvelous story of healing or relief from bodily pain. In their fanaticism they have set aside the legitimate use of all appropriate means for the recovery of health, and are seeking to add to the list of wonderful 'faith-cures.'"

From our standpoint, the reverse of this statement is correct. On this side of the Atlantic, according to our observation and experience, the Lord uses none as instruments in faith-healing, but those who are sanctified and wholly consecrated to Him. And wherever persons become baptized with the Holy Ghost and with power, there is more or less of faith-healing; the two go together hand-in-hand. The more true holiness any one possesses, just so much more will there be manifested the healing power of the Holy Ghost. And nowhere have I seen such marvelous power manifested as in those who have laid aside all remedial agents, and trusted Christ alone to heal their bodies, just as they have trusted Him to sanctify their souls. And they who thus trust, not only receive healing, but also

a larger measure of the Holy Spirit than they ever experienced before. They are brought into closer union and fellowship with God, His presence becoming more real to them from day to day, until the whole hemisphere of their souls is illumined by the light and glory of heaven. And instead of making healing by faith the most prominent theme, they make a clean heart, and union with Christ the all important condition of being healed. The conviction also obtains, that, if healing were possible, without salvation from all sin, it would be of little value, and only of temporary continuance, as Christ said to the man He had healed: "Behold thou art made whole; sin no more lest a worse thing come unto thee." And I would here remark, that the advocates of faith healing claim, that to violate knowingly any law of health is sin, and must be repented of before we can expect healing. They also urge most strenuously the absolute duty of all to live temperately in everything. Neither do I think that healing by faith diverts the mind from the doctrine of holiness. It might with the same consistency, be affirmed that Christ lessened His influence for the promotion of the doctrines which He taught His followers, by turning aside to heal the sick. Instead, however, of lessening the interest in Him, or His doctrine, it was the seal of His Divinity.

So in the Holiness movement, wherever it is incontestibly proven, by reliable witnesses, that individuals are healed by the power of the Holy Ghost in answer to prayer, the conviction of the truth of the doctrine of Holiness gains ground among believers, and in the community generally. Of the recent glorious revivals in Switzerland, as well as Sweden and Norway, healing by faith is a prominent attendant and characteristic; nor does it lessen the revival-power, but manifestly adds to its efficiency, convincing sinners of the genuineness of the gospel of Christ, which produces such marvelous results.

If we have rightly read facts as reported in such holiness publications as *The Guide to Holiness*, *"Times of Refreshing,"* *"Triumphs of Faith,"* and many others, the connection between holiness and faith-healing is

the same on the other, as on this side of the Atlantic. We need, in illustration, but to refer to the most impressive facts reported in the June number of *The Guide to Holiness*. We hail the new baptism of the Holy Ghost, and enduement of power for service and faith-healing, as well as salvation from all sin, as "Pentecost" come again. "Even so, come, Lord Jesus."

CHRISTIAN UNITY.

J. LYNES.

We are told that "union is strength." This maxim holds good in every department of life, but especially in connection with the cause of Christ. The purpose of God with regard to the whole human family is, that they may be brought to a knowledge of the truth as it is in Jesus. In order to accomplish this object, Divine Wisdom employs human agency in the work of saving souls.

His followers are to be co-workers with Himself in the great work of rescuing men from the degradation of sin, and bringing them into the glorious light and liberty of the children of God.

In order to be efficient workers in this glorious cause, it is necessary that God's children should be united, aim at and labor for the same object. Jesus prayed for the unity of all His disciples (John 17: 21.) Wherever there is any discord among those who name the name of Christ, there is certainly something wrong.

Let us notice some of the reasons why there is not more unity among Christians. When Christians cannot understand each other, it is chiefly owing to the state of the *heart*, or, *affections*. If a truth or a thing fall in with our present feelings or affections, then we are pleased; but if the truth or measure is above or below the present state of our heart or affections, then we are either displeased or indifferent. Let a minister pray or preach or exhort who is highly spiritual, if the people cling to their sins, if through prejudice or pride they fail to have their affections set on heavenly things, while they admit the truth of what he utters, still their hearts are not in accord therewith. He is above their temperature, they are annoyed

with the manner and firm spirit of the man. The higher he rises, and the people refuse to square up by the Word of God, the more misunderstanding and discord there will be.

Spirituality is the very life of Christian unity—therefore Christians should rise to the highest type of New Testament life communicated by the Holy Ghost. The Church should appoint her most spiritual members to places of responsibility, so that the leaders of Israel may encourage the work of true holiness. Then will believers be built up in their most holy faith, and the kingdoms of this world soon become the kingdom of our Lord and of His Christ.

TRUST—THE SWEETEST GRACE.

MARY R. D. DINGWALL.

Ah, sufferer, Christ's grace is sufficient,
And by faith we honor God;
For He draws us nearer to Himself
While under the chastening rod.

When we are blind, or the way is dark,
And foes are fierce or strong;
And ears are closed by the deafening shout
Of the legions for the wrong;

When limbs are weak, and hearts are faint,
When sickness lays us by,
And comrades rush to the battle's front,
We need not question why.

For the bravest wait most patiently,
And wait with loving trust,
While their cherished hopes seem perishing
And crumbling into dust.

The sweetest grace for the hardest task,
O, let us honor God!
In the darkest hour of the testing-time,
While passing 'neath the rod.

A GOLDEN TEXT.—Bro. T. B. Ripley, of Arlington, Mass., writes: "I thank the Lord that He has prospered us so that I can send you the money for *The Guide*. He has certainly led me along paths that I knew not. The *golden text* of my life shall be, "I will walk within my house with a perfect heart," the Lord helping me. My soul drinks in the precious testimonies of the Tuesday Meeting. I ever welcome *The Guide* to my home."

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Maria Hanson, Earlville, O.: "I can say to my Redeemer's praise that I live in the enjoyment of a pure heart. His cleansing blood has been applied. O, it is sweet,

"To fall at His feet, and the story repeat,
And the Lover of sinners adore!"

—Mary J. Lyons, McLean, Ill.: "I have been a believer in Jesus from my childhood. At the age of twenty-seven I realized that the Father was speaking to me one day in my garden. At thirty-six, feeling the need of special help, I called on the Lord, and He heard my cry, and planted me in His house forever. At forty, I commenced to walk in the way of holiness. I take God the Father to be my God—God the Son, to be my Saviour—and God the Holy Ghost, as my Sanctifier."

—D. A. Smith, Ashtabula, O.: "I had a great degree of happiness many years ago, but latterly the Lord has given me a greater burden of soul for others. My eyesight has been so poor for a long time that I have not been able to read or write, but my mother can read and write for me, although over 82. We are both much interested in The Guide."

—Mrs. Jennette Heath, Covington, Neb.: "Jesus is very precious to me in my affliction, having lost my husband last March. Although my affliction is deep, God's grace is sufficient. I can claim His precious promises, and trust fully in Him. I can recommend the love of Jesus to every one, having tried and proved it—Glory be to His name!"

—Margt. R. Blakemore, Boone Co., Ind.: "I shall soon be seventy-five years old, and may never again have the opportunity of testifying of the great salvation. 'Out of the fulness of the heart the mouth speaketh.' 'The Lord is my Shepherd, He maketh me to lie down in green pastures, He lead th

me beside the still waters'—lo! these many years. About twenty years ago The Guide fell into my hands, leading me in the way more perfectly. The love of God is now burning on the mean altar of my heart—glory to His holy name for full salvation!"

—Elizabeth Weaver, Milton, Oregon: "I was converted in youth, have always believed in the doctrine of sanctification, and have lived in the enjoyment of the blessing for some years. Affliction has deprived me of the privilege of attending the house of God, but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

—George B. Prince, Nova Scotia: "My Saviour has greatly blessed me. I have sweet communion with Him. I have a firm hold upon the Word of God. One evening, in meeting, I was thinking of the words—'Blessed are they which do hunger and thirst after righteousness,' &c. I was sure that *I did*—and knowing that the promise was given by 'The Way, the TRUTH, and the Life,' I believed fully that He would verify it, and told the congregation so. The next Wednesday night I felt prompted to say, 'I thank Thee, my Saviour, because Thou hast cleansed me from sin!' As I kept repeating these words, the thought came, 'Can I say *all* sin?' Looking unto Jesus, and knowing the power of His precious blood, I felt that I must say, 'I thank Thee, my Saviour, because Thy precious blood hath cleansed me from *all* sin!' I am having a sweet experience."

—C. G. Buck, Champlain, W. M. Conference: "Jesus saves me to the uttermost. The Father gives me to be with His Son in the garden, much of the time. I experience the joy of agony—hallelujah! Jesus says, lovingly, 'Lean hard, my child, let me feel the pressure of Thy pain!' This I understand to be *holiness in action*. Thrice blessed am I to be thus upheld. Here the prophets walked, Jer. 9: 1-2—also the apostles, Rom. 9: 1-2."

—Elizabeth Eidson, Eaton, O.: "I was soundly converted in 1820. Finding I could not serve God fully as I desired, I sought and obtained perfect love; subsequently lost it and regained it. I am now living by faith moment by moment."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home ; the mutual look
Where hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."
—John Keble.

—"Judge not of God's love by providences, but by promises."

REST.

CARRIE BUTCHER.

"They that believe do enter into rest."

O brother, O sister, who'er thou may'st be,
The grace of thy God is sufficient for thee ;
Believe and receive Him, and sink into rest,
In trusting Him fully, how sweetly we're blest !

The Fountain of cleansing stands open to-day,
And there we may wash all uncleanness away ;
O, why stand lamenting our vileness and sin,
When 'tis Jesus, our Saviour, that bids us step in ?

He bore all our sins Himself on the tree,
He purchased salvation for you and for me ;
Praise God, there's a fulness for each panting soul,
And all who believe are that moment made whole.

BIBLE HOME-LIFE.

JOSHUA.

We called attention, in our last issue, to the noble determination expressed by Joshua, in reference to himself and household : "But as for me and my house, we will serve the Lord." There are several things worthy of note here.

First—Its positiveness. The terms employed are explicit, significant, decisive. There was a *will* in the case—"we will." God's servants have a will, but it is in beautiful harmony with God's will.

Second—it was unconditional. He was not disposed to put in any proviso, or to make the slightest reserve. It was the sacrifice of a willing mind, actuated by the highest considerations, especially the reasonableness of the Divine service. True piety,

whether personal or domestic, challenges reason's highest sanction.

Third—It was irrespective of popular decision. No matter what others might do—whether the response of Israel to his appeal should be favorable or otherwise—his course was well-defined and fully resolved upon. Too many govern their personal and family action by the popular voice. Not so with Joshua. He had an individual and family destiny to work out, and under the guidance of infinite wisdom he nobly betook himself to his life-work.

In thus grandly defining his position and maintaining it, God honored him. His name and his deeds are illustrious. He triumphantly led the Lord's elect people into the promised land. "There shall not any man be able to stand before thee all the days of thy life," was sublimely verified. It is always safe to do right. He who avows himself to be a servant of the living God, and holds his family in allegiance to Him, will be sealed in his forehead, and all the divine goodness will be made to pass before him.

—"THE TRUE MEASURE of loving God is to love Him without measure."—St. Bernard.

—Wherever the gospel comes, it brings *salvation*, it offers *deliverance from all sin* to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influences of this spiritual sun, no soul is *reprobated* any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit.

—Dr. Adam Clarke.

HOME SUGGESTIONS FOR OCTOBER.—*Heart-Questions*. 1. Do I let patience have its perfect work? 3. Can I bear to have my faults mentioned by a friend? 3. Am I practising all possible self-denial that I may have money to give to God and His cause? 4. Am I properly controlling my children as respects dress? 5. Do I know that my children feel the force of my Christian character?

Bible Reading.—Read and ponder the Old Testament records of Joshua's life and work.

Hymns for Domestic Worship.—Methodist Hymnal, Nos. 95, 101, 102, 105.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

CHILDREN HAVE A MISSION.

DEAR CHILDREN:—Do you think that because you are young you can do no good?

I will tell you what a tiny bird did—one of the smallest kind, next to the humming-bird. It is called the chip-sparrow, or chippie. You have often seen the pretty chippies, hopping around and chirping by the windows and doors; and I am sure you have admired them, and perhaps have thrown out some crumbs to them. I think, when you have read what I am going to write, you will wish to feed little birds more than ever.

The other day a young cat-bird was left alone in its nest. Its mother had fed it and taken care of it till something had happened—probably it had been killed, and came no more to the nest. But a little chippie had been watching it in a nest near by, and found it had no mother to feed it; so the kind little creature went and got food and brought it to the starving bird. Several times every day it was seen carrying food to the nest, and continued to feed the poor orphan-birdie till it could take care of itself. Dear, good little chippie!—you will say—how kind! and how wonderful that a *bird* should show such feeling for another bird not of its own kind!

Had the chippie not cared for the young cat-bird it must have starved to death, for it could not fly to get food for itself. But who would think that a *bird* would know so much, and have such sympathy? It is wonderful indeed.

And, children, this is a good lesson for you. If a little bird would be so kind to another bird, and take so much trouble to feed it, may not a child do good?

I knew a little girl, whose name was Mary, who used to take great delight in carrying food to the sick and the poor, which her good mother prepared, and would often say, "Mother, haven't you something to send to those people who are so poor? Can't I take something to that sick person we heard of? Mayn't I give some of my clothes to little Ellen B—, so she can go to Sunday-school? I can do without that

woolen sacque, and I think I might spare a dress and a pair of shoes and some stockings, and so we could fix her up nicely, and she would go next Sunday to school."

Many a poor family had a good dinner, many a sick person a nice bowl of soup, or ponado, or gruel, and many a poor little ragged child was dressed for Sabbath-school through the thoughtful kindness of little Mary. Her good mother was always ready to give to the needy, but with her many cares would sometimes fail to remember every case that had claims on charity, and Mary's reminder was sure to get a ready answer—"Yes, dear, you may go;" and then how gladly she would hasten away to supply the wants of the sick and the poor.

So you see, dear children, how you can be useful; and I hope your hearts are so full of love and pity for the suffering, that you will be always ready to look for such opportunities for doing good.

Don't forget the lesson given by the little chippie.

—“With time and patience, the mulberry leaf becomes satin.”—*Eastern Proverb.*

POLITENESS REWARDED.—Two boys, the one a gentleman's son, and the other the son of a poor widow, applied to a merchant for a situation; when the latter was chosen. A trifling incident decided the choice. Just as the two boys came together to the merchant's door, a poor ragged girl fell on the icy sidewalk, and lost her pennies, and cried bitterly. The first boy laughed rudely; but the other went to the girl's aid, and, fishing in the gutter for the pennies, found one, and replaced the other from his own little purse. The merchant observed all; and though the first had strong recommendations, and the other none, the poor boy's politeness secured him the place.

THE TRY COMPANY.—Now that the beautiful Autumn season is here, we counsel our little friends of the Try Company to be at work for Jesus. Who will send us some letters and answer the following questions? 1. Why do you love Jesus? 2. What proofs have you that you do love Him? 3. How many times do you pray in your closet, and do you get answers? 4. What are you doing for Jesus? 5. How much of your money do you give to Jesus?

BIBLE QUESTIONS.—1. At what place was St. Paul stoned? 2. In what Book of the Bible does the name of God nowhere occur?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest

SAFE AT HOME.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Lord, for they rest from their labors; and their works do follow them."

On Sept. 5th the intelligence came to us from Pleasant Hills, Mo., of the death of our beloved friend, Mrs. Sarah M. Adams, sister of Dr. Walter C. Palmer. She went West for a visit, little thinking that she would go thence to her heavenly home.

The hearts of her many friends East will be saddened, for she was not only the well-beloved of the Lord, but also of a large circle of friends. If blessed are the dead which die in the Lord, how much more blessed are they that live unto the Lord—emphatically. our sister lived to Him. For many years she trusted Christ as her complete Saviour. Her simple, childlike faith brought out the elements of a grand Christian character. Truly may it be said of her, that she did what she could daily to lead precious souls to the Saviour, and in lending a helping hand to others in the sweet ministrations of life. She will be missed in the prayer meeting, the class-room, in the temperance movement, and among the children. The children especially were her delight; having none of her own, she lavished the wealth of her love upon the little children around her. She possessed more than ordinary power of interesting them. She was the faithful teacher of the summer infant-class at Ocean Grove for many years; while at St. John's and Grace Churches, Brooklyn, many will rise up and call her blessed. She was original in her presentation of truth, and as a guide to the young in the class-room she had few if any superiors.

Her illness was of short duration, scarcely ten days. To those around her she said,

"It matters not—morning, noon, or night, I am ready." She passed into the spirit-land, Monday evening, Sept. 4th, at the age of sixty-five. She could not speak at the last, but her dying moment was one of triumph. Perhaps she was surprised at the heavenly convoy that was waiting for her, as earthly visions faded, and the eternal day broke upon her. With a look of glad surprise, a wonderful radiance lighted up her countenance as she passed away. Though her remains were brought over a thousand miles to rest among friends, the sweetness of her countenance had not passed away, and we could but feel that she was "satisfied."

Funeral services were held at the house of her brother, Dr. Miles Palmer, in New York City, after which she was laid to rest in Greenwood.

Twenty years before, she had erected a beautiful marble column, on which was inscribed—

To the memory of my beloved husband,

CAPTAIN JAMES ADAMS.

"Death's but the angel Jesus sends
To call His loved ones home."

There by his side she rests. Jesus has called her home. *

SARAH R. WILEY

Died at Colfax, Ill., Sept. 25th, 1881. She was born in Switzerland County, Indiana, in 1825. At the age of fifteen, the Lord appeared to her in a dream, which led her to realize that she was without Christ. Shortly after, while in her father's orchard, all alone, beneath the boughs of an apple-tree, Jesus spoke peace to her soul, and adopted her into the divine family. Thenceforward she lived a faithful Christian until the hour of death.

At the age of seventeen she married, and came to McLean County, Illinois, to reside. About nine years ago, the Lord again appeared to her in a dream, saying, "You must give up all, there is more for you to enjoy." It was then that she consecrated all to Jesus, and she was sanctified wholly. Since that time she testified constantly that the blood of Jesus Christ cleanseth from all

sin. She was a member of the Methodist Episcopal Church. For several years past impaired health would not permit her to meet with God's people in the sanctuary. But she always had a word of counsel or encouragement for those whom she met. She was a lover of *The Guide and Banner of Holiness*.

Her last illness, continuing six weeks, was endured without a murmur. A few hours before her departure, she called for the song, "Shall we gather at the river?" While it was being sung she bade farewell to members of the family who were gathered around her bed, bidding them to meet her in heaven. Then turning to the writer, (her son), she said, "Get along as best you can, it will not be long ere we are together again!" Then she passed away to her heavenly home. Her companion, and six children, mourn an irreparable loss. R. M. WILEY.

MRS. OLIVE D. CHAMPION,

Wife of Rev. J. A. Champion, formerly of Otsego, N. Y., passed from her earthly residence at Waubeck, Iowa, to her heavenly home, June 18th, 1882, aged 68. She was converted when eighteen years of age, and united with the Methodist Episcopal Church, and thenceforward manifested the genuineness of her conversion by a blameless life. Early in her Christian experience she obtained the blessing of perfect love. Although subsequently the evidence was not always entirely clear, she held fast her confidence in Christ as a Saviour from all sin. In 1861 she removed to the West with her family, where she has since resided, honored by all who made her acquaintance and called to exchange the cross for the crown.

Prior to her departure she suffered greatly, under the influence of a painful disease, and by reason of a fall. But amid it all, through grace she triumphed gloriously. About six months before her death she was wonderfully baptized and her mouth was full of praise. She often said, "The Comforter has come to my heart and abides with me—my last days are my best days." During her days of suffering and trial,

she read the precious works of Mrs. Phoebe Palmer with great interest. May we not believe that through her words she held communion with the spirit of the sainted author?

A few days before her death she said to the writer, "How I love Jesus! I wish I could tell you how I love Him, but I cannot. He saves me to the *uttermost*." At another time she said to her children, "Do not weep for mother, I have obtained the victory over death! O death, where is thy sting?"—then shouted "Victory, victory, victory!" Then, gazing a moment, said, "There is the river, but I am not afraid to cross it—Jesus is with me."

The day previous to her death she bade her weeping companion and children good-by, saying, "We shall soon meet again." Then the veil which hides the unseen world from mortal gaze seemed lifted, and she saw the loved ones who had long since gained the heavenly shore, calling them by name. Still gazing upward with a look adoration, she exclaimed, "O, that beautiful shore!—and there is Jesus, blessed Jesus!" Being asked if she saw Jesus, she replied, "Yes; can you not see him?" She then closed her eyes saying, "Blessed Jesus!" and spoke no more—but lingered upon the shores of mortality, until just at twelve o'clock of the Sabbath her happy spirit was welcomed home.

"She hath fallen: fold the robe
O'er the meek heart so pulseless and still;
She hath gone to her Father and ours,
And our grief is His glory and will.
The rest which He gives His beloved
Is hers, untroubled and deep;
And because we so loved her, we say,
It is well she hath fallen asleep."

LAURA A. ANDREWS.

MRS. S. ROBERTS

Died at Traverse City, Mich., June 10th, 1882, aged 56 years—quietly passing away to be with the Saviour she had loved so long. She had been a constant reader and lover of *The Guide*, and did all in her power to promote the precious doctrine and experience.

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

GOD AMONG HIS PEOPLE.

The Lord God of Israel has graciously visited His people in many of the "Forest-Temples" during the past summer. From all parts of the country we have cheering tidings. Our "News Along the Line" department is, this month, mainly occupied with Camp-meeting reports, showing that remarkable outpourings of the Spirit have been realized in the tented-groves. "OCEAN GROVE" was an immense convocation. The closing services were deeply impressive; a large number participating in the sacrament of the Lord's Supper. It was reported that about 200 conversions had occurred, that many had been wholly sanctified, and about 1,500, in some form or other, "spiritually helped." The morning meetings of Dr. and Mrs. Palmer were very precious, and have been continued until a late date since the Camp-meeting.

The *old battle-ground* at "SING SING" has had a grand sweep of victory. Dr. Lowrey stated in the last Tuesday Meeting that at one of the Western meetings which he had attended, the presiding elder said, that it was safe to state that 200 had been wholly sanctified, and about the same number converted.

Now, then, following these harvests, the Churches should give themselves to earnest work during the fall season. Let us, as Rev. Benjamin Pomroy used to say, "*hear the jingle of harness-buckles!*"

"*To battle all proceed!*"

With such a spirit, and such action, in all our Churches, there will be glorious times.

CAMP-MEETINGS.

WILLIMANTIC, CT.—Our correspondent, Rev. J. H. James, reports: "This meeting was more than usually rich in spiritual power and saving results. The first sermon by the presiding elder, Rev. H. D. Robinson, on the 'Baptism of the Spirit,' struck the key-note. In nearly every sermon the theme of *holiness* was prominent. In the altar-services the seekers of pardon and purity knelt side by side, and scores rejoiced in finding what they sought. In the Love-feast on Sabbath morning over 200 testimonies were given, a large proportion of them definitely on the subject of perfect love. In the tent meetings this experience was the leading topic. The labors of Rev. B. W. Gorham on the Stand, and in Tent Bible Readings, were greatly blessed to many. Altogether, it was a signal victory for God and holiness."

URBANA, O.—Rev. F. M. Clemans writes: "The meeting on these historic grounds opened August 11th, with the largest attendance known, except at the National Meeting. At 3 P. M. Bishop Wiley dedicated a new Tabernacle, covering the entire auditorium, forming a magnificent structure, 80x120, which cost \$3,300. The Bishop's sermon, which was able, was founded upon Acts 16: 29-31. Holy fervor marked the services from beginning to end. The subject of *Entire Sanctification* was made prominent—indeed, an attempt to run a meeting otherwise on these grounds would utterly fail. Many hungry souls sought and found this rich blessing. Entire harmony of thought and action prevailed, under the able management of Rev. Dr. A. B. Leonard, presiding elder of the East Cincinnati District. His sermon on the Sabbath, which was full of power, was delivered to about 6,000 people. Rev. Drs. Taylor, Lowrey, Baker, Runyon, Ketcham and Bushong—and Rev. Bros. Pearson, Murray, Broadbeck and Clemans, also preached under the Spirit's unction. Rev. Thos. Harrison had charge of the evening services from the 15th until the close. He worked with great vigor, and seems to be growing in power. The meeting closed with the sacrament of the Lord's Supper, 480 participating. The num-

ber of the saved cannot be accurately given, but it was large.

NEW ENGLAND MEETINGS.—Of the meeting at "STERLING," Mass., in charge of Presiding Elder Mallalieu, held Aug. 21-26, we have a favorable report. The preaching was earnest and pointed—more than one hundred were presented as seekers of pardon, many of them young men—and quite a number sought and obtained entire sanctification. Run on the old Methodist line, it was considered a grand success.

"NORTHAMPTON," Mass., in charge of Rev. N. Fellows, P. E., held Aug. 23-30, was a spiritual occasion. The elder led in the altar services, sustained by the minister of the District. The preaching was in the main pointed and unctuous, and quite a number obtained pardon, and believers were sanctified.

"POLAND," Maine, commenced Aug. 21, and an effective opening sermon was preached by Rev. E. W. Simons. The work opened well on the first day, progressing from day to day. On the whole, it was considered to be one of the best, as to spiritual results, ever held there.

"HEDDING," N. H., in charge of Rev. G. J. Judkins, P. E. "Father Eastman," the veteran itinerant, was there, "panting," it is said, "like a war-horse for the battle." The preaching was "in the demonstration of the Spirit," with exhortations on the *old-line*. Those who have been in attendance for years past, say they have never known the equal of this meeting for spiritual work.

"PLAINVILLE," Ct., held Aug. 21-28, was in charge of the Presiding Elder, Rev. G. A. Hubbell. A spiritual meeting, having no recreative features—earnest preaching, many marked conversions, and sanctifications.

WOMEN'S HOLINESS CAMP-MEETING.—The third in the series of Women's National Union Camp-meetings, was held at Mount Tabor, N. J., from Aug. 29th to Sept. 5th. Sisters Fitzgerald, Denman, J. F. Willing, A. J. Foote, Cassie and Lois Smith, McBride and Sanford, and other workers, participated. One night the services were of such interest as to continue till eleven o'clock. It is estimated that about one hundred were saved—some converted, and others wholly sanctified.

IN BRIEF.

—Dr. and Mrs. Maclay arrived at Yokohama, June 25th.

—"The People's Church," in Boston, will soon be completed.

—The Salvation Army has begun operations in Edinburgh.

—Wesleyan Methodism celebrates, this year, its jubilee in Germany.

—The English Wesleyan Connexion had a net gain last year of 12,708.

—At Oswego, N. Y., under the labors of Mrs. Van Cott, 500 conversions are reported.

—In Berlin, with a population of 1,145,000, the Church attendance falls below 35,000.

—Rev. Bishops Peck, Bowman and Foss, are again at work. May their lives be long spared.

—The General Assembly of the Presbyterian Church for 1882, reports 592,128 communicants.

—Canada Methodism has the largest number of worshipers and communicants in the Dominion.

—Rev. Wm. B. Osborn has arrived in San Francisco, after his protracted labors in Australia.

—Mr. Moody had an interesting closing up of his nine months' work in Scotland. He is going to Wales next.

—C. W. Sawyer resumed his evangelical services in Cooper Institute, New York, Sept. 3rd, and had a hearty welcome.

—A Church of England clergyman states that whole streets in his parish, which were once a den of thieves, have been revolutionized by the Salvation Army.

—Rev. Bro. Freshman, prosecuting mission work among the Jews in this city, has had about *fifty* inquiring Israelites to call upon him for conversation within a few weeks.

—At the Indiana Conference, lately held, Bishop Wiley presiding, it was resolved, "That no minister be admitted to the Conference on trial who will not pledge himself to abstain from using tobacco."

—The tidal-wave of "Constitutional Prohibition" which has evidently set in upon the Western States, having already won its triumphs in Kansas and Iowa, is the fruit of the modern revival of holiness.

—Bro. M. D. Hancock has purchased a handsome property at Greenville, N. J., and consecrated it to Holiness and Faith-healing. During the Dedictory services his mother came to the house, saying she intended to remain there until assured of her salvation. Surely, it will not be long. A very good seal for the opening.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

Illness of Dr. Palmer.

It is our painful duty to announce that Dr. Palmer has been quite ill at Ocean Grove for some days past. At this writing, however, his symptoms are decidedly favorable. We have hope that God will restore him, and permit him still to be a witness of the great salvation. For this let the lovers of Jesus pray, everywhere.

THE GOD OF COMFORT.

A BEAUTIFUL and cheering Divine name—very precious to the Christian heart! On a late Sabbath, when Dr. Palmer, our honored senior in the editorship, was not able to meet in the early morning convocation of God's people, the sister who was to lead in the devotions of the hour inquired if he had any message to send to the meeting. He requested that Paul's inspiring words, 2 Cor. 2 : 3-5, should be read : "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;" "Who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God," &c. His beloved companion united her testimony in these expressive words, the voice of the Father of mercies Himself: "I, even I, am He that comforteth you!"

The Bible is full of comfort. Every page speaks of heavenly consolation for a stricken and sorrowing world. And the saints of all

ages have been testifying of abounding consolation in life's tribulations. They have had full proof of the intense heat of furnace-fires—but the revelation of the glorious "FORM OF THE FOURTH" has made the hot pavements like the golden streets of the Celestial City. Neither earth nor hell can kindle flames hot enough to consume saintly comfort. Despite all combinations they walk unburnt in fire. The reason of this is manifest. Their joy is not earthly, but heavenly—it proceeds from "The Father of our Lord Jesus Christ," "the Father of mercies"—"the God of *all* comfort." What a constellation of supreme excellencies cluster here around "the Fatherhood of God!" Saints are His children—His adopted, witnessed, sealed children—bearing His seal in their foreheads—the seal of royalty. "We are the children of THE KING."—not *A* King, as sometimes sung—but of *The* King! "And if children, then heirs." Ah, yes; here come into view the riches of our inheritance! We are heirs to all that He is *in Himself*—to His inherent, infinite, glorious excellencies—and this, amongst the rest, "the God of *comfort*!" Blessed thought! We may draw upon this Bank, confidently, evermore. No danger of a run thereupon diminishing the treasures of its deep, capacious vaults.

And, this connection of Christian life with the God of all comfort contributes immeasurably to the life and comfort of the world. Furnace experiences have flung the brightness of heaven upon this benighted world. We comfort others as we ourselves are comforted. Blessed, blessed, then—a thousand times blessed, the furnace-trials of earth. "Comforted ourselves"—"comforting others"—make up the mighty elements of saintly life and triumph. Well, therefore, may we, even amid afflictions coming in upon us "like a wide breaking in of waters," take up the doxology of the great apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies!" And, being ourselves full of comfort, we should go forth to comfort and bless our generation,—comforting others as we ourselves are "comforted of God."

—"Heaven's gates are not so highly arched as princes' palaces; they that enter them must enter them upon their knees."

SYRACUSE AND SILVER LAKE.

By invitation of the presiding elders, the associate editor of *The Guide* was privileged to attend the "Syracuse District Camp-meeting," and that of "Genesee Conference," at Silver Lake, during the month of August. The former was in charge of that veteran campaigner, Rev. B. I. Ives. It was held in a beautiful grove, eight miles from Syracuse. The arrangements were after the primitive order—no cottages, but about 150 tents. A Boarding Hall, run in a Christian-like manner, by a holiness man. Sabbatic-sanctity was strictly observed. A cold dinner was served in the Boarding Hall, and it was a truly orderly Sabbath, the quiet broken only by the cries of seekers, and the shouts of the saved. A company of Onondaga Indians added interest by their songs and testimony. Many sought and obtained full salvation, and others the pardon of their sins. Preachers and people worked earnestly, and it was a triumph-occasion.

"SILVER LAKE" is a beautiful place, the Camp ground being on a sheet of water about four miles long, in Wyoming County, N. Y. All its surroundings are picturesque. It is a summer resort, a number of neat cottages having been erected. But the aim of the management is to have real salvation-work, and they had it. Dr. Bills, presiding elder of the District, was in charge, and his whole soul was in the work. Excellent ministers' meetings were held each morning. Dr. J. T. Gracey, presiding elder of the Rochester District, and Dr. Huntington, of the Buffalo District, heartily co-operated. Bishop Warren, and Drs. Sims, Guard, and G. Lansing Taylor, were among the preachers. We preached twice at each of these meetings, besides conducting altar-services, and leading social meetings. God's power was signally manifested, among ministers and their wives, and the membership. We shall bear in lively remembrance our visit to Syracuse, and Silver Lake.

—DURING the late session of the English Wesleyan Conference, the venerable ex-President, Dr. G. Osborne, read the following, which, it is said, has never been in print: "Dear George:—What you said was exactly right. The work of God is undeniably instantaneous with regard to sanctification as well as justification, and it is no objection at all to this that the work is gradual also. Whatever others do, it is your duty to exhort believers to go on to perfection, and to encourage them to expect it by simple faith. That is the preaching which God always has blessed and always will bless to them which are upright of heart. Dear George, your affectionate brother,

JOHN WESLEY."

"ALL GLORIOUS WITHIN."

Such is the ideal of a redeemed Church, given by the Psalmist, under the inspiration of the Holy Ghost: "The King's daughter is all glorious within; her clothing is of wrought gold." This Psalm is said to be an illustrious prophecy of Messiah the Prince: it is full of Gospel, and points to Him only, as a Bridegroom espousing the Church to himself, and as a King ruling in it, and for it.

Observe, then, the true glory of the Church is internal, not external. Not in architectural perfection, Grecian or Roman—not in stained glass or gorgeous frescoing—not in richly upholstered pews, priestly vestments and splendid ritualism—not in loud-swelling organs and artistic music. No! not in these. The pompous externals are everywhere too prevalent—and wherever they predominate, death, *spiritual death*, follows every sweep of this sceptre of worldliness.

Internal glory is her real excellence—her predestined splendor—"all glorious *within!*" As Dr. Clarke says: "Filled with the mind that was in Christ, and adorned with the graces of the Holy Spirit; while the whole of its outward conduct is pure and holy, ornamented with the works of faith and love, and always bringing forth the fruits of the Spirit." For the realization of this great ordeal, let us everlastingly pray and labor—giving the Lord no rest until He make Zion beautiful indeed for situation, "the joy of the whole earth." Then will the world eedily own her Lord.

WORK FOR THE MONTH.

"Faithful to my Lord's commands,
I still would choose the better part,
Serve with careful Martha's hands,
And loving Mary's heart."

REDEEM THE TIME.

McCheyne, after spending an evening too lightly, wrote in his Diary,—"My heart must break off from all these things. What right have I to steal and abuse my Master's time? 'Redeem it!' He is crying to me."

I. CLOSET WORK.

Be sure each morning to appropriate to yourself the Precept, the Promise, and the Prayer, in these Scriptures.

SCRIPTURE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26. 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8-9. Psa. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job. 23; 3-4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccles. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Colos. 3; 9. Ephes. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5-6.
19. Psa. 99; 5. Psa. 102; 17-18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34-35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 12. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16-17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 44. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12-13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24-25. Joel 2; 27. Hab. 3; 2.

TOPICS FOR BIBLE STUDY.

—"A CARELESS READER of the Scriptures never made a close walker with God."

First Week.—ABOUNDING LOVE—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment,"—Phil. 1: 9. Note the source of this prayer—also, the apostolic conjunction—love abounding in knowledge and all judgment. How this love is promoted—how manifested—and its fruits.

—"Love is the master-key that opens every ward of the heart of man."—*J. H. Evans.*

"The sole return Thy love requires,
Is that we ask for more."

Second Week.—APPROVING THINGS EXCELLENT—"That ye may approve things that are excellent,"—Phil. 1: 10. How this holy discrimination is obtained—how the choice is declared—results.

—"A CHRISTIAN just hates what the devil loves, and loves what the devil hates."

"I want a godly fear,
A quick discerning eye."

Third Week.—SINCERE AND WITHOUT OFFENCE—"That ye may be sincere and without offence till the day of Christ,"—Phil. 1: 10. What is sincerity—how demonstrated—how may we be without offence—fruits.

"An orthodox head with a honest, sincere heart, always constitutes an excellent Christian."—*Flavel.*

"Quick as the apple of an eye,
O God, my conscience make!"

Fourth Week.—FILLED WITH FRUIT—"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God,"—Phil. 1: 2. Note the source—the nature—the measure—and glory of Christian fruitage. Trace out the Bible teachings on these points.

—"O, it is a dwelling fulness that is in Jesus Christ."

—*W. Bridge.*

"I ask for all the precious things
Thy boundless love can give!"

SPECIAL REQUESTS FOR PRAYER.

Iowa: For a sister longing for a clear evidence of full salvation—also for one recently converted, that she may be fully saved, and for the conversion of her husband. For the entire sanctification of a pastor. New York: For a son just entering college, that he may be kept pure. For a young man, 23, drifting away from God and holiness. Brooklyn, N. Y.: For a young lady of talent, that she may be consecrated to the Lord—also, for the restoration to health of a husband, and for a clear evidence of his acceptance—also for the strengthening of his wife's faith. R—, Ill.: For restoration of one partially insane—also for a sister who has lost the blessing of perfect love—and the salvation of her family. New York State: For one desiring a clean heart. California: For one seeking entire holiness. Place not known: For the restoration of peace in a family—for an invalid wife's recovery.

A CLOSET HYMN.

Come at the morning hour,
Come, let us kneel and pray;
Prayer is the Christian pilgrim's staff
To walk with God all day.

At noon, beneath the Rock
Of ages, rest and pray;
Sweet is that shelter from the sun
In weary heat of day.

At evening, in thy home.
Around its altar, pray;
And finding there the house of God,
With heaven then close the day.

When midnight veils our eyes,
O, it is sweet to say,
"I sleep, but my heart waketh, Lord,
With Thee to watch and pray."

—*James Montgomery.*

II.—OUT-DOOR WORK.

1. Converse with each person from whom you obtain your table-supplies this month, on personal salvation.

2. Talk to the clerk in the dry-goods store where you trade, about his soul.

3. If you see a group of young men on the street-corner, stop and recommend Jesus.

WORDS OF CONTEMPORARIES.

—Some time or other—we hope it will not be too late—the great body of those who work with their hands will discover that they have an immense stake in the Sunday question.—*Methodist*.

—The prayer "Give us *this* day our daily bread" must needs include the "hidde manna," without which, as ministered every day to the child of God, he languishes and faints.—*Watchman*.

—It is high time that these Free Thinkers, prodigal of words and miserly of deeds, did something to incorporate their principles in some sort of institution, philanthropic or educational. *Christian Union*.

—Not until one realizes that grace is given for work and not for ease, is it possible for him to see the spiritual forces which are working with him and for him, in their true perspective.—*Sunday-school Times*.

—Every man and woman who is doing one thing, and that a good thing, doing it well and doing it all the time, even if no great results can be seen now, is sure to accomplish something worthy of life.—*Congregationalist*.

—In order to ascertain what are our chances for heaven beyond the grave, we have only to take an inventory of our present spiritual possessions and see whether we have the love, joy, and peace of heaven in our souls now.—*Zion's Herald*.

—What the world needs to-day, perhaps more than anything else, is religion carried into the daily business, and that sanctified. The golden thread of piety must run through and beautify it all.—*Illustrated Christian Weekly*.

—As time goes on, and developments continue to be made, we are more and more assured that the resolutions adopted at the Holiness Convention at Round Lake were pre-eminently wise and appropriate. When the report was read all present seemed to be delighted with it, and in all its essential features it was received with remarkable unanimity. Those who have been led into a hostile attitude toward the Church of course will not be inclined to speak approvingly of this action. They would have been satisfied only with a schismatic and disintegrating manifesto, which would have brought down upon all engaged in the work the displeasure and opposition of thousands of "good and true" men. We are fully convinced that the large majority of those who are interested in this great work love the Church, and desire her unity, prosperity, and success.—*Christian Standard*.

NOTES.

- Let delinquents remit soon.
- Send for our new Catalogue.
- Sing the new piece in this number, by Dr. Stokes.
- "Holiness Miscellanies," compiled by Rev. J. S. Inskip, is a good book.
- We regret to hear of the indisposition of Rev. J. S. Inskip. We trust it is only temporary.
- New subscribers sent this month will date from January 1st, 1883. See second page of cover.
- Our present number is greatly enriched by the sermon of Rev. J. L. Sooy. We shall put it in tract form immediately—3 cts. each, 25 cts. per dozen. Send orders.
- We were deeply pained just before going to press, to hear of the terrible affliction of Bishop Wiley, in the burning to death of his son, nineteen years of age. May God graciously help His dear servant.

THE GUIDE MISSIONARY UNION.

INTERESTING FROM MONROVIA.—Our dear sister, M. A. Sharp, writing to us on business, adds: "I sent some Guides, also other holiness literature, sent by Mrs. Stevens, Manchester, Iowa, through your Publishing House, down to Bro Harmon, at Cape Palmas, Liberia, 300 miles from here. He is P. C. and P. E. of Cape Palmas District. Those I receive are kept circulating, and are doing good. Places and people are so distant from each other here—that is, the mode of travel is so difficult, that it is not an easy matter to have an interchange of ideas. The great drawback to our work in Liberia has been the want of careful supervision. Imagine the freedmen after the war left to take care of themselves, and you have Liberia. Sickness, death, and—shall I write—desertion, has been the cause of such terrible breaks in the work. Of the six whites sent out since 1878, I only am left. My health has been excellent. God is making His own Word a quickening power, and the heathen are coming to Christ. Doors are open on every hand. I see by the last *Advocate*, June 22, that the Board of Bishops have decided to send a white missionary to supervise the work in Liberia. May the man be heaven-selected and heaven-directed. It is what the work here needs—a good superintendent."

TAYLOR MISSION FUND:

W. R. Chapman, New Milford, Pa.,	-	-	-	\$5.00
Maria Hanson, Earlville, Ill.,	-	-	-	1.00
David Barnes, Hubbardstown, Mass.,	-	-	-	1.00
A. B. Mortal, Rushville, O.,	-	-	-	5.00
Mary A. Bennett, Davenport, Iowa,	-	-	-	.55
N. K. White, Northport, L. I.,	-	-	-	5.00
A Friend, Belding, Mich.,	-	-	-	2.00
Rev. Thos. Perkins, St. Francisville, Mo.,	-	-	-	15.00

BOOK NOTICES.

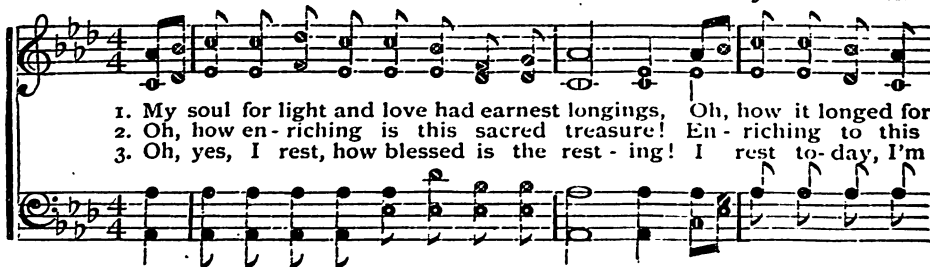
"RIPE GRAPES, or, The Fruit of the Spirit,"—by Rev. W. H. Poole, D.D. A beautiful volume on the fruits of holiness, or the practical virtues and graces that ought always to accompany a profession of Christianity, and especially in its higher developments. To each of the nine lustrous graces enumerated by the apostle, Love, Joy, &c., a chapter is given. It is written in the author's well-known terse and vigorous style. We cordially commend it. Published by Walden & Stowe, Cincinnati, and on sale by us.

"GOD'S LIGHT ON DARK CLOUDS,"—by Rev. Theo. L. Cuyler, D.D. Words of sympathy addressed to the desponding and bereaved. No doubt many a suffering child of God will derive sweet consolation from this work of its gifted author. Published by Carter & Brothers, New York.

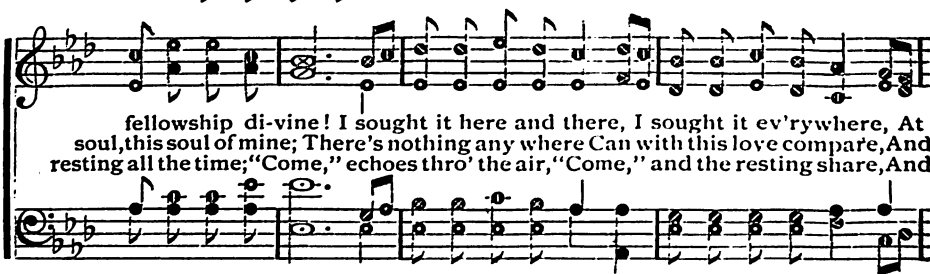
Abiding.

Rev. E. H. STOKES, D.D.

JNO. R. SWENEY.

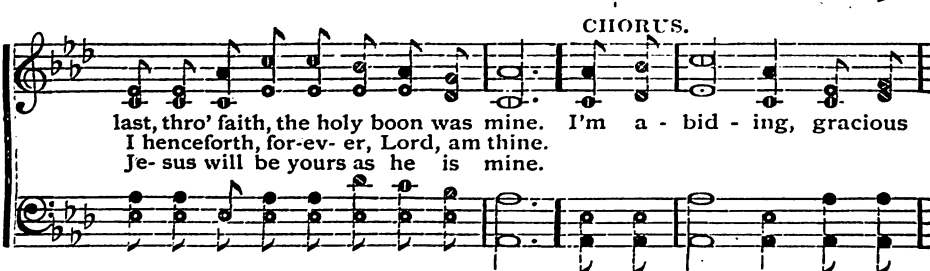


1. My soul for light and love had earnest longings, Oh, how it longed for
 2. Oh, how en-riching is this sacred treasure! En-riching to this
 3. Oh, yes, I rest, how blessed is the rest-ing! I rest to-day, I'm

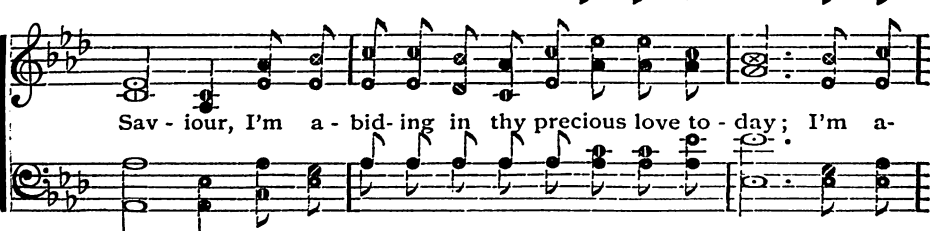


fellowship di-vine! I sought it here and there, I sought it ev'rywhere, At
 soul, this soul of mine; There's nothing any where Can with this love compare, And
 resting all the time; "Come," echoes thro' the air, "Come," and the resting share, And

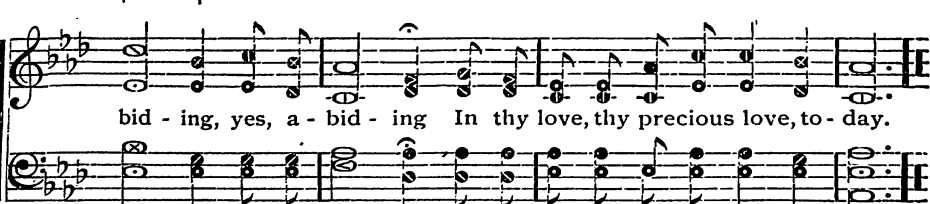
CHORUS.



last, thro' faith, the holy boon was mine. I'm a-bid-ing, gracious
 I henceforth, for-ev-er, Lord, am thine.
 Je-sus will be yours as he is mine.



Sav-iour, I'm a-bid-ing in thy precious love to-day; I'm a-



bid-ing, yes, a-bid-ing In thy love, thy precious love, to-day.

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[\$2 per 100.]

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PUBLISHED BY JOHN J. HOOD, 1018 ARCH ST., PHILA., PA.



NOVEMBER, 1882.

THE WORD FOR THE MONTH.—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."
—2 Cor. 4:17.

Paradise of Joy.

For thee, O dear, dear country,
 Mine eyes their vigils keep;
For very love, beholding
 Thy happy name, they weep.
The mention of thy glory
 Is unction to the breast,
And medicine in sickness,
 And love, and life, and rest.

O one, O only mansion,
 O Paradise of joy!
Where tears are ever banished,
 And smiles have no alloy;
The Lamb is all thy splendor,
 The Crucified thy praise;
His laud and benediction
 Thy ransomed people raise.

With jasper glow thy bulwarks,
 Thy streets with emerald blaze;
The sardius and the topaz
 Unite in thee their rays;
Thine ageless walls are bonded
 With amethyst unpriced;
Thy saints build up its fabric,
 And the corner-stone is Christ.

O sweet and blessed country,
 The home of God's elect!
O sweet and blessed country
 That eager hearts expect!
Jesus, in mercy bring us
 To that dear land of rest;
Who art, with God the Father,
 And Spirit, ever blest.

Bernard of Cluny. Tr. by J. M. Neale.

WHAT ARE THE FRUITS OF HOLINESS?

BY REV. N. VANSANT.

(From one of the new premium tracts in Holiness Series No. 1, soon to be published.)

IT is plainly pre-supposed by this question, that the work of entire sanctification in the believer is already accomplished, and that he has an experimental knowledge of the fact. That a state of grace thus advanced should abound in rich and varied fruits, it were but reasonable to expect. The broad principle set forth in the Sermon on the Mount, "By their fruits shall ye know them," at once suggests and justifies the question, What are the fruits of entire holiness? Without attempting to cover the whole ground, some of these fruits may be thus named :

1. *A spontaneous declaration of the fact.* That law of our nature which prompts us to tell of special benefits received, passes over, as might be expected, into the spiritual realm. Accordingly, the rule set forth by Paul, Rom. 10: 10, applies equally well to all stages of the Christian life : "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here, plainly, the preposition "unto" in the former clause has its usual sense of marking the end or object of a thing, but in the latter clause it must be understood in the indirect sense of 'concerning,' 'as to,' 'in respect to.'* Faith secures the spiritual state expressed by the terms "righteousness" and "salvation,"—and "confession" avows that state—faith the in-

strumental *cause*, and confession the spontaneous *effect*. This being the understood and accepted law at conversion, why not the same at entire sanctification, and thenceforward at every advancing stage of Christian experience? "Out of the abundance of the heart the mouth speaketh." This law is plainly recognized in both Testaments. In the Psalms we read: "My heart was hot within me; while I was musing the fire burned: then *spake* I with my tongue." "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation." "Come unto me, all ye that fear God, and I will declare what he hath done for my soul.

The echoes of the New Testament are of the same tenor: "According as it is written, I believed and therefore have I spoken; we also believe and therefore *speak*." "Let us hold fast the *profession* of our faith without wavering." "That which we have seen and heard *declare* we unto you, that ye also may have fellowship with us." "And they overcame him by the blood of the Lamb, and by the *word* of their *testimony*."

From these and kindred passages the rule is plainly deducible, that whatever special divine illumination, or victory over sin, or realization of purity or power, enters into our experience, it forms a proper subject of avowal before the saints. And there is this obvious three-fold reason for such avowal—magnifying the grace of God, confirming our own souls in the faith and experience attained, and encouraging others to seek after the same.

That the apostles, therefore, or other early Christians, should become witnesses of the higher experiences of grace, was neither strange nor needless. Jesus, in giving them His promise of the Spirit's baptism "not many days

*Another instance of different applications of this preposition in the same passage, occurs Rom. 16: 19—"Wise unto that which is good, and simple concerning (literally, *unto*) evil,"—the same Greek particle being used in both clauses.

hence," gave promise also of their witnessing mission: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be *witnesses* unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." What wonder after this, that they went everywhere testifying of Christ's power as a present and perfect Saviour from sin? The beloved John voiced the experience of himself and all the rest when he afterward wrote, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Paul was later added to the Christian apostolic ranks "as one born out of due time," but to him also was very soon given the same blessed experience, attended by the same spirit of testimony. In his earliest epistle he wrote, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." 1 Thess. 1: 10. And six years after he could write in a similar strain to another Church: "For our glorying is this, the testimony of a good conscience that in holiness and sincerity of God * * * we behaved ourselves in the world." 2 Cor. 1: 12, revised version. Are not these—and other similar texts might be quoted—plain professions of holiness?

In perfect accord with these were the teachings and professions of the Wesleys, whom "God thrust out to raise a holy people." Hence the special prominence given to this subject in John Wesley's sermons and other writings; notably so in his own and his brother's hymns, which continually give forth a declaration of the doctrine and profession of this grace.

The same law is operative among the thousands of other communions who in these later times are entering into this

richer experience—they cannot "hold their peace," however their accustomed silence and Church rules may forbid their "prophesying."

Superior to all human canons, and to all mere questions of order and taste, is that higher law announced almost three thousand years ago, "And it shall come to pass in the last days that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."

2. *An abiding sense of security.* Such a sense as the Psalmist realized when he said, "My foot standeth in an even place." Psa. 26: 12. This is not the fancied security of Antinomianism, which teaches the absolute safety of a believer, do what he will or live as he may; it is the real security of union with Christ through a living and ever active faith. When in the 73rd Psalm the confession is made, "My feet were almost gone; my steps had well-nigh slipped," how faithfully do the words describe those oft-recurring crises which mark the experience of so many Christians; and how blessed is the contrast when any one of them, stepping up by faith on higher and safer ground, is able to echo back the confident avowal, "My foot standeth in an even place,"—a level plane or region, as Gesenius defines it, free from occasions of stumbling. There *may*, indeed, be slipping even here, for the time will never come in probation when there is no further need of the Saviour's admonition, "Watch and pray, lest ye enter into temptation;" or of that added caution of His apostle, "Let him that thinketh he standeth take heed lest he fall." Yet, despite this life-long possibility of falling away, there comes to all the pure in heart a deep and tranquilizing consciousness that the whole trend of the spiritual being is toward God and goodness. Now, as never be-

fore, they can adopt the bold persuasion of Paul the aged, whether expressed as at Rom. 8: 38-39, or at 2 Tim. 1: 12.

3. *Increased constancy and ardor of devotion.* But this does not necessarily imply that in outward act the devotion will be more demonstrative than previously, but that the heart made fully pure will be more fully engrossed with the spirit of true worship. And this engrossment of heart will naturally connect with it a corresponding engagement of mind and body.

That there is often much of cold formality, and even listlessness, among professing Christians in their devotional exercises, is painfully apparent. Thousands never engage in them otherwise than mechanically; while others, not content with anything less than strong excitements, depend for these upon external circumstances rather than upon heart-communion with God. If the place, the attendance, the singing, the praying, the preaching be to their liking, their interest is manifest and their participation earnest; but if these conditions be wanting, their whole countenance and manner betray their indifference, if not positive dissatisfaction. The bane of the Church, to-day is the large proportion of such mercurial worshipers.

Can we conceive of one whose "fellowship is with the Father and with His Son Jesus Christ," and who enjoys the abiding presence of the Comforter, thus elevated or depressed by such external circumstances—dependent upon mere place, or sight, or sound, for his interest and enjoyment in worship? As the electric current along the wire conveys the message and brings back the answer, regardless of time or temperature, wind or weather, so "love out of a pure heart, and a good conscience, and faith unfeigned," finds always a ready access to God, and realizes His gracious answer.

"Unto the upright there ariseth light in the darkness."—Psa. 112: 4.

—♦♦♦—
"Good, when He gives—supremely good,
Nor less when He denies;
E'en crosses, from His sovereign hand,
Are blessings in disguise."

THE MUSIC-BOOK.—"The whole course and series of Divine Providence toward the saints is like a music-book, in every leaf whereof there is a song ready for them to learn and sing to the praise of their God: there is no passage of their life of which they can say, In this I receive no mercy for which I should bless God."—Gurnall.

—"What is praise? The *rent* we owe to God; and the larger the farm, the greater the rent."

GOD'S LIGHT ON DARK PLACES.

REV. THEODORE L. CUYLER, D.D.

(From a late work with the above title.)

TO-DAY as I sit in my lonely room, this passage of God's Word flies in like a white dove through the window: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth (or cleareth) them." To my weak vision, dimmed with tears, the cloud is exceeding dark, but through it stream some rays from the infinite love that fills the Throne with an exceeding and eternal brightness of glory. By and by we may get above and behind that cloud into the overwhelming light. We shall not need comfort then; we want it *now*. And for our present consolation God lets through the clouds some clear, strong, distinct rays of love and gladness.

One truth that beams in through the vapors is this: God not only reigns, but He governs His world by a most beautiful law of compensations. He setteth one thing over against another. Faith loves to study the illustrations of this law, notes them in her diary, and rears her pillars of praise for every fresh discovery. I have noticed that the deaf

often have an unusual quickness of eyesight; the blind are often gifted with an increased capacity for hearing; and sometimes when the eye is darkened and the ear is closed, the sense of touch becomes so exquisite that we are able to converse with the sufferer through that sense alone. This law explains why God puts so many of His people under a sharp regimen of hardship and burden-bearing in order that they may be sinewed into strength; why a Joseph must be shut into a prison in order that he may be trained for a palace and for the premiership of the kingdom. Outside of the Damascus Gate I saw the spot where Stephen was stoned into a cruel death; but that martyr blood was not only the "seed of the Church," but the first germ of conviction in the heart of Saul of Tarsus. This law explains the reason why God often sweeps away a Christian's possessions in order that he may become rich in faith, and why He dashes many persons off the track of prosperity, where they were running at fifty miles the hour, in order that their pride might be crushed, and that they might seek the safer track of humility and holy living. What a wondrous compensation our bereaved nation is receiving for the loss of him who was laid the other day in his tomb by the lakeside! That cloud is already raining blessings, and richer showers may be yet to come. God's people are never so exalted as when they are brought low, never so enriched as when they are emptied, never so advanced as when they are set back by adversity, never so near the crown as when under the cross. One of the sweetest enjoyments of heaven will be to review our own experiences under this law of compensations, and to see how often affliction worked out for us the exceeding weight of glory.

There is a great want in all God's

people who have never had the education of sharp trial. There are so many graces that can only be pricked into us by the puncture of suffering, and so many lessons that can only be learned through tears, that when God leaves a Christian without any trials, He really leaves him to a terrible danger. His heart, unploughed by discipline, will be very apt to run to the tares of selfishness, and worldliness, and pride. In a musical instrument there are some keys that must be touched in order to evoke its fullest melodies; God is a wonderful organist, who knows just what heart-chord to strike. In the Black Forest of Germany a baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play like an *Æolian* harp in the window. As the wind rose into a fierce gale, the old baron sat in his castle and heard his mighty hurricane-harp playing grandly over the battlements. So, while the weather is calm and the sky clear, a great many of the emotions of a Christian's heart are silent. As soon as the wind of adversity smites the chord, the heart begins to play; and when God sends a hurricane of terrible trial you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which could never have been heard in the calm hours of prosperity. O, brethren, let the winds smite us, if they only make the spices flow; let us not shrink from the deepest trial, if at midnight we can only sing praises to God!

If we want to know what clouds of affliction mean and what they are sent for, we must not flee away from them in fright with closed ears and bandaged eyes. Fleeing from the cloud is fleeing

from the Divine love that is behind the cloud. In one of the German picture-galleries is a painting called "Cloud-land;" it hangs at the end of a long gallery, and at first sight it looks like a huge repulsive daub of confused color, without form or comeliness. As you walk towards it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sista." If you come close to the picture, you see only an innumerable company of little angels and cherubim! How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub-face it would see "Whom I love I chasten." Another angel would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth, "Let not your heart be troubled; believe also in me. In my Father's house are many mansions. Where I am there shall ye be also."

To-day my lonely room is vocal with such heavenly utterances. God's ways are not my ways, but they are infinitely better. The cloud is not so dense but love-rays shine through. In time the revealing "winds shall clear" away the dark and dreadful mystery. Kind words of sympathy steal into the shadowed room of suffering. If Christ does not come in visible form to our Bethanys, He sends His faithful servants and handmaidens with words of warm, tender condolence. The fourteenth chapter of John never gleams with such a celestial brightness as when we read it under the cloud. No cloud can be big

enough to shut out heaven if we keep the eye towards the Throne. And when we reach heaven and see the cloud from God's side, it will be blazing and beaming with the illuminations of His love. The Lamb which is in the midst of the throne shall be our Shepherd, and shall guide us to the fountains of waters of life, and God shall wipe away every tear from our eyes.

—Do you find it difficult to believe to the obtaining of full salvation? Do you say, "O, I cannot believe!" Why not? Why should it be difficult to believe what *God* says? Does Jesus give the answer in your case? See John 5: 44.

THE ROCK OF ISRAEL.

THOS. CLEWORTH.

"For their Rock is not as our Rock, even our enemies themselves being judges.

Come, stand on Israel's steadfast Rock,
And shun the shifting sands of time;
For naught can this foundation shock,
So strong in majesty sublime!
The glorious Rock of saving love,
Which never, never can remove!

While Babel-builders raise their towers
Which Judgment dooms to swift decay,
We see the Rock of heavenly powers
Stand firm amid the evil day;
And building here we find our rest,
In Jesus' love forever blest!

Grand Rock of everlasting grace,
With light of fadeless goodness crowned,
Our weary spirits' hiding-place
Can only in thy clefts be found:—
And all shall evermore abide
Who live by Jesus crucified!

Come all, who in the desert's glare
Have felt the wild sirocco's breath;
O, come, this friendly shelter share,
A screen from never-ending death,—
By this alone our souls can stand,
"The great Rock in a weary land!"

All faint with thirst its rills I hail,
And drink the cooling waters here;
Ho! ye who pine where brooklets fail,
Come to the Rock's refreshing cheer!
Come, drink from founts of endless bliss,
And say, "*Was ever Rock like this?*"

"Who gave himself for us, that He might redeem us from all iniquity."—Titus 2: 14.

"My Saviour, how shall I proclaim,
How pay the mighty debt I owe?
Let all I have, and all I am,
Ceaseless to all, Thy glory show."

THE LOVING CHRIST. "If sin were better known, Christ would be better thought of."—*Mason*.

—"Presumption abuses Christ—despair refuses Him."

—"It is not so much great talents that God blesses as great likeness to Jesus."—*McCheyne*.

EXPOSITION.

REV. SHERIDAN BAKER, D.D.

"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

TWO classes of persons are here addressed, the sinner and the double-minded. Sin is defiling. The hands are the members of the body with which most of man's labors are performed. Hence the hands of the sinner are represented as defiled, and he is required to cleanse them. That is, he is enjoined to quit sinning, submit to God, accept Christ, and have his guilt and condemnation removed.

The other class addressed are not guilty and unregenerate sinners. The unregenerate sinner is not double-minded. He is single-minded, but his mind is earthward. Neither is this class the entirely sanctified. Such Christians are single-minded, and the mind heavenward. The class addressed, therefore, must be those who have cleansed their hands, or have the divine life imparted to them, and their desires turned toward God, but who have not been wholly freed from love of the world. Such persons feel that "the flesh lusteth against the Spirit, and the

Spirit against the flesh." They find a cross in implicit obedience, and are sensible of relishes and affinities which they cannot indulge and maintain their innocence. The need of such persons is heart-purity. This is the cure and antidote of all such distraction and inward conflict.

Heart-purity consists in the elimination of inborn and acquired depravity, the seat of all depraved affections, and the source of all sinful actions. Such a state of heart forbids all proneness to wander from God, removes all abnormal appetites, and hushes the deranged clamor of the innocent appetites and propensities for excessive indulgence. Hence the driftings of the soul are to the pure and heavenly. Such a state is single-minded.

It will be noticed that the double-minded are here ordered to produce in themselves this interior purity. But as the leopard cannot change his spots, or the Ethiopian his skin, so neither can the double-minded change their hearts. Hence, the order can mean nothing more than a compliance with the conditions upon which the Holy Spirit works this purification. These conditions are an utter renunciation of all sin, a most complete and perfect devotement of self to God, and an all-embracing faith in the provisions of the atonement.

—"HOLINESS—as I then wrote down some of my contemplations on it—appeared to me to be of a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peacefulness, and ravishment, to the soul;—in other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers and fruits,—all pleasant, delightful, and undisturbed,—enjoying a sweet calm, and the gentle, vivifying beams of the sun."

—*Rev. J. Edwards*.

"Be Thou exalted, O God, above the heavens: and Thy truth reacheth unto the clouds."—Psa. 108: 5.

"O worship the King all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise."

HOPE.—"Hope is like the sun, which, as we journey towards it, casts the shadow of our burdens behind us."

—"Hope is the lighthouse which sheds its rays upon the ocean of life—the rainbow in the cloud of trouble—the ruddy ray of morning—the blossom upon the tree of promise."

—"No cloud can overshadow the Christian but hope can see a rainbow through it."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

FEBRUARY 7th, 1849.—At the supper table this evening, a person of some theological standing, with rather an embarrassed air said to me, "Sister Palmer, I do not know but that you have some peculiarity in your phraseology, in speaking of 'laying all upon the altar.'"

I was surprised that the phrase, "laying all upon the altar," should be spoken of as a peculiarity by a Bible reader, and replied, "The Bible says much about the altar—its claims, &c."

"Yes, but it is the Old Testament that speaks about the altar, and these things have passed away."

"Yet was not the altar and its sacrifices, of that of which we have the substance, under the new dispensation?"

"Yes; but we are apt to feel as if we were done with these things, as though they had passed away."

"They were shadows of good things to come, and when we see a shadow we look around us for the *substance*; and when we grasp that, then we say that we *have* the thing—and we think lit-

tle of the shadow after we lay hold on the substance. If much was said about the altar and its claims under the old dispensation, and we feel that we have found the substance of what was there prefigured, can we speak more *Scripturally* than to say, we have found the altar? and if we have laid all upon it, than to say, 'We have laid all upon the altar?'"

I then gave a relation of the manner in which I first found the Christian's *Altar*, or rather the circumstances under which I first apprehended it.

I had been writing some continuous articles on Holiness for the *Christian Advocate and Journal*. I had come to a point which required, seemingly, that I state a sentiment which I believed to be Scripturally correct, *i. e.*, "When we lay all upon the altar, it is not left optional with ourselves whether we will believe, but it is our bounden duty." This was probably about ten years since, and I had previous to this formed a resolve never to venture an opinion in writing, but what I might give an explicit reason for from the Bible.

As I was about to note down the above, I looked to the Holy Spirit first as my Teacher, to enable me to qualify it; and while I lingered in prayerful waiting, the supper-bell summoned me from my room. Presently the words, "*We* have an *altar*, whereof they have no right to eat, who serve the tabernacle," were deeply impressed. I did not think of the text as connected with the matter in hand, and it had never addressed itself to my heart before; and singular as it may seem, I could not call to mind the associations of the text in any way. Yet in tones of exultation, producing yet higher exultation, it vibrated through and through my mind. Yet duty should ever take the precedence, and even most happyfying

spiritual inclinations may not always lead us to pursue the more excellent way.

I had favored the wish of the editor for whom I wrote, who desired to have the articles weekly; and as I sat down to finish the article to go to the paper the next day, I concluded I must banish the suggestion about the altar, and finish first what I already had in hand. Yet still, "*We have an altar,*" pressed itself upon me, and I at last concluded to get my concordance and know more about the matter. I turned to the 13th chapter of Hebrews, and read of the altar whereof they have no right to eat who serve the tabernacle. From this I turned to St. John's Gospel, and read where our immaculate Saviour in speaking of himself, says, "For their sakes I sanctify *myself*, that they may be sanctified through the truth." Then I remembered the altar of ancient time, which after being sanctified in a manner prescribed by God, was ordained to be an altar most *holy*, for the reception of the offerings of the people. For the passage, "For their sakes I sanctify myself," I was referred to Matthew, "The altar that sanctifieth the gift." And from this I turned to seek the altar of which the Saviour spoke, and read, Exod. 29:37, "Seven days shalt thou make an atonement for the altar, and sanctify it, and it shall be *an altar most holy, whatsoever toucheth* the altar shall be holy.

And now that the Holy Spirit opened the Scriptures to my understanding, I perceived that God had been answering the request presented previous to my leaving my room for supper—that is, that I might be able to give a reason, from the Word of God, for the assertion, that "when an individual lays the offering of all his redeemed powers upon the altar, it is an imperative duty to

believe that God *does now* fulfil His promises and sanctify the offering.

Never can I express fully the happiness I experienced in view of the condescension of God, in thus, in this unlooked-for manner, pouring this flood of light upon my soul. I could not have been more fully assured that the light I received was of divine origin, and from a full heart acknowledged that I had not "received it of man, neither was I taught it, but by the revelation of Jesus Christ.

After I had given this explanation for the use of the term, "laying all upon the altar," my theological friend expressed himself fully satisfied. He then said, (not with a desire of being captious, evidently), "Yet, how can we know that we have given up all, until we have the witness that God accepts the sacrifice?" "Then it would be a matter of *knowledge*, and of course would not require faith," said Sister C——, who was present. How many are thus requiring the witness, previous to the exercise of faith, not conscious that they are thereby reversing the order of God, who in explicit declaration makes faith antecedent to the witness. "He that *believeth*, hath the witness in himself."

—"When courtiers come down into the country, the common home-bred people possibly think their habits strange; but they care not for that. 'It is the fashion at Court.' What need, then, have the godly to be so tender-foreheaded, to be out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest Court,—yea, of the King of kings Himself."—*Salter*.

—"Time and tide wait for no man,"—but how many are amusing themselves with gathering shells and pebbles on the shore, even within the hearing of the signal bell! What wonder if such are left behind?

"A man of sorrows, and acquainted with grief."—Isa. 53:3.

"Still let Thy tears, Thy groans, Thy sighs,
O'erflow my eyes, and heave my breast,
Till, loosed from flesh and earth, I rise,
And ever in Thy bosom rest."

CREATURE COMFORTS.—Luther used to say,—“The greatest temptation the devil has for the Christian is comfort.”

—“Trust not so much to the comforts of God as to the God of comforts.”—*Mason*.

—“How kindly has God thwarted me in every instance where I sought to enslave myself. I will learn at last to glory in disappointments.”—*McCheyne*.

GOLDEN LESSONS IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON IN TEARS.

“JESUS WEPT!” This is a short but marvelous New Testament record! There are two instances when the immaculate Son of God was seen in tears. At the grave of His beloved Lazarus He wept—and again as He stood on the Mount of Olives contemplating the impending doom of Jerusalem, the tears coursed down His hallowed cheeks. The evangelist Luke thus gives the historic fact: “And when He was come near, He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”

It is to this latter instance that we desire to hold the reader's attention at present, proposing to derive therefrom *A Golden Lesson*. There was a cause for those sacred tears of Jesus—a prolific, dreadful, overmastering cause. It unsealed the fountain of tears, and made them flow copiously down the

cheeks of the God-man. What was it? *Jerusalem*, the holy city, the chosen city of God, the city of divine solemnities, whose history was fraught with precious memories—*Jerusalem*, full of sin, crowded with iniquities, defiled in every part, rushing madly on to ruin! *Jerusalem*, which ought to have known the day of her gracious visitation and leaped to grasp her predestined glory, flinging herself with all her grand resources into the lap of the usurper, Satan! What a picture! How dark, how horrible the unfolding! The contemplation drew from the heart of Jesus this piteous wail, as given in the parallel passage, in Matthew: “O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” That utterance indicates the deep stirring of His bowels of compassion. Mark! There is not a word here about Himself—His guilty betrayal, His mock trial, His cruel scourging, His ignominious death—a succession of criminal acts without a parallel, staining the skirts of Jerusalem with innocent blood. No! He makes no mention of these appalling occurrences, which were to strike Him with such tragic-force, and which were then vividly in view. Leaving Himself out of the question, He bewails the appalling moral condition and impending fate of Jerusalem.

Beloved brethren, there is a lesson for us here. We are in a sin-polluted world. The accumulated guilt and abominations of the ages make up a fearful picture. Ominous clouds gather over ungodly nations. The stifling breath of impending doom is oppressive. The forked-lightnings upon the blackened heavens, and deep-toned

thunder, bespeak the coming wrath of Almighty God upon the wicked millions. How are we affected? Are our bowels stirred? Is the sight of approaching doom appalling to us? Have we tears to shed like those which fell from the loving eyes of Jesus? Likeness to Jesus, which is the work of true holiness, puts these tender, sympathetic chords in our nature. Is the beautiful image and superscription of our adorable Lord legibly drawn?

2. There is a *mystery* in those tears of Jesus. Ah, yes! a mystery too profound for human or angelic mind to fathom. Why *tears* rather than righteous indignation, and burning denunciation? Human offenses often stir, as we say, our "*holy indignation*." And it is to be feared that the element of *holiness* mingles but little in such outbursts of feeling. We need to be careful how we are led along that line. If ever there was an occasion for holy indignation, in legitimate exercise, it would seem to us, it was when Jesus stood on the Mount of Olives, gazing upon Jerusalem.

How shall we explain the absence of indignation and denunciation, and maledictions? Who will unravel this deep mystery? Ah, *Love* is the key that unlocks that door, bringing to light the secrets of the interior chamber of THE INFINITE! Love stirred those wondrous depths of the immaculate nature. Love struck those chords of compassion and made them quiver with anguish. Love inspired that wail of sorrow which comes floating down the ages. Love, precious, infinite, eternal LOVE bedewed those cheeks with tears. This is the solution. O, precious tears, each pearly drop of immeasurable value! We fall down in adoring wonder, at Thy feet, O weeping, loving Jesus!

3. There is a *voice* in those tears of

Jesus. Yes, an instructive, tender, but omnific voice. It is a Golden Lesson, surely, written in tears! The voice is full of the music of heaven—soft, mellifluous, all-penetrating. Yea, each pearly drop standing upon those cheeks is a voice, and the commingling drops are like the interblending of voices, telling us wonderful things pertaining to Messiah's kingdom—wonderful things of life and destiny. They proclaim the great New Testament verity, a verity of measureless scope and potency—*Jesus is our brother!* He had a brother's heart, a brother's sympathy, a brother's love! True, He was the *God-man*—the express image of The Father's glorious person—but He was a *man*, possessing all the attributes of manhood. And not among the least in the grand inventory of human possessions is, a *fountain of tears*, to be drawn upon when sights of human woe or suffering demand it.

And there is a voice declaring the wide reaching character of our Elder Brother's sympathy. *Jerusalem sinners* affected Him to tears—the vilest, the blackest, the most guilty of sinners that ever polluted the earth!

Beloved saints, be sparing of denunciation—tread lightly on the ground of indignation. A world of sinners lost calls for *tears*, pity, and tenderest love. Be emulous, O, be emulous to have the mind of Christ.

A SAILOR'S FAITH.—It was the touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim, but he said, "Though I sink I shall only drop into the hollow of my Father's hand; for He holds all these waters there."—*Arnot*.

—"Some persons' happiness has no present tense. They are always full of dark forebodings; their sky is always clouded."

"And hast professed a good profession before many witnesses."—1 Tim. 6; 12.

"O, my God, how Thy salvation
Fills my soul with peace and joy!"

HUMILITY.—"Humbleness of mind is gained more by believing in Christ than by dwelling upon our sins."

—"Judge thyself with the judgment of sincerity, and thou wilt judge others with the judgment of charity."

—Mason.

WHAT THE WITNESSES SAY.

PRaise TO JESUS.

MRS. MARY A. KILLEN.

I was very clearly and powerfully converted March 17th, 1854. Peace, love, and joy filled my heart—a new song was put in my mouth. Since then I have been endeavoring to follow Jesus. I soon found, however, that there were roots of bitterness in my nature which troubled me—such as unbelief, and a hasty temper. These sometimes gained the mastery, occasioning much sorrow, and laying the foundation for repentance.

This course of sinning and repenting retarded my progress greatly. At length the Lord took from me an infant daughter. This loosened my affections from earthly objects and I commenced to pray for a clean heart. Providence at this time directed me to an aged sister who was walking in the King's highway of holiness. She loaned me a copy of "The Guide to Holiness," which proved a great blessing. In the experience of Bro. Smith I saw that I must consecrate all to God. The struggle for a time was hard, but being led by the Holy Spirit, step by step, I was enabled to lay all upon the altar. And, in the exercise of faith, I claimed Jesus as my full Saviour, and He cleansed this poor heart of mine from

all inbred sin. There came with it these words: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth,"—Rev. 3: 10. A settled peace filled my soul. A friend gave me Mr. Fletcher's experience, which encouraged me to witness of this truth. I have been eight years traveling delightfully in the King's highway.

STRUGGLING INTO LIGHT.

MRS. SARAH A. MCCONNELL.

I was converted when fourteen years old at the family altar, from that time endeavoring to lead a Christian life, hungering more and more after righteousness. A Sabbath-school book which I read quickened my desire to know more of the deep things of God. And there came on the circuit a minister who enjoyed perfect love, whose preaching intensified this desire. I began to seek earnestly for that gift.

One day, while engaged in prayer in a solitary place, Jesus revealed Himself. His loving arms lifted me out of darkness into light. Everything was new and attractive. I testified of the grace received; but as others, official members of the Church, did not, the tempter led me to withhold further testimony.

Doubt and perplexity arose. And yet I dared not refuse to say that the blood of Jesus cleansed me from all sin. Just then a sister called upon me to tell of God's dealings with her, saying she had been troubled until she came. She urged me to humbly confess Christ. One day I opened my Bible at Hebrews, roth chapter, and the 22d verse seemed specially applicable to me. I went into my room determined never to come out until this whole question was satisfac-

torily settled. Jesus appeared to me again, introducing me to the highway of holiness. Just then my father came in, and I told him that the Lord had powerfully blessed me, and inquired if he believed in sanctification. He answered, "Yes,"—and the tears trickled down his furrowed cheeks. At this I praised God aloud, and the baptism of the Spirit came upon me gloriously, since which time my heart has been fixed and stayed upon God.

THE ITINERANT ON FOOT.

Rev. John Scarlett, in his interesting autobiography, describes his going to a camp-meeting—the struggles through which he passed—the conquering of his prejudices so as to become an humble suppliant at the foot of the cross—the ardent prayers of the people for the *blinded infidel*. His joyous conversion, ultimately, is thus given:—

A spiritual vision was afforded which it is not best to describe. I was lifted up out of all sorrow, instantly. My sense of guilt was gone, and all heaviness of spirit. It seemed as if my mind was like a white sheet of paper. No tears of anxiety or care remained. A leading member of the Methodist Church, who knew me, said, "Why, brother Scarlett, you are really converted!" looking at me with a steady gaze. My reply was, "I think I am." Immediately the thought was presented, You have professed religion *too soon*; and resolved to say *No*, if the question were asked again. Soon another brother said, "I am glad you have found Jesus!" I replied, "No, not yet." Then it seemed as if I had denied my Saviour. I determined to be alone awhile, and went a short distance, praying in silence, thus: "O my God, help me, that I may know my state. If I am Thy child, send Thy Spirit into my soul, and give the witness that will thoroughly convince me." Instantly a communication from God was received, filling me with unutterable ecstasy. Inex-

pressible joy overwhelmed me, and I gave myself up to its control, ardently shouting and laughing. I praised God with my might. "Glory to God! Glory to God, and O bless the Lord!" escaped from my lips, at every breath, with a joy "unspeakable and full of glory." This experience was entirely new. It was from a *new source*, and was of "a new creation." The Spirit of God held all my faculties in harmonious play; and yet, I doubt if I could have long lived in such transports.

Arriving at home, I told my wife, in accordance with my promise, what the Lord had done for me. My confession of Christ in this way immediately revived the joy realized on the camp-ground. How wonderfully the Lord blessed me! My wife looked strangely at me, as she had never seen me in such a strange condition before. I said, "*Mary, don't be discouraged, for I believe it is all for the best.*" I took down the much-neglected Bible, read a portion, and prayed for the first time in my family. With the consent of my wife, we promised to continue in this line while life should last. After a refreshing sleep, I awoke in the morning with the love of God in my heart, all things looking beautiful and new. Such a lovely morning in June had never before thrown its sunshine around me. Everything was full of gladness and praise to God. The green grass, the variegated flowers, the branching trees, and the singing birds, were all in harmony with my converted heart. Every leaf had a tongue for God, and every breeze and sunbeam were for Him.

THE THREE STEPS.—"It's a very simple way to heaven," said a poor, unlettered man, "if people would but take it. There are only three steps; out of self—into Christ—into glory."

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet.
Here promises of heavenly love
Our ardent wishes meet."

—"The Scriptures are a *letter* from the 'Father of mercies' to His children at school."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

CHRISTIAN WARRIORS.

Nov. 5.—"And He hath made my mouth like a sharp sword; * * and made me like a polished shaft."—Isa. xlix. 2.

It is sometimes difficult to learn that though the Christian is called to manifest the graces of the Spirit, yet he is also called to exert every power he possesses in spiritual warfare. It is quite true he must be meek in spirit, and patient in disposition, and like his Master, should have a heart full of love for all men. Yet he is eminently a warrior. He has to fight the good fight of faith. He has to be prepared to go forth at the call of the Captain, and engage in any enterprise in which He leads.

In this warfare God uses those natural powers we possess. "He hath made my mouth a sharp sword." It is peculiar in the New Testament dispensation that the weapon which wins most of its victories is the tongue. We are to speak *for* God as well as *to* God. And it is not unimportant to remember that we are called on to speak well. So many tongues are like swords with neither

point nor edge. And it is too commonly supposed that any tongue will do for God's service, so long as it belongs to a good man or a good woman. But God sharpens His swords, and polishes His shafts. It is highly necessary for us that we become qualified for successful warfare for our King. We are not simply to be brave, but to be well qualified soldiers in the disciplined army of heaven.

THE POLISHING PROCESS.

Nov. 12.—"He hath made my mouth a sharp sword; * * and made me a polished shaft." Isa. xlix. 2.

It is to be remembered that rough and ready service is not always the most acceptable to God, nor the most useful in His cause. Perhaps the rough and ready servants of God do as much harm by their roughness, as they show zeal by their readiness. God's swords are polished. His arrows are sharpened. But how about this polishing process? The unsharpened sword would only hack and tear; the unpolished shaft would only lacerate, and its angles would impede its flight and prevent its accurate aim. But this polishing process, although necessary, how laborious and painful it often is! You see the soldier kept at drill month after month, what weary work! and yet, how necessary. And equally so the worker for God. But how is it done? Ah! the polished ones can tell you of days of trouble when they have been driven close to God—of blundering work when they have been humbled in the dust by failure, when it seemed they could never lift up their faces again; but how all these things tended to fit them for the work they have now to do. It is not the pleasant part of the process, but it is the needful part that the sword shall be sharpened and the arrow pol-

ished. Many of your schemes may come to naught, many of your hopes be dashed to the ground before you are polished; but if you are thereby fitted for use in the hands of God, be thankful and take courage.

GOD'S AGENCY IN MAN'S WORK.

Nov. 19.—“He hath made my mouth like a sharp sword; * * and made me like a shaft.” Isa xlix. 2.

He will be a very inexperienced Christian who can suppose that he can effectively work for God, without God enabling him to be effective. And yet it is this very fact that is most difficult for all of us to learn. We do like to be something. It is a hard lesson to learn that we are nothing unless God makes us something. “*He* hath made my mouth a sharp sword. We are so apt to think of natural qualifications. We have a fluent tongue; we have considerable attainments; we have much experience. Ah, we think of all these things, but they are nothing unless God makes them to be of service. Your angularities will all come out unless God polishes them off. You will be running up against everybody’s prejudices unless God polishes you, so that you can do your work with evenness. Yea, more; I shall be but as rusty iron if God does not take me in hand to use me for His glory. What are all my endowments, what all my attainments, unless God condescends to work with them in doing good to men? They are all utterly inefficient to turn men from sin to holiness. But, thank God, He does condescend to use us. When Saul of Tarsus was smitten to the ground on his way to Damascus, the Lord did not give him peace at once, but He sent him to Ananias, who gave him the blessed assurance of God’s loving regard. And to-day God still makes

sharp swords and polished shafts to do His will. But let us give Him the glory. *He* doeth it.

HIDDEN FOR USE.

Nov. 26.—“In the shadow of His hand hath He hid me; * * in His quiver hath He hid me.”—Isa. xlix. 2.

However sharpened and polished for work the Christian may be, he is not to be ever drawn forth in active service. No warrior goes through the world brandishing his sword, and God does not swing His weapons around uselessly. He hides them, so that they may be ready for use when required. But in what way are we hidden? We are hidden by frequent communion with God. We cannot come forth and show to the world all those holy engagements by which we are kept bright and are preserved ready for use. In prayer, in meditation, in reading God’s Word, we are hidden. These things must largely go on in the closet. The public reading of God’s Word, and the prayer in which God’s people join, are not sufficient to sustain the soul. We must be hidden from the gaze of all men. We must be with God. The feebleness of the piety of many may be traced to the fact that they grow in companionship with others; they are dependent upon outward means of grace. It is the exciting convention, or the public service, or the prayer in companionship with others. They flag when alone, and they have no robustness of soul. They need to be hidden. Perhaps some objections may be traced to the fact that God knows His people need to be hidden, and He takes the most effective way of hiding them by laying them for a time utterly aside. Let us not forget the great truth, that we need to be hidden in the care of God if we would be ready for use.

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

We are permitted again to furnish a report of the meeting in New York, held under delightful auspices. There was a large attendance, and the tokens of the presence of the Holy One of Israel were very marked.

Mrs. Palmer opened the meeting by reading the 743d hymn, beginning—

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine!"

After reading the fourth verse—

"Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see His face."

she said the Doctor had come so near the heavenly world that he seemed a little disappointed to come back; and soon after he began to rally, one of his first sayings was, "Well, the delightful day *will* come!"—Their hearts rejoiced exceedingly in the consciousness that they were in the will of God, and had no choice about the matter; but the Lord saw best to leave him a little longer, and they praised Him for it. The Doctor had been very sick, but was so much better that he hoped to be at the meeting next week.

After singing the hymn, numerous requests were presented from Michigan, Illinois, Massachusetts, Nebraska, and several elsewhere. Rev. J. Scarlett, followed by

Dr. Ward, led in prayer; after which the doxology was sung for the Lord's great mercy in sparing Dr. Palmer's life.

As Sister Palmer arose to read the lesson, she said: We will now listen to what the Lord has to say to us, for it always seems appropriate in meetings for testimony, that the Lord should have the first opportunity of being heard. Her heart had been going out that the Word might be made clearer than ever before. She had read these truths and they had been blessed to her a thousand times, but she expected to improve in capacity. We expect children to understand things more clearly as they grow older, and shall it not be so with the children of God? The lesson was then read from the third chapter of Ephesians, beginning at the 14th verse, where Paul prays unto the Father of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named." We have the name, have we all the family likeness? In another place it says, "Put on the new man which after God is created in righteousness and true holiness." Have we the mark in our foreheads? Paul prays that we, who belong to the family, "may be strengthened with might by His Spirit in the inner man, not according to our prayers or desires, but *according to the riches of His glory.*" Can you tell how much the riches of His glory means? Her last testimony at Ocean Grove, after being detained from the meetings two weeks, was, that God had given her a consciousness as never before of the blessedness of having Christ in us and being strengthened with all might in the inner man according to His riches in glory. Is not that grand? And yet there is more. *Christ dwells in the heart.* How? By faith. *We have something to do with faith.* Many emphasize faith as being the gift of God instead of the salvation which is through faith. (Ephes. 2: 8.) Faith is from God, as every good gift is from God—our eyes and hands and feet are the gifts of God, but God expects us to use them. So faith is the gift of God. He has given us the power and expects us to exercise it. Some persons excuse themselves for having little faith; but the fault is their own, because they have not used the faith they have. Do

not blame God, but blame yourselves for your little faith. Faith is a very important matter. What a wonderful thing it is that we may be filled with all the fulness of God! Paul in writing to the Romans, said, "I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ." Is that being filled with the fulness of God?—full of faith and love and every grace of the Spirit? He is able to do exceeding abundantly above all that we ask or think. Let us not be satisfied with merely giving God the glory with our lips; we are all ready to sing "Praise God," and it is right and well pleasing to Him—but let us praise God by accepting Him and showing that He *is able* to do *all* He says He will. O that all whose names are on the Church book were members of the family of God! Let us have a clear consciousness that Christ is in us. God is able and willing. The case of a young man just now came to her mind. He was a poor, unhappy sinner, and made use of the expression, "I wish I were dead—I have no peace, no friends, and I am sick." She answered, "James, you are a sinner, and if the Bible is true, you will never have peace till you become a Christian, for there is no peace to the wicked." "Please don't talk to me about religion," he said; "I am such a vacillating creature, I could not keep a resolution half an hour if I should make it." She said, "James, don't you think the Lord is able to strengthen you to keep a covenant to serve Him?" He did not dare to say God was not able. "Do you think He is willing?" "I dare not say He is not willing." She then said, "James, do you *want* to be a Christian?" He replied, emphatically, "There is nothing I desire more, if I thought I could." "What, then, is there to hinder?" she asked. "The Lord is able and willing, and there is nothing you desire more." James hesitated—did not know, when she said, "I know what hinders you—you do not covenant to serve God. If you will promise here and now, we will kneel and ask the Lord to strengthen you to keep the covenant." James rose to kneel, but she said, "James, I cannot ask God to strengthen you to keep a covenant that you have not made.

Will you now say to God, 'If Thou wilt strengthen me, I will serve Thee forever?'" Very emphatically, he said, "I will," and fell on his knees. She asked the Lord to strengthen him. Soon James began, with much emotion to cry, "O God, is there forgiveness with Thee?"—repeating it again and again. He had struggled but a short time, when his exclamation was, "Glory, glory be to God, there is forgiveness with Thee!"—making the house ring with his praises. God is able to make all grace to abound toward us, and what need is there of being weak and sick and doubtful and fearful, with such an infinite Source to come to where we may be strengthened?

EMPTIED, THEN FILLED.

Rev. Geo. Hughes.—There is one word in that prayer which the apostle offered under divine inspiration which is perfectly glorious, and that word is "*filled*." This is our New Testament privilege, and the privilege of all believers, even young converts. It is our privilege not only to be filled with God, but with all the fulness of God—so that every faculty of our nature, physical, intellectual and spiritual, shall be filled with God. There is a double privilege promised: one is to be *emptied*, the other is to be *filled*. It is glorious to be emptied, but it is more glorious to be filled: emptied of sin and self and everything that "opposes and exalts itself against God"—and then the coming of the glorious revelations of God in all the faculties, so as to lose ourselves in the Infinite—God in us and we in God. God had been teaching him wonderful things of late, and the Bible never shone with such divine splendors as now. He was getting beyond the idea of merely having a blessing. He did not want to be living around the outskirts at all, but to know more of the mystery of being possessed by God himself. He never had such a consciousness as of late that his being was for God's glory, and he was seeking each succeeding day that with enlarged capacities he might be filled with the immeasurable, indescribable, eternal fulness of God. Let us personally say *we* will have our New Testament privilege, bought for us by the precious blood of the Son of God. If

we were filled with God we might fling impossibilities to the winds, for "all things are possible to him that believeth" and is "strengthened with might by the Spirit."

HOLINESS ON FIRE.

Rev. I. Simmons wanted to get to the meeting the first thing, to return thanks for God's great mercy to him and his wife during their absence. For three or four months he had been abroad, going up and down the land, over seas and mountains, without a moment's delay, and without sickness or the most trifling accident. And after seeing so much of formal religion, and of no religion in many countries, he never felt so much like saying to the people, "Be filled with the Spirit!" There is no other way of taking this world for God. There is plenty of religion in the world of a certain kind, but, O, he prayed that the Lord would teach the nations the power of the Holy Ghost. One Sabbath, while in Rome, he could find no Protestant English Church open, and so he went to St. Peter's to get a chance to pray in that cathedral. He knelt down, and all around were those who were kneeling with their faces toward some crucifix. But he did not look at any crucifix, but unto Jesus. Opposite him was the statue of St. Peter, whose feet the superstitious people wiped off with their arm and then kissed. O, how he plead with God, that the Holy Spirit might come down on that people! There is nothing that can save this world but holiness on fire. He had kept his promise, uniting with the saints of the Lord of the "Prayer Union" in praying for the Holy Ghost, and he had some royal times. He believed that the fulness of God must be based upon a true foundation. We must be strengthened with might, before we can pray for the fulness: the Holy Ghost comes in and works a preparation for the fulness. That fulness cannot be had in a rebellious nature, or unsanctified heart, any more than showers can produce verdure on a rock. When God gave him the Holy Ghost, and emptied him, he thought that was sanctification—but it was only the preparatory work to the full baptism of the Holy Ghost, which followed. It is good to go round the world

with. For fourteen Sundays he scarcely entered any Protestant Church, but he never had a more royal time in his soul, and if God would spare his life for twenty or thirty years longer, he meant to spend it in declaring holiness. He wanted to grow more and more and know still more of His fulness.

EXPECT TO RECEIVE.

Dr. Ward had left Ocean Grove in the morning and was very conscious that he had grown since he left there. He never had such union with God, and such a conscious sense of God filling his heart. It was growing all the way along. He was glad the line of thought was on the Holy Ghost. It had been expressed in desire, in prayer and in song, and every heart had said "Amen," for the filling of the Holy Ghost. But are all the conditions fulfilled? Does any one ask, "Is there more for me to do?" Yes; believe what the Lord Jesus so distinctly teaches by Mark 11:24. Believe ye receive and ye shall have. Expect to receive the baptism of the Holy Ghost and you will not be disappointed. It is our privilege to triumph in Christ in every conflict, under all circumstances, at all times. United to Christ, triumph must follow as the result. You may have hope in Christ, but commit yourself to the Holy Ghost, and He will give you the realization of the sweetness of an indwelling Christ.

ALWAYS TRIUMPHING.

Sister James was impressed with the words of Paul, which accorded so well with what Dr. Ward had just said: "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." Then being in Christ causeth us to triumph, and the result of this grace is that we make known the savor of His knowledge in every place. Abiding in Christ we have life and salvation and peace and comfort.

CHRIST IN YOU.

Sister Clark's heart fully responded to the utterances of the hour. She had never been so conscious of the indwelling of the Holy Ghost as during the last summer, or had

such a blessed realization that her body was the temple of the Holy Ghost, the third person of the blessed Trinity—possessing her whole being, and controlling every action and directing every step. The difficulty with some souls who have fully consecrated themselves to God is, that they are looking for the Holy Ghost to come upon them as an influence, and do not recognize the fact that as a person He can and does take up His abode in the heart. When we know the power of the cleansing blood, and expect the Lord Jesus to fulfil His promises, then we shall come into liberty and power.

NOW IS THE ACCEPTED TIME.

Sister Whitney supposed that there were hungry hearts who were wondering when they might be filled with the Holy Ghost. Just when the heart is prepared. She was glad she knew the process of being emptied, purged, and filled with the power of the Holy Ghost. Circumstances do not amount to anything; afflictions are nothing compared to the glory when Christ is in the soul, driving out sickness and disease and doubts and fears: the earth-life has its tribulations, but there is a higher and holier atmosphere in which we may live. We may not be able to overcome in the battle of life, but Christ within us can overcome for us.

NO OTHER NAME.

Bro. S—— said there was no true light or purification in nature. Christ put away sin by the sacrifice of himself. He had Jesus Christ as his justification and sanctification, and the Holy Ghost linked him to Him.

AN ABIDING CHRIST.

Dr. Ball referred to the case of a godly, working, Christian woman in the Presbyterian Church, who received the baptism of the Holy Ghost, and many remarked its influence upon her. One of the elders, especially, was surprised at the great change, having regarded her as a devoted Christian. He called upon her, and said, "Tell me what has happened to you: you were one of the most active and devoted women of the Church, and yet now you seem to have an

influence that I don't understand." Said she: "I will tell you as well as I can. I have always loved my Saviour and tried to serve and please Him, but He was an absent lover in a foreign country, with whom I had communication. I sent Him messages and received messages from Him, but now He has come to me, and takes possession of me." If you have not Jesus abiding with you, you have not the baptism of the Holy Ghost, for He makes the living Christ a reality in the soul all the time.

A PRECIOUS TESTIMONY.

Sister Kittie E. Edwards writes:—"I wish to add my testimony to the others. I can say the Lord wonderfully blesses me. 'O, the depths of the riches both of the wisdom and the knowledge of God—how unsearchable are His judgments, and His ways past finding out!' The only true way is to lean upon Jesus—He says, 'I am the way, the truth, and the life;' to leave all in His care, to rely on Him for all things. We should know no other life but His way, remembering that 'He knows'—and then, like a trusting child, lay our hand in that of our Father, to be led by Him. He grants great blessings to us, greater than any earthly father—for has He not said, 'Before they call I will answer, and while they are yet speaking I will hear?' He knows our life from the beginning. There is nothing hid from Him. When He chastens it is but to heal—to consume all our dross—to make us willing to be as clay in the hands of the potter, to be made according to His will. Are we not His children, and shall He not do with us as He will? We are only placed here to prepare for another and brighter world.

I have taken The Guide some time and enjoy reading the testimonies. It almost seems as if I had with them a real acquaintance; but if we never meet in this world, we shall surely meet in that land where all of God's children shall recognize each other and rejoice evermore. I desire the prayers of your people that I may grow in grace."

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

—Be safe, be safe! Paul to the Romans writes, "And he that doubteth is damned (or condemned) if he eat," &c. If there is a doubt in any case, make the matter sure by giving Christ the benefit of the doubt.

LETTER FROM MRS. PHOEBE PALMER.

DEAR BRO. —: The most forcible way to illustrate truth is by incident. The Great Teacher, who in himself was an embodiment of wisdom, taught by illustrative incidents. "Without a parable, spake He not unto them." Nothing makes truth so tangible to the perception, as a significant incident. When Jesus wanted to teach the people of the kingdom, He said, "The kingdom of heaven is like unto," &c.

In regard to your article on my theology, we thank you for your interest, and *trust* and *pray* that the Head of the Church may direct you to do just what will glorify His name.

I have long had a most sacred conviction that my influence belongs to God. In relation to all such matters, I have said with Nehemiah, "I am engaged in a great work and cannot come down." Truth is an attribute of the Deity. If during thirty years I have presented such palpable Bible truth, as has been blest of God in the sanctification of thousands of believers in Europe and America, and the conversion of thousands of sinners in England, Ireland, Scotland, Wales, and in most of the large cities and towns in America, then the results prove, that there is a *Divine vitality* in these truths. And if Divine, then the origin is not with *me*. "Not I, but the *grace of GOD* in me."

Have you not noticed that just to the degree that a truth is important—standing in vital connection with human salvation, to

just that degree Satan manages to bring it into disrepute. TRUTH was once embodied in human form, and walked to and fro here on earth, and how did the chief priests and pharisees use Him?

Our works have not been pushed by publishers as the works of many other authors, and yet I think not less than 200,000 are abroad in the world, some of them having been translated into foreign languages. What other than the Divine benediction could give works so experimental and gravely religious, such a widespread influence?

Thousands of our works have gone abroad among the Wesleyans in England and Canada. Any one acquainted with English Methodism knows that the doctrines of Methodism are far more carefully guarded in the fatherland, than in this. When the "Way of Holiness" and "Faith and its Effects" were republished in England, Rev. M. Thornton, afterward President of the British Conference, then editor of the old, time-honored Wesleyan magazine, in an editorial said: "'The Way of Holiness,' &c., contains a remarkably clear exposition of the doctrine of entire sanctification, and of the Scriptural way of attaining to the experience of this inestimable blessing." * * To this notice he appends other statements, more complimentary than it would be pleasant to copy. Similar notices appeared in the English press, of our other works, which were published in a uniform edition.

If there is any peculiarity in my views, it is in reference to the DIVINITY OF THE WORD. Human language fails in explaining how divinely I am impressed with the conviction that the Bible is the living voice of the living God. With right apprehensions of this truth, faith appears wonderfully simple. This is the peculiarity at which I presume some stumble, and this is the truth which the God of the Bible has honored in the salvation of multitudes. We cannot honor God more than by honoring His WORD. With right views of the Divinity of God's Word, our difficulty about faith would be at an end. The Psalmist says, "Thou hast magnified Thy Word above all Thy name."

A WORD FROM THE SKIRMISH-LINE.

E. L. LATHAM, OF NICARAGUA.

While reading an article in the *Christian Standard* on the subject of holiness, it occurred to me that I could testify of the importance of this doctrine being preached and experienced in the Church.

Holiness in the Church of Christ has the same relation to its prosperity as military drill has to the success of an army. Soldiers well-trained are educated for national conquest and glory. And let men be entirely holy, and they will stand fire in the hottest temptations, and drive their foes, the hosts of hell, ingloriously from the field. On the other hand, teach the new recruit that he has not much to do but to "hold on" to his gun and follow his captain, and he will not make much progress. He will dwell much upon his patriotism and the bounty which he received at enlistment.

So, if a convert be taught that he received entire sanctification at conversion, he will be continually reminding his friends, if he is so fortunate as not to backslide, of the great event of his conversion; and in his comparative weakness, will laugh at those who ask him if he is *all* the Lord's.

As the oath of allegiance is administered to the soldier after he enlists, so does our great Captain require us to take the Christian soldier's oath after being pardoned of our sins. The substance of the oath was mentioned by Paul in Rom. 12: 1-2. Had it not been for this oath of the Christian soldier taken by the writer, involving entire consecration and its subsequent baptism of the Holy Ghost, he would not have been on the skirmish-line for Christ by going into missionary work without a dollar guaranteed as salary.

Go on, brethren, and drill the Lord's forces in the tactics of holiness. The skirmish-line requires them. The most successful missionary operations are pushed by holy men entirely given up to God. The main army needs them—the Churches at home require their labors. The foes they have to contend with are very wily—and as holiness not only gives purity, but quickens the understanding, this experience is essential

to success. With a holy Church, the Captain of our salvation would lead us on to glorious triumph, hallelujah!

I can testify that the holiness tactics of King Jesus suit me well, and I joy even on the skirmish-line in the missionary work. The sight of men's sins is exceedingly disagreeable, yea, repulsive beyond description, but still it is necessary to go among them and hold up the beauty and blessedness of Christian purity, that they may be won to Christ.

FROM PRESCOTT, ARIZONA.

DEAR BROTHER:—I find some numbers of your monthly which have come here in the name of our Superintendent of missions, G. H. Adams, and have read them with much relish. I am living with joy in like precious faith with you, and enjoining it upon my people. One year ago I was in New York upon what many considered a hopeless errand, to get medical advice and treatment. Inquiring one day the way to your residence, I sat for an hour in the sacred atmosphere of the Tuesday Meeting. I think that ever since I have retained the sweet influence of that hour. In this *uttermost part of the earth*, God is restoring my health and giving me a great and precious work. The salvation of this people rests as a burden of desire upon me. Will you give me a place among the requests for prayer? Pray for the saving power of God upon the Prescott Mission. Yours indeed,

EDWARD G. FOWLER,

Preacher in charge

FROM MISSOURI.

Mrs. Landon writes:—"Each month has brought the loved Guide to my far away home. The year has been one of peculiar trial, and peculiar triumph to me, as doubtless to many. I incline to think that next to The Word, which is spirit and life and power, the modest, yet indefatigable messenger from 62 & 64 Bible House has been my greatest comfort, my surest help. I have, for years, received such strength and aid from you, as I can never repay."

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116 : 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

—Mrs. W. Somerville, O.: "I am still loosed from the bands that bound my neck. Ever since that blessed Tuesday Meeting when dear Mrs. Palmer read the 52nd chapter of Isaiah, and I saw so plainly that I might be free from all and every band that sin had placed upon me, if I would but accept my freedom, I have been living in the sunshine of His presence. O, the joy of living as one of God's freed children! How He does smooth out all the rough places in my path, leading me over them so gently and lovingly!"

—Mrs. A. C. Tyrrel, Westport, N. H.: "In the August number of *The Guide*, in the Home Department, one of the '*heart-questions*' was, 'Is the Holy Spirit near to me as a conscious, living presence—a Divine personality?' I joyfully reply, He is more than near—He is ever with me! Glory to the name of Jesus! According to His word, He has sent the Comforter, and He abides with me. I cannot tell the blessedness His presence brings. It is 'joy unspeakable and full of glory.'"

—Mrs. Laura Thomas, Pennington Pt., Ill.:

"A tent or a cottage, why should I care?
They're building a cottage for me over there!"

"Jesus gives me victory over the world, the flesh, and the devil. Although the clouds may gather and all things seem to go against me, Jesus smiles through all. Praise is in my heart and on my lips. I know at this moment that Jesus sanctifies me wholly—and this has been my experience for seven years past. Glory to His name!"

—Martha E. Kah, Louisville, Nebraska:

"'Tis done, the great transaction's done,
I am my Lord's and He is mine!"

"Glory be to God! The blood of Jesus Christ cleanseth me from all sin. And He

is able to keep that which I have committed unto Him."

—Hannah Holdsworth, Allegan, Mich.:

"I have not been able to go to Church since 1874, and for a long time before could not hear a word. But, thank God, though I have had fighting at times, it is joyous to know that the blessed Jesus took part of our nature, for the suffering of death, to destroy him that had the power of death—that is, the devil—and to deliver them who through fear of death were all their life-time subject to bondage."

—Prudence Clark, Mount Vernon, N. Y.:

"In my late illness, the blessed Lord filled me with His Holy Spirit, by night and by day, so that I have received a new baptism of fire. O, that all the world but knew its power! All glory to our God for the spread of holiness, and Gospel power, through the blood of the Lamb! My soul is a witness that, even down to old age—

"His people may prove

His faithful, eternal, unchangeable love!"

—Mrs. Mary Bobb, Mount Vernon, Dak.:

"I was converted when twenty-six years of age. There was no doubt of the forgiveness of all my sins. I enjoyed many happy seasons. But how weak I was, compared to what I might have been if I had been led into the enjoyment of perfect love. I cannot tell how great was my struggle to obtain it. Nor can I tell how mighty is the power of Jesus to save, or how gently He has led me during the past six years. Those around me thought I was passing through great trials, but they were not trials to me so long as the Saviour was with me. I knew that I was in the *refining* fire—and great peace have they that love the Lord—praise His holy name!"

—C. C. Brown, David City, Neb.: "By the grace of God I have been enabled to lay my all upon the altar, which is Christ. I have the consciousness that my heart is cleansed from all sin. And, I am helped to keep all on the altar. I have no confidence in the flesh. This highway cast up for the redeemed of the Lord to walk in grows brighter and brighter. The name of Jesus was never so precious."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91 : 10.

"Sweet is the smile of Home; the mutual look
Where hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."
—John Keble.

TARGET OF FAITH.—Our faith is the centre of the target at which God doth shoot when He tries us; and, if any other grace shall escape untried, certainly faith shall not.—*Spurgeon.*

BIBLE HOME-LIFE.

JOB.

The name of Job is conspicuous in Old Testament history. He was undoubtedly a real personage. Of this fact we have New Testament confirmation. The Apostle James says, "Behold, we count them happy that endure; ye have heard of the patience of Job,"—language not at all applicable to an imaginary character. His existence dates back, as generally conceded by Biblical critics, to patriarchal times. The authorship of the book bearing his name has been variously ascribed. These are the incidental, not the main facts. He stands forth in Bible history as the honored representative of the *tried saints of God*, maintaining a character of such pre-eminent purity and patience under trial as to excite the admiration of the ages. He shows us how a servant of the living God may be cast into the hottest furnace, not only without flinching, but with a divinely-given equipoise of spirit, kept in perfect peace, and glorying in tribulation.

Note the character of this illustrious patriarch, as given by the pencil of inspiration, and its specific features—"Perfect and upright, and one that feared God and eschewed evil." 1. He was a *perfect man*. Perfection as to human character is no novelty. It was a patriarchal as it is now a Christian privilege. According to that dispensation, Job was perfect—God declares it, and the verdict is unimpeachable. 2. He was *upright*. Standing erect in his generation, maintaining a

good conscience toward God and man—firm and unmovable in the rectitude of his principles, purposes and acts. 3. "*He feared God.*" This was the governing principle of his life—the central idea of his whole being—a filial, reverential fear of God. This led him to eminent devotion—not fitful, but steady and uniform—holding him unswervingly to religious duty. 4. *He eschewed evil*—avoided all appearances of sin and approaches to it, and this because of the fear of God—Neh. 5 : 15.—"The fear of the Lord is to hate evil"—Prov. 8 : 13.

This grand religious character was impressed upon the home-circle. An altar was there, and acceptable sacrifice was offered thereon. God, looking from His throne, gave tokens of His acceptance. Here is a character for us to study, and to imitate. If, amid the inferior light and privileges of that earlier dispensation a *perfect* character was attained, much more may it be now attained amid the superior light and influence of the Christian dispensation.

—The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.—*Mason.*

"NEARER, MY GOD, TO THEE."—"A Christian friend visiting a good man under distress from an afflictive dispensation, which he bore with much patience and composure, asked him how he was enabled to comport himself. The good man replied: 'The distress I am under is indeed severe, but I find it lightens the stroke to *creep near to Him that handles the rod*;' but then added, 'but where else save in the religion of Christ could such a sufferer find such support?'"

HOME SUGGESTIONS FOR NOVEMBER.—*Heart-Questions*—1. Is my delight in God increasing? 2. Is the Word of God becoming more luminous and precious? 3. Do I long for the coming of my closet-hour? 4. Do I carry my unsaved friends upon my heart sufficiently? 5. Do I take real pleasure in acts of self-denial for Christ's sake? 6. Have I conscious unction in family worship?

Bible Reading—Read in the family, and in the closet, the history of Job.

Hymns for Domestic Worship—Methodist Hymnal—106—103—111—114.

GOD WITH US.

(Luke 21: 19-52.)

MARY R. D. DINGWALL.

A carpenter's wife named Mary
Went up to the temple last night,
To seek and talk to the Saviour,
Her joy, her light, and her life.

The carpenter goes to his workshop,
She takes up her week-day task,
For the Lord has come to her household,
What more can the mother's heart ask?

And still at His Father's business,
As at Nazareth long ago,
He is teaching parents and children
In grace and wisdom to grow.

O, children, be faithful, obedient,
Be doing the good that you can,
So shall you by following Jesus
Find favor with God and with man.

O, mothers, be strong and courageous,
Be patient, submissive, and true;
What though the waiting be weary,
The Master is waiting with you.

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

CHILDREN MAY DO MUCH GOOD.

DEAR CHILDREN:—Would you like to know more about the usefulness of that little Mary of whom I wrote in my last letter to you? She loved to do good to the souls, as well as the bodies of people. So when she went to take something for the sick to eat, she would also take a good book or tract; and if she had time to stay a little while, would ask them if she might read to them, and they would be glad to hear her read if they were not too ill. If they were not Christians she would select something suited to their case, and after reading would ask them if she might pray for them. Then she would kneel beside their bed and ask the dear Saviour to forgive their sins, write their names in the book of life, make them His own children, and take them to His home in heaven if they should die.

Many were brought to Jesus and saved by the blessing of God on little Mary's visits to the sick. She loved Jesus, and His love in her heart caused her to feel very anxious for people to be saved, and so she tried to

do all in her power to help them to be good and to get to heaven. Mary could not have done the good she did if Jesus had not helped her; but because she loved and served Him, and wanted to please Him, He gave her power to work for Him.

I suppose some of you will say, "I couldn't do as that little Mary did." But you could if you would give Jesus your heart and ask Him to help you. He would make you just as good and as useful, and you might bring many souls to heaven.

Don't you think, children, that it would make you very happy to know that there were people in heaven, and others on the way there, whom you induced to come to Jesus and be saved? Then to think of meeting many in that bright world above who will greet you, and say, "You were the one who persuaded me to seek Jesus. It was through what you said to me, and your prayers, that I was saved." Wouldn't your heart be glad, and won't it make you happier forever to know that you have been a little missionary in this world for the dear Saviour who died for you? And that is just what God wants you to be. He placed every one of you here to do good in the world; not to live like the butterflies, all the time gathering honey from the pretty flowers and never giving any of it to others—but like the kind little chippie that brought food to the starving cat-bird, to care for the good of those around you and give comfort and help wherever it is needed.

I hope you will all learn the lesson that these letters have been designed to teach you—the beautiful lesson suggested by the little chippie-bird feeding the orphan cat-bird. It is *unselfishness* and *kindness*.

POWER OF LITTLE THINGS.—The stupendous work of little insects is a proof of the power of little things. It would require a larger grave, it is said, to hold all the coral insects of the world than all the elephants.

THE TRY COMPANY.—We are looking for some letters from our young friends in answer to the questions given in the October number. Let us know about your work and progress.

New Questions.—1. By whom and on what occasion was a monument used as a table in eating? 2. What was Belshazzar's last official act before his death?

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116: 15.

"Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest

ASLEEP IN JESUS.

Asleep in Jesus! blessed sleep,
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing,
That death has lost his venom'd sting.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Saviour's power.

Asleep in Jesus! far from thee
Thy kindred and their graves may be,
But thine is still a blessed sleep;
From which none ever wakes to weep.
—Mrs. Margaret Mackay.

ELLA CORNELIA BOOTH,

Daughter of Dr. M. A. Booth, of Newport, Del., was born in Martinsburg, Va., about the breaking out of our civil war. Her father, being a Union man, was compelled to remove from the rebellious State with his family, subjecting them to many inconveniences and hardships, which seemed very early to develop in the little one an unusually meek and gentle spirit, which matured with her years.

In childhood she listened unto the voice of Jesus, "Come unto ME," and received the signet of adoption. "The God of all comfort and hope" had given Cornelia a cheerful, hopeful disposition. This being illumined with the love of Jesus, endeared her to all who were favored with her society, and made her almost an idol in her father's family. Early fears were aroused, but her cheerful, uncomplaining spirit refused to admit them, until about a year since friends were

compelled to admit evidences of pulmonary disease.

In the summer of '82 Dr. Booth and family were found at Ocean Grove, seeking health, especially for daughter Cornelia. It was here our personal acquaintance with the loved one commenced. She told us she loved Jesus, but she feared the desire to live was too strong, and said,—"I want to know that my will is one with God, that I am wholly sanctified, cleansed from all sin." We knelt, Cornelia renewed her consecration, believing that while she presented herself a living sacrifice, the sprinkling blood which cleanseth was applied. A sweet resting in Jesus, followed. An increase of physical as well as spiritual strength was given, permitting her to attend many of the services of the Camp-meeting. Long shall we remember the heavenly glow that lighted up her beautiful face August 25th, the last day of the meeting, as our young sister stood waiting long an opportunity to kneel at the communion table.

August 26th she returned to her home. Rising from the tea-table August 31st, she said to her brother and sister, "Come into the parlor and sing *my* hymn." Her brother suggesting one he supposed she desired, with an emphasis she said, "No, *my* hymn—'Yes, I will rejoice in the Lord,'"—in which, with a lighted countenance, Cornelia joined heartily. Hemorrhage ensued, and before the morning dawned the happy spirit joined the blood-washed throng.

In answer to the question, "Daughter, is Jesus with you?" with the last breath she voiced emphatically, "*Indeed He is with me!*"

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." S. L. P.

THE LAST ENEMY.—This last enemy strikes the body unexpectedly, as a robber forces open the door of a house in order to reach the treasure that lies within. If the soul's life has been hid with Christ in God before that last assault, the spoiler will be disappointed of his prey.—*Arnot.*

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

Although the Church is not fully measuring up to the calls of the period, yet we have cheering intelligence from home and foreign fields.

CHRISTIAN WORK ABROAD.

SYRIA.—In Beirut a well-known Moslem had publicly declared his determination to become a Christian. The civil power was appealed to that he might be prevented. Again and again he was summoned before the judge and threatened. At last he was summoned and asked by the judge whether he still persisted in his resolution. In the strongest terms he declared that nothing could prevent him, even should the act cost him his life. "Then," said the judge, "you have possibly a copy of the Scriptures about you; if so, you might read us a portion." The Moslem took a New Testament from his robe and read the first chapter of John, expounding as he went along. With intense earnestness he spoke of the true light—of the Word made flesh and dwelling among us—and of the law of Moses contrasted with the grace and truth that came by Jesus Christ. He presented John's testimony to the Lamb of God, and Philip's and Nathanael's, till he had finished the chapter, while the crowded court listened in breathless silence. When he paused, the judge said, "That will do, you may go." The next Lord's day that man publicly professed Jesus Christ to be his Saviour, and was baptized, and no one has given him any annoyance. Several Moslems from the Lebanon have been baptized, and, by removing to a distance from their native place, they are not followed, nor in any way injured.

INDIA.—Sixteen years ago there were 40 Christians among the Telugas in India; now they number 20,000. There are among them 80 native preachers, 150 school-teachers, and 10 Bible readers. The Theological Seminary established by Mr. Clough has 175 students.

ENGLAND.—The organ of the Methodist New Connexion has good tidings from its home fields and foreign missions. At a Camp-meeting at "*Durham*" from 1,000 to 1,500 were present. Seven services were held. At the lovefeast there was such eagerness to speak that many had to rise several times before they could obtain a hearing. The Annual Missionary Report says, "God is graciously favoring our missions, especially in China."

Rev. W. A. Gardner, who accompanied Rev. J. S. Inskip, and others, in their foreign tour, has been holding revival services in several places with success.

FRANCE.—Rev. William Gibson, Methodist missionary in France, reports to the London *Recorder* a series of interesting meetings. He has a mission boat in which he travels from point to point, accessible by water, holding service in his little vessel. Lately, two thousand persons visited the boat and listened to the preaching, at Rouen.

—The Salvation Army has expanded into a salvation fleet. A cutter taking the name of "*The Sailor's Bethel*" has sailed down the Seine from Honfleur to Rouen. It is manned by three clergymen and a pilot, who is said to be a converted seaman. The cargo is made up of tracts and Bibles in French. As the crew are musical, they give sacred concerts at the points where they touch.

BULGARIA.—Rev. S. Thomoff has been making a tour of the district assigned to his charge. The signs everywhere were hopeful. At "*Rahova*" considerable success was had in preaching. On the first occasion 20 were present, and 60 the evening following. Half of these were village teachers, who are taking a course of instruction in the town. All listened attentively to a sermon of three-quarters of an hour. "I have reason to believe," says the missionary, "that nearly

half of those present took a real interest in the truths presented. I had an opportunity to talk with more than a dozen of them, both before and after the meeting, and came to the conclusion that had we a preacher here, they would in a short time take a stand for Christ."

GERMANY.—All the signs of religious movements in Germany go to show that that country is being fast prepared for a genuine evangelical awakening. Not only are evangelists springing up over the land to carry on the work already begun, but the cry for more of such workers is becoming important.

AT HOME.

NEW YORK.—53rd Street M. E. Church, Rev. J. E. Strobbridge, pastor, is being graciously visited. On a late Sabbath evening the altar was filled with seekers—some believers seeking purity, and penitents, pardon.

—44th Street, Brooklyn, Rev. N. Hubbell, pastor, is having a revival. Rev. Homer A. King, evangelist, is delivering illustrated sermons.

—At "*Salineville*," Rev. H. Ackers, Wesleyan Methodist, reports over 100 conversions during a meeting held from Sept. 1st to Oct. 1st.

—In the "*Centenary Church, Syracuse*," Rev. Bro. Shoves, pastor, the Spirit's presence is richly manifested in the stated meetings, and conversions are frequent.

NEW JERSEY.—At "*Somerville*," Rev. J. Krantz, Jr., pastor, 40 probationers were admitted to full membership on a late Sabbath. The membership has increased from 80 to 210 during the present pastorate.

PENNSYLVANIA.—"*Oak Street, Norristown*," Rev. M. A. Day, pastor, is having a blessed revival. During a week of special services fifteen professed conversion. On a Sabbath morning, while the pastor was preaching, a gentleman received Christ and united with the Church at the close of the service, in company with his son, who had been converted previously.

MASSACHUSETTS.—In the "*Bromfield St. Church*," Boston, Rev. A. O. Brown, pastor, the work of God is promising. On a

recent Sabbath a number of probationers were admitted to full membership.

—At "*Worcester*," during three weeks' revival services, between 40 and 60 seekers have been at the altar, and quite a number saved. Rev. S. A. Burns, evangelist, aiding.

—A tabernacle meeting at "*South Warren*" has been very successful—about one thousand attending. The aged, middle-aged, and youth have been among the seekers.

—At "*Waltham*," under the labors of Rev. I. T. Johnson, evangelist, there is a powerful work. Great crowds attend the meetings—believers are being sanctified, and sinners converted.

VERMONT.—The Holiness Camp-meeting held at "*Silver Lake*," in September, altho' not largely attended, was a good meeting—believers were sanctified and sinners converted.

RHODE ISLAND.—Rev. G. C. Needham, evangelist, is laboring with great success with the Church of Yahveh, Providence.

—Rev. W. Mc'K. Bray reports that a healthy revival spirit is prevailing in the Conference Seminary, at East Greenwich.

MAINE.—In "Congress Street," Portland, on a late Sabbath, eleven were received into the Church.

—At "Kennebunk," Rev. T. P. Adams, pastor, there are hopeful signs, and the Church is being quickened.

OHIO.—Over 200 probationers were received into full membership in "St. Paul's," Cincinnati, on a late Sabbath—the first fruits of the great revival under Rev. Thomas Harrison.

MISSOURI.—Rev. L. C. Sappenfield has just closed a meeting at "Linn Creek," resulting in 50 conversions.

ARKANSAS.—The camp-meeting at "Clear Creek" has resulted in great good to the Church—quite a number converted.

MISSISSIPPI.—Rev. W. S. Love reports the work progressing. As the fruit of two weeks' revival services, 40 were saved at "Shubuta." Rev. W. E. Caraway received 75 probationers during a protracted meeting.

LOUISIANA.—At "Clinton," Rev. W. P. Forest reports 49 probationers received.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

Dr. Palmer's Recovery.

It will give joy, we know, to the thousands of our readers to learn that Dr. Palmer is steadily recovering. He is now at home in New York, and was privileged to attend the last Tuesday Meeting, which was a precious occasion.

FAITH'S IMPOSSIBILITIES.

AND is faith ever impossible? Yea, verily. It has its possibilities and its impossibilities. Its possibilities are grand. Grace makes it almost omnipotent. Eternal life is suspended upon it. It opens heaven and holds its immense resources under command. A child may exercise it as well as a philosopher—indeed, far better. It simply means heart-trust, the acceptance *by the heart* of Christ, in His saving offices. It brings salvation on the instant. It may be but the tremulous touch of the hem of His garment, but there is at once an outflow of divine virtue. It may not be at the moment entirely palpable to the soul's consciousness. Human experience is varied at this point. Sometimes the soul is quickly flooded with light. In other cases the light comes gently as the day-dawn. But the rising of the Sun of Righteousness is ere long a joyous fact. This is true of both Justification and Entire Sanctification.

But when is faith impossible? Jesus, the Master Teacher, gives the answer: "*How can ye believe which receive honor one of another?*"

Alford substitutes the word "*glory*" for that of "*honor*." How can ye believe if ye receive glory, or praise, one of another? Here we have a key to unlock mysteries. Here we learn why souls cannot enter the strait gate. Human praise or glory, and divine favor, are in dire antagonism. If we love the praise of men we must forego the favor of God. There can be no compromise. The laws of the kingdom of heaven are immutable—they are more inexorable than those of the Medes and Persians. If the heart be set on human praise, to believe is as impossible as to arrest the mighty current of Niagara. God holds us to a total world-surrender. The word has gone forth, "Ye cannot serve God and Mammon." The record of the chief rulers is, "They loved the praise of men more than the praise of God." They thus drove the rivets into their destiny—they shut themselves out of the kingdom. Paul writes to the Galatians: "For if I yet pleased men, I should not be the servant of Christ." And how searching the interrogatory of James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

This is what holds multitudes back from the riches of full salvation,—they love the praise of men more than the praise of God. They are so susceptible of flattery as to hold them in ignoble and terrible bondage. The glance of a human eye—a smile upon a human countenance—or the gathering of a frown upon a human brow, is mightier than angel-whispers, or the words of Jesus. The praise of men holds ministers from the promised gift of holiness. They are held captive. The chains bind them. Prison-walls stronger than adamant enclose them. In vain they sigh for liberty—in vain they pray, "*Bring my soul out of prison!*" Men and women of all classes, everywhere, are held in this bondage of earthly glory. They must amass wealth—they must build stately mansions gorgeously adorned—they must appear with splendid equipages—they must keep up appearances at all hazards. The dread alternative of a human smile, or a human frown, is before them—poten-

tially before them—they cry, O, so dolefully, "*As well be out of the world as out of the fashion!*"

Well, until the bridges are burned, the earthly attachments severed, and the dissolution of partnership with the world declared, full salvation is impossible. There was Bible significance in the instruction of Mrs. Phoebe Palmer, that seekers "*must come on promised ground!*" It is no use to cry in the ears of seekers, "*Only trust!*"—until "promised ground is reached." That reached, the transition from the earth-thralldom to the Christly-freedom is easy, it is quicker than the lightning's flash. We saw a man once at the altar at a camp-meeting. He was laboring like a ship in a storm, groaning in agony, rolling in the straw. Several eager but not well-instructed sisters were crying in his ear, "*O brother, believe!—only trust!*" We saw the situation and begged them to desist—saying, "Let him alone, that man cannot believe!" He lifted up his head, and said, "You are right, brother—there is something that I cannot give up!" And, the praise of men mastered him, he did not enter into life. Strange, that a momentary breath of mortal praise should sway an immortal destiny! Yet, so it is. That breath shuts millions out of heaven—it shuts them up in perdition.

A SABBATH IN MARCELLUS.

The associate editor of The Guide was privileged to spend a sabbath recently in "*Marcellus*," N. Y. The pastor, Rev. Dr. Ball, had arranged for an "*All-Day Holiness Meeting*." There was a preliminary service on Saturday evening. The Sabbath service opened at 9 A. M. with a lovefeast—preaching at 11—lovefeast resumed at 3 P. M.—preaching at 7:30. After the morning, afternoon and evening services, we had altar-work, with quite a number of seekers. Good testimony was given at night concerning the saving results of the day. The pastor and God's elect people rejoiced with great joy, and we participated with holy delight. We recommend these "*All-Day Holiness Meetings*," and we will be glad to lend a helping hand.

—WHAT is joy, but the happiness of love? What is peace, but love reposing? What is long-suffering, but love in action? and goodness, but love bearing burdens? and meekness, but love at school?"

REV. DR. MITCHELL,

Of the New York Conference, died at the residence of his son, Dr. J. J. Mitchell, Newburgh, N. Y., September 23rd, in his eighty-third year. Funeral services were conducted by Dr. Bottome, ministers of several Churches participating. He was an ardent friend of Christian Holiness, enjoying the grace, and illustrating its beauty in his life. We shall in our next furnish a more extended notice of this beloved servant of Christ.

THE FRIENDS.

The Spirit is being poured out graciously upon the "SOCIETY OF FRIENDS." The days of primitive power in the history of that people are returning. At a late meeting in the West it is reported:

"All hearts were full, and for a time it seemed impossible to open the meeting for business, for, from all parts of the house, testimonies were given of Christ's power to forgive, cleanse, and keep. 'Holiness unto the Lord' shall be our motto."

Of another meeting we have this account:

"The Lord seemed already with us when the services began. Prayers arose from full hearts asking for the guidance of the Holy Spirit. Truly the Lord answered us, for His power was manifested."

Verily, we are under the sovereignty of the HOLY GHOST! Let all Christian people recognize the fact.

GOOD TIDINGS.—A brother in MASSACHUSETTS writes: "Your last issue of The Guide was the means, in the hands of God, of bringing me out into the liberty of the Gospel. I am now walking by faith and not by sight, and my peace passes understanding. O, that the servants of the Most High would insist on '*Holiness* without which no man shall see the Lord!'" This is one among many testimonies that we are receiving. To God be the glory! We will work and write still for Him, and for human salvation.

WORK FOR THE MONTH.

"All that my willing hands can give
At Jesus' feet I lay;
Grace shall the humble gift receive,
Abounding grace repay."

Obedience.—"The obedience of the heart is the heart of obedience."

—"True obedience neither procrastinates nor questions."

—"Obedience is faith incarnate."

—"I don't believe any one knows the sweetness of the promises who underrates the sanctity of the precept."

—J. H. Evans.

I. CLOSET WORK.

Be sure each morning to appropriate to yourself the Precept, the Promise, and the Prayer, in these Scriptures.

SCRIPTURE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psalms 27; 5-6. Psalms 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psalms 80; 7.
3. Psalms 149; 5. Matt. 25; 34. Psalms 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psalms 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psalms 31; 1.
8. Psalms 56; 9. Psalms 147; 2. Psalms 45; 10.
9. Psalms 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psalms 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psalms 3; 4.
12. Prov. 3; 7. Psalms 91; 1. Psalms 30; 7.
13. Psalms 130; 7. Psalms 130; 7-8. Psalms 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psalms 26; 2.
15. Deut. 10; 12. Psalms 147; 11. Psalms 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psalms 132; 8-9.
17. 1 Cor. 1; 31. Psalms 64; 10. Psalms 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psalms 110; 3. Psalms 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psalms 118; 29.
21. Psalms 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psalms 84; 2.
23. Rom. 13; 14. Acts 13; 38-39. Psalms 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psalms 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psalms 143; 1-2.
26. 2 Pet. 3; 17. Psalms 121; 8. Psalms 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psalms 119; 41.
29. Psalms 107; 1. Isa. 42; 3. Psalms 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psalms 17; 7.

TOPICS FOR BIBLE STUDY.

—"As the Lapidary polishes his hard diamond with the dust ground from itself, so must we illustrate *dark* Scriptures by those that are more perspicuous and plain."

First Week.—A DIVINE CHRIST—Col. 2: 9. Bible declarations, facts and relations of this truth.

—"THE GREAT STUDY of the Church on earth is, GOD IN CHRIST."

"What grace, O Lord, and beauty shone
Around Thy steps below!"

Second Week.—OUR COMPLETENESS IN HIM—Col. 2: 10. The privilege, the mode, and results of Christian completeness.

—"JUDGE a Christian," says one, "not by his coat, but by his character,"

"O wondrous Lord, my soul would be
Still more and more conformed to Thee!"

Third Week.—WALKING IN HIM—Col. 2: 6. Bible injunctions, and results of this Christly walk.

—"A GOOD EXAMPLE is one of the loudest bells to call people to Church."

"Lord, let me never, never,
Outlive my love to Thee."

Fourth Week.—"ROOTED"—"BUILT"—"STABLISHED"—Col. 2: 7. Three significant expressions—trace them out in their vital connections.

—"A YOUNG CARPENTER gives more blows and makes more chips, but an old artist doth the most and best work."

"I hold Thee with a trembling hand,
And will not let Thee go,
Till steadfastly by faith I stand,
And all Thy goodness know."

SPECIAL REQUESTS FOR PRAYER.

Penn.: R—For the conversion of a son and wife—conversion of a husband, and sanctification of wife and daughter. C—, N. Y.: For the restoration to health of a lady, a minister and daughter, and several other cases mentioned in the communication. Canada: For the conversion of a young man, and for the full baptism upon one studying for the ministry. C—, Ill.: For an outpouring of the Spirit upon the Church and pastor—for a sister, that she may be wholly the Lord's. P—, Ky.: For the revival of God's work. Place not given: For a member of the Church, that he may have a clear evidence of his acceptance.

A CLOSET HYMN.

Lord, I delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend.

When nature's streams are dried,
Thy fulness is the same;
With this will I be satisfied,
And glory in Thy name.

Who made my heaven secure,
Will here all good provide;
While Christ is rich, can I be poor?
What can I want beside?

I cast my care on Thee!
I triumph and adore:
Henceforth my great concern shall be
To love and please Thee more.
—John Ryland.

II.—OUT-DOOR WORK.

1. Visit and pray with your nearest unconverted neighbor.
2. Distribute some tracts this month.
3. Provide a Bible for some family that is destitute of this great treasure.
4. Get a mother to Church some Sabbath by staying with her children.
5. Get children roaming the streets on the Sabbath to some Sabbath-school.
6. Help your pastor to visit the sick in his congregation.

WAYSIDE GLEANINGS.

—"THE BEAUTY of Holiness is the beauty of fully restored soul-health."

—CHRISTIAN work has been commenced in Russia by a noble of the empire. Prince Galatzin, a young Russian nobleman, who had a Bible given him at the Paris Exposition and was led to accept its truths, proposes to travel for some months through Russia for evangelical work. He intends to build thirty Bible kiosks, and fit up seven carriages for religious books and tracts.

—It is a significant fact that the missions in Japan, which have been so prosperous, were started by a contribution sent by Christian converts of the Hawaiian Islands.

—A POOR woman in India, received into the Church last year, wished to be a missionary at her own expense; and for that purpose she went to live in a distant village where the Gospel was not known. "I have no money to give to the missions," said she, "but I am able to speak of the Saviour to my neighbors." To-day there are eleven persons in that village, brought to the truth by her, who are asking to be baptized.

—A PRESBYTERIAN minister, writing from India, tells of whole villages coming over to Christianity, and adds: "There is a tremendous upheaval going on all through India at the present time, and I fear that Hinduism will fall to pieces before the Church of Christ is ready to receive the fragments of the ruins, and build up the temple of the Lord."

—"THE SOUND of a Christian bell," it is remarked in the *Missionary Herald*, "seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey."

—SIGNOR CATALANO, professor of physical science in the University of Rome, has renounced Romanism, and united with the free Italian Church.

—THE *Christian Guardian* reports that considerable progress has been made in Canada toward Methodist union.

—HON. W. C. DE PAW offers \$1,000,000 to Asbury University, Indiana, on condition that \$100,000 be raised, 100 acres of land purchased, and three small colleges of the State be merged into the University.

—THERE are over 12,000 scholars connected with the various foreign missions. The Bible has been translated into 236 different languages and dialects, and 148,000,000 copies have been distributed in the past eighty years.

NOTES.

—Study well our PROGRAMME for 1883!

—Delinquents will do us a special favor if they will remit during the present month.

—"ITINERANT ON FOOT," by Rev. John Scarlett, is being ordered. Let "The Itinerant" move rapidly.

—We have received "*Moses and the Prophets*," a new work issued by Carter Brothers. Will be noticed hereafter.

—Ministers will do us a favor by indicating their ministerial relation when writing to us. We are often at a loss to know how to address brethren.

—We have received a copy of *The Expositor of Holiness*, a new periodical, published in Toronto, Canada, Rev. N. Burns, Editor. We trust it may be favored in its work.

—We have published a new tract, "*Growing in Grace*," by Rev. John W. Wait, of Ohio, showing the relations of Entire Sanctification and rapid Christian growth. This is a good tract to circulate. Price, 3 cts each; 25 cts. per dozen.

—It is a *poisonous heresy* to teach that persons are entirely sanctified when converted. It is repudiated by the whole evangelical Church. Wherever it is being taught, "Dr. Clarke on Sanctification," or, Dr. Watson's tract, "Zinzendorffianism," should be circulated.

THE GUIDE MISSIONARY UNION.

Our friends are continuing to remember our "GUIDE MISSIONARY FUND," also the "TAYLOR FUND." Let the good work progress.

GUIDE MISSIONARY UNION:

Susie Williamson, Farmersville, Ont.,	-	-	\$.50
A. S. Ludlam, Bradfordton, Ill.,	-	-	3.25
E. J. Cuthbert, Rolfe, Iowa,	-	-	.25
Jehu Stephens, Redstone, Pa.,	-	-	5.00
R. C. Caldwell, Silverton, Oregon,	-	-	1.00
A Friend, Orono Ont.,	-	-	1.00
M. Armin, North Rose, N. Y.,	-	-	1.00
Mrs. A. Parish, Farmersville, Ont.,	-	-	.50
F. Priestley, Ill.,	-	-	1.00

TAYLOR MISSION FUND:

Mrs. Ellen Hall, Lyndon, Kansas,	-	-	\$.50
Friends of Missions, Orono, Ont.,	-	-	9.00
Sallie Karns, Creola, Ohio,	-	-	1.00
J. S. Henderson, for E. M. H., Olentangy, Ohio,	-	-	3.00
" <i>Saved in Jesus</i> ," Thawville, Ill.,	-	-	4.00
Elizabeth Hunt, Mineral Point, Pa.,	-	-	2.00

BOOK NOTICES.

"HELEN GRAHAM," a story for young girls—by Harriet B. McKeever, author of "*Heavenward*," &c. This is the story of a young Christian, the daughter of wealthy parents, who, moving in a high social circle, firmly renounces the pomp and vanity of the world, steadily walking in the footsteps of Jesus. We can heartily recommend it as worthy of introduction in the home-circle, or Sabbath-school Library. Published by Garrigues Bros., Philadelphia—price, \$1.00. May be ordered from us.

Welcome.

Words and Music by L. HARTSOUGH.

Harmonized by Miss ALICE HARTSOUGH.

1. Wel - come the bless - ed Call, That brings my soul to thee, To
 2. Wel - come the bless - ed Way, Where Christ's dear smiles arise, Though
 3. Wel - come the bless - ed Cross, That's reared to cru - ci - fy The

thee, my lov - ing Sav - iour, God; Henceforth I'm ev - er free.
 thorns and cross - es must be met, — Sweet "blessings in dis - guise."
 flesh, in all its wayward - ness, Till self shall ful - ly die.

REFRAIN.

I come, I come, I come, I come, dear Je - sus, now, Re-

nouncing all this poor world claims, To thy sweet will I bow.

4 Welcome the blessed Truth,
 Revealing snares of sin,
 Revealing, too, the Saviour's power,
 By which the fight we win.

5 Welcome the blessed Life
 That this poor world knows not.
 That gladdens every sacrifice,
 And sweetens all my lot.



DECEMBER, 1882.

THE WORD FOR THE MONTH.—"But thou shalt call thy walls Salvation, and thy gates Praise."—Isaiah 60: 18.

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

"Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

EXPOSITION.

BY REV. F. G. HIBBARD, D.D.

"The fellowship of His sufferings."

ACCORDING to Grotius, the construction of this clause (Phil. 3: 10) requires us to bring forward the "may be found" of verse 9, and read verse 10 thus: "And may be found knowing Him, and the power of His resurrection, *and the fellowship of His sufferings,*" &c. Alford and others would connect with the 9th verse thus: "And be found in Him, * * having the righteousness, which is of God by faith, *in order to* the knowing Him, and the power of His resurrection, *and the*

fellowship of His sufferings," &c. Winer would connect verse 10 with verse 8, as "a resumption of the thought there expressed," thus: "That I may win Christ, * * in order that I may know Him, * * and the fellowship of His sufferings," &c. However the grammatical construction may be settled, the thought, which would be the same in each, to which I would give expression is, that to "know the fellowship of Christ's sufferings" is the highest proof of union and identification with Him. The apostle puts it in this light, and in this light, aspires to it. The same thought is often reiterated in Holy Scripture. See Pet. 4: 1, 13; Rom. 6: 5, 8, and 8: 17; 2 Tim 2: 11: 12.

"Fellowship" denotes *participation*. In what sense may we participate in Christ's sufferings? Certainly it must be by suffering in agreement with His mind and will, as to the ends of suffering, the cause of suffering, and the spirit in which we suffer. First of all, consider that suffering lies at the foundation of the Christian scheme of salvation. In this Christ has gone before us. "For it became H'm, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." To His disciples Jesus has bequeathed this cup. Before they can sit with Him in His kingdom, they must be "baptized with His baptism"—the baptism of suffering.

The sufferings of Christ were perfect for all the ends for which they were endured. They made complete atonement, oblation, and satisfaction for all sin, and provided for the bestowment of all grace. Into this awful sphere of atoning suffering we cannot enter as participators with Christ. "He trod the wine-press alone." But there are sufferings which He endured, which entered into His soul, in the like of which the disciple may and must participate if he "wins Christ;" sufferings in which he must be "perfect as his Master." Read passages like the following: "He came into the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not." "He was despised and rejected of men." "For neither did His brethren believe in Him." "And many of them said, He hath a devil, and is mad; why hear ye Him?" Of Christ it was prophetically said, (Psa. 69: 20), "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none, and for comforters, but

I found none." And again, (Psa 22: 6), "But I am a reproach of men, and despised of the people."

Reader, hast thou considered it a **light** thing that Jesus was "despised and rejected of men?" Hear, then, what He says to ail His disciples—not to the "twelve" only, but to all: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will also keep yours." Is it possible that professing Christians can read such utterances of Christ, and not feel that they are called to suffer with Him? Is it possible that they will read unmoved the burning words of James, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God?" Did Christ meet that enmity, which pursued Him unto death with revilings, and are we conciliating it by conformity and friendship? It is as true to-day, in our enlightened and free America, as it ever was in any period or place in the world's history, that he that will live a life or preach a doctrine that daily reproves all sin, will draw down upon him the scorn and enmity of that same world that persecuted Christ and His apostles. Reader, have you courage; nay, more, have you, like Paul, an ambition, to know the fellowship of Christ's sufferings? Holiness of heart and life will thus identify you with Him, so that you may thankfully say, as a test and pledge of true discipleship, "The reproaches of them that reproach thee, fall on me."

But you will say, "The times have changed. We live in an enlightened age, under good laws and free institutions, and Christianity is not persecuted now as formerly." Yes, they cannot now, as of old, take your life, liberty or property, as the forfeiture of your profession, but science and free government can never change the natural heart which is "enmity against God." It is as true now as at the first, and will be to the end of time, that "All that will live godly in Christ Jesus shall suffer persecution." There was never an age when the Church was more assailed than now by reproachful epithets, by social ostracism, by malignant slanders, by false philosophy, by insidious doubts proposed on doctrine, on the terms of salvation, on the final judgment day, on the necessity of a separated and sanctified Church. Who has courage to come out from the world? "Who will rise up against the evil-doers? Who will stand against the workers of iniquity?" But I must reserve other thoughts for another time.

"I WILL TRUST THE CRUCIFIED."

A. GIBBS CAMPBELL.

Though the world my choice deride,
I will trust the Crucified,
Who for my redemption died ;
I will trust the Crucified.

O, my soul, how great thy loss,
But for His redeeming Cross !
Earth's treasures are but dross,
All but His redeeming Cross.

I will trust Thy love divine,
Which has made me ever Thine ;
Which has made Thee ever mine ;
I will trust Thy love divine.

Let Thy love still hold me fast,
And when earth for me is past,
When I reach my home at last,
Still Thy love shall hold me fast.

All my joy, and all my pride,
Centre in the Crucified ;
And whatever may betide,
I will trust the Crucified.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15; 16.

"The counsel of Thy love fulfil,
Come quickly, gracious Lord"

GRACE.—"There is not a round in the ladder to heaven which does not give every one that steps upon it just ground to sing, *Grace, Grace!*"

—"All our sufficiency for our spiritual work and warfare is from the grace of God; and if all be *from* Him, let all be *to* Him."

—"All that have ever found grace, have known that grace found them."

WHAT ARE THE FRUITS OF HOLINESS?

REV. N. VANSANT.

IN continuation of the subject presented in part in the last number, I would specify as another of the blessed fruits of Scriptural Holiness:

4. *Heroism in Christian work.* Perhaps no hindrance to individual Christian growth or Church progress, is more common than an enslaving timidity. "Confidence is victory, timidity defeat,"—an accepted motto of the schools—loses not a jot or tittle of its truthfulness when applied to the realm of spiritual endeavor. Courage, boldness, is one of the most important and frequently commended of the Christian graces. The three Greek words in the New Testament rendered by these terms, occur more than sixty times—found in such passages as these: "In the world ye shall have tribulation, but be of good *courage*, (revised version), I have overcome the world." "Lord, * * grant unto Thy servants to speak Thy word with all *boldness*. * * And they spake the word of God with *boldness*." "But Christ as a Son over His own house; whose house are we if we hold fast our *boldness* and the glorying of our

hope firm unto the end," (revised version.) "Cast not therefore away your *boldness* which hath great recompense of reward, (ibid.)

This heroic element is not less necessary now than in primitive times, and is often quite as difficult to command. If the fear of enemies is less, the fear of friends is greater; and in either case, "the fear of man bringeth a snare." This ensnaring fear, fostered if not begotten by pride, thins many a prayer-meeting and class-meeting, and seals the lips of many a shrinking attendant. Surely, in these days of multiplied converts born in silence, and Church members mute and statue-like, there is need of a great baptism of Christian boldness in all the ranks of the Church; but this can be realized only through the consecration and sanctification of the Church. In those lines of Charles Wesley—

"Where fear and sin and grief expire,
Cast out by perfect love,"

it is not an accident that fear is coupled with sin, and deliverance from both ascribed to the expulsive power of perfect love. See Peter through fear following Jesus afar off, quailing before the taunts of a servant-maid, and denying Him thrice with oaths and curses. See that same Peter a few weeks after, baptized with the Holy Ghost, facing a mocking multitude, and preaching that same Jesus till, under his burning words, mockery was turned to prayer and penitence to praise, and three thousand happy souls were added to the Church—that very Church whose chosen apostles, so lately overcome by fear, had all forsaken their Master and fled. Then, presently, see that now heroic Peter, with one of his fellow apostles, confronting "the rulers and elders and scribes," headed by "the high priest," until, constrained by "the boldness of Peter and John, * * they took know-

ledge of them that they had been with Jesus."

With a holy boldness like this inspiring the newly baptized Church, no wonder she could count her converts at Jerusalem by the "three thousand" and the "five thousand," with "a great company of the priests;" at Antioch by "a great number" and "much people;" at Iconium by "a great multitude of the Jews and also of the Greeks;" at Thessalonica by "a great multitude of the devout Greeks, and of the chief women not a few;" at Berea by "many of them;" at Ephesus by "many that believed;" and at Rome by "some who believed the things which were spoken." Would not a fully baptized ministry and laity show an equally bold front to the enemy now, and achieve at least an equal success in heroic work for Christ? Why not?

CHRISTMAS GIFTS.

FRANCES RIDLEY HAVERGAL.

"Thou hast received gifts for men."—Psa. lxxviii. 18.

Christmas gifts for thee,
Fair and free!

Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's lone cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.

Christmas gifts for thee,
Grand and free!

Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand;
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that Infinite Love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!

"And a word spoken in season, how good is it!"—Prov. 15; 23.

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"Whate'er I say or do,
Thy glory be my aim."

MOTIVES.—"Christianity" said Hannah More, "is a religion of motives."

—"With God, adverbs shall have better thanks than nouns, *i. e.*, not what we do, but *how* we do it, is the grand question."

—"Before we let the arrow go, we have need to let our eye be fixed upon the mark."

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LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

FEBRUARY 15th, 1849.—Wrote to Rev. Mr. C——, a stranger to me in person, but one of the children of my Heavenly Father, I trust; though he says the heavens seemed to be barred against his prayers.

I asked sincerely, importunately and in faith, for a word in season; but on looking over my letter, found it rather toned in the spirit of reproof, than for immediate comfort. But doubtless God, who alone can know what had caused darkness in the mind of that brother, directed my pen. I had no need to have asked for a word in season, if I had previously known. And if the Lord directed to a word wholly unlike I had anticipated, I must still receive it as an answer to my petition. Otherwise I should be as a wave of the sea, driven about and tossed, and have no right to think of receiving anything from the hand of the Lord. This is an old temptation of the adversary with me. Thanks be to God that He has given me some memorable victories.

On one occasion after I had knelt down, as I generally do, with my blank sheet, and asked heavenly wisdom in filling it up in the manner which might

most glorify God, I thought I asked in faith, nothing doubting. After I had done writing, I was greatly tempted about what I had written, and it was strongly suggested that I had better not send the letter.

On looking to the Lord, it was intimated—Did you not believe, when you asked the assistance of the Holy Spirit, that you received the thing you desired of God? Why not hold fast the confidence that you were directed, though it is so unlike in its recitals, to what your anticipations would have brought forth? You know that God's thoughts were not as your thoughts, otherwise why ask that matter and manner might all be given you?

I was reproved, for I had been tempted to be so dissatisfied with the matter and manner of the production. I now began to conjecture, that principalities and powers were arrayed to withstand, from the persuasion that much good was likely to be effected by it. Especially did this conviction possess my mind after I had so far resisted Satan as to thank the Lord (though in the midst of temptation to the contrary) that He had indeed heard my prayer, and had helped me to write according to the teachings of His Spirit—pleading that I had put my *trust* in Him, and had the promise of the Lord Jehovah that I should never be confounded.

The letter was forwarded (to Bishop and Mrs. Hamline). These beloved friends thought it was calculated to be more extensively useful, and published a large portion of it in the *Western Christian Advocate*. One of the ministers of the City of Cincinnati stopped at the office of the paper and procured a copy of it before it had been issued abroad. On taking it to his room, he sat down with his hat on, and his eye rested upon the letter. He communed

with living examples of the power of present faith. He saw it was just what he needed, and what he was now requested to exercise. Before he laid the paper from his hand, he was enabled by the power of the Spirit to venture on Christ as his present Saviour from all sin. His emotions were such that his paper fell from his hand, and he soon fell prostrate on the floor, and continued, till after twelve o'clock that night, praising God in irrepressible and most joyful strains, for salvation from all sin.

"Lord, if on Thee I dare rely,
The faith shall bring the power."

This minister afterward published the thrilling experience slightly noted in the foregoing paragraph, and other notices of the letter were made by different individuals, in the same periodical. One presiding elder stated that three or four of the ministers of his district had been blest with the reception of like grace, through reading it. It was afterward republished in the *New York Christian Advocate*. In allusion to its publication here, one writes that a gracious revival was in progress which had taken its rise, as it was believed, through the instrumentality of the letter.

These persons were all personally unknown to me, and could not have been influenced by other desires than to glorify God, in giving publicity to the remarkable experience which seemed to attend the reading of the letter. It has since been republished in "Faith and its Effects," page 155. What a triumph would Satan have gained in the prevention of gracious results, had I not, in obedience with the Divine requirement, believed that I received the thing I had asked of God!

Though to some it may appear a matter of small account to take time to note such things as these, yet to my conceptions most important principles

are involved. Of what vital importance is the duty of prayer for creatures wholly dependent for spiritual and temporal good? "For these things will I be inquired of," says the Dispenser of every good gift. Then follows, in inseparable connection, *faith, unwavering faith*, which as a hand nerved by Omnipotence, is stretched out to receive the offered blessing. Desires, however sincere, or importunities, however long continued, will not induce God to dispense the needed blessing, unless the petitioner ask in faith, nothing doubting. "For he that wavereth is as a wave of the sea, driven about and tossed, let not that man think he shall receive anything from the Lord."

SATISFIED.

META E. B. THORNE.

Long years ago, when my childish thoughts
Went eager up and down,
Like Noah's dove, with vague unrest
Searching the vast unknown,
The clouds of doubt were overhead,—
The floods of sin below
Threatened my soul to overwhelm.
Thus storm tossed to and fro,
In vain I sought with earnest quest
When my heart, wearied, might find rest.
Then th' "Sun of Righteousness arose
With healing in His wings,"
Dispelled like dew the threatening clouds;—
What life His rising brings!
Lo! then above the rolling floods
A living Rock towered high
Where one might rest.
O quickly to its shelter did I fly,
Refuge to find,—a refuge sure,
That should eternally endure.
For as I clung there, safe at last
From the darkness and the storm,
There beamed upon my wondering eyes
A radiant heavenly form,
And a voice all music whispered,
"Lo! my bow upon the cloud,
The promise that the floods no more
Earth's millions shall enshroud.
Far, far above all stormy shock
For aye shall tower this living Rock."

"And God is able to make all grace abound toward you."—2 Cor. 9: 8.

"To dwell with God, to taste His love,
Is the full heaven enjoyed above."

TRUST IN GOD.—"Begin the web of duty in faith and God will supply you with threads."

"Trust in God is the grave of anxious care and the tomb of unbelief."

"Rev. John Williams, the famous missionary, used to say that two little words make the greatest mountains of difficulty melt—*Try and Trust*."

HOLINESS IS PLENTY.

REV. JAMES HARRIS.

BLESSED be God for plenty! How it dilates our hearts with joy when our "barns are filled with plenty and our presses burst out with red wine! God is the God of plenty. His original design was that all men should have abundance of every good thing. Plenty meets our view on every side. The dew is plenteous which nightly refreshes the grass of hills and dales. The rain comes plenteously. The rivers roll their plenty to lakes and seas and oceans. The fields produce plentifully, grass and fruit. What supplies of food everywhere! What provision for clothing! Earth produces abundantly to clothe and feed its vast population.

Nor is God less liberal in providing for man's spiritual necessities. The gifts of Divine grace are inexhaustibly plentiful. Plenty is written over the cross upon which our Saviour died. Plenty is seen in the fountain filled with blood. There is plenty in the gifts which Christ received for men when He ascended upon high. The gifts and graces of the Holy Spirit are both plenteous in variety and bestowment.

The entire Church may possess every

needed good. There is plenty, reader, for you *now* of grace, wisdom, power, to qualify you to do a mighty work for God, in your sphere. Plenty to make and preserve you a holy, earnest, and successful worker with God. Plenty to build all the Churches needed for the world's evangelization, to supply all their pulpits with an earnest ministry, and their Sunday-schools with every needful appliance. Plenty for your own Church and neighborhood. Your Church need not to be a poor, dilapidated, uninviting place—with no conveniences for class-meetings or Sabbath-schools. The missionary treasury of your Church need not be empty—nor your ministers inadequately paid—nor your schools insufficiently furnished. Your own souls need not be lean spiritually. You need not be in doubt about your being a child of God, and in fear to give your testimony for Jesus. No need to be a poor, starving Christian,—without spiritual power, almost without a certain hope. There is plenty to make you a well-rounded, mature, holy man or woman of God, whose testimony for Jesus has a ring in it, and whose power in the world for Him is felt and recognized. St. Paul tells us, "It pleased the Father that in Him (Christ) should all fulness dwell"—(Col. 1: 19)—and that "in Him dwelleth all the fulness of the godhead bodily"—(Col. 2: 9)—"In Him are hid all the treasures of wisdom and knowledge"—(Col. 2: 3.) And St. John tells us that "of His fulness have all we received, and grace for grace"—(John 1: 16). "Fullness"—"all fulness"—"all the fulness of the godhead." There are riches—unsearchable riches—a depth of riches. "Riches of His glory"—or, glorious riches. Riches greater than all the treasures in Egypt,—"treasures of wisdom and knowledge."

Justification is the glorious passage-way into this rich treasury of the Lord. It is a glorious way, into a still more glorious chamber. "We have boldness and access into the holiest." The door, though narrow and strictly guarded, is ever open—and open for you. You approach by full consecration and faith—and heart-purity on the same conditions. Entering this door of Justification, you will find that there is *plenty of pardon* for the sinner—see Isa. 55: 7. "He will *abundantly* pardon." No condemnation remains—the pardon fills, saturates the soul. It is impossible to have a doubt of it. The Spirit of adoption within us cries, *i. e.*, shouts and sings with us, "Abba Father!" All within us responds to the cry—see Rom. 8: 15–17. O the unspeakable joy of this experience!

Holiness is Plenty of Riches, for the poor—of food, of raiment, of the things of this life. No matter how poor you are, or rather seem to be—you need not feel poor, or act as though you are poor. What matters it to you whether He gives you your daily bread day by day, or at once all you will need to the end of life? It is all the same to you—"all is yours." O, what abundance of riches are yours—you shall never want!

What enterprises for God may you boldly undertake! I think of Muller, and Barnards, and Stephenson, and a host of others, building orphanages and sustaining them,—of Wm. Taylor planting self-sustaining missions in India, in Brazil, and elsewhere,—of Moody undertaking to visit, at the call of God, distant lands, without money,—of others who have undertaken to build Churches, to plant schools, to commence enterprises for the extension of our Redeemer's kingdom which will require amazing expenditure—and of their successes. These are "holy men and women,"—

men who had entered by faith into God's inmost chamber of riches, whose faith has made them rich in good works. They have made bold expenditures for God's glory—there has been no failure, and men have looked on and marveled; but they as poor have made many rich, and as having nothing have possessed all things.

Holiness is Plenty of Grace—wisdom and ability. You fear to profess Entire Holiness—what do you fear? You fear that God will not supply the Holy Spirit to you richly, giving ability for every work. You fear that He will leave you in, an emergency, just when you need Him most. O, God-dishonoring fear! How unlike Him! Did He ever do so? No wonder you have not power, who dare not fully trust the God of your salvation. You will be astonished at the power and wisdom and perfect grace bestowed, when low at His feet all of self is crucified, your soul is made pure, and every wish sanctified. Then will He clothe you with the Spirit of wisdom, grace, power, and utterance. Then will He entrust to you riches and knowledge. Then shall you do things which at present seem to be impossibilities. Then the fire of your steady but ever-fervent zeal shall kindle a flame in your community, and spread a holy influence all around. Then men will lean upon you as on a strong pillar—and many shall see in you that Holiness is Plenty.

PURITY OF LIFE.—If we are sanctified, our lives will be pure, our conversation will be God-like. Instead of living as we did before we attained this blessed state of grace, our lives will be so much more consistent and holy, as to lead others to see that a great change has been effected in us.

—*Boydton's Practical Sanctification.*

"Who then is willing to consecrate his service this day unto the Lord?"
—1 Chron. 29; 5.

◆◆◆
"My gracious Lord, I own Thy right
To every service I can pay."

CONSISTENCY.—"It is sad to see many walk in the dark themselves who carry a lantern for others."

—"For one man who reads the Bible there are at least twenty who read professing Christians."

—Alexander the Great had a soldier who bore his name, but was a great coward. The Emperor said to him, "Either change your name, or learn to honor it." So may it be said to many Christians.

◆◆◆ CONSECRATION.

MRS. M. N. VAN BENSCHOTEN.

THIS is a word which is being very much used at the present time, and not unfrequently in a way to imply, that a person may be a Christian, and yet not be wholly consecrated to God. This is not so. No person can become a child of God, without a glad and full surrender to the Lord Jesus. There must be no conscious reservations, no withholding a "part of the price." It is a perfect allegiance we are to give. Christ our King accepts of no divided service. All along the highway to heaven are guide-boards, with directions—plain, distinct, and positive. At the very beginning is this: "Whosoever he be among you that forsaketh not all that he hath cannot be my disciple."

Probably, most Christians will admit this; and yet there are many in the Church who, in their present experience, are not wholly consecrated to Christ. They consecrated themselves up to knowledge, but they did not follow on to know the Lord. "Ye did run well, who did hinder you?" They came in contact with the tide of worldliness and unbelief, and their love was chilled. They seem not to apprehend the extent of God's demands.

We believe the cause of so much unconsecrated power in the Church arises from a looseness or weakness of conviction—from a want of strong conviction as to the truths of the Gospel. And this want comes, in part, "from a practical unbelief under which faith languishes, from a lack of serious thought on themes of sublime importance, and from undue absorption in worldly matters." It comes little by little. "You may scratch a pane of glass," says Dr. Storrs, "with your diamond ring, and but a trifling mark is made; but continue to cover the glass with scratches, and you so blur the transparent medium that your view of tree or lake or mountain is shut out. So is it in religious thought, we scar and dim the medium. The cross remains, God and immortality, but we fail to see them as *vivid realities*. Our intense worldliness during the week, our secular reading on Sundays, pleasures and amusements, all combine to dull our vision." We trespass on conscience little by little, the Holy Spirit is grieved. They tell us it is over-righteous to aim "in whatsoever ye do, whether ye eat or drink, to do it heartily as unto the Lord." That it is nonsense to expect that "whatsoever we do in word or deed, to do *all* in the name of the Lord Jesus, to the glory of God." By such subtle poison faith is weakened and convictions paralyzed. It comes like "the insidious malaria, that smites not as the dagger or bullet, but just as surely, stealthily coming to us, shining and serene as the summer's sky."

One's zeal in regard to any truth is measured by the strength of his convictions as to that truth. When any conviction of important truth becomes central and vital, the desire is irresistible to utter it, to live it or to experience it.

Let the great eternal realities, let the

solemn assertions of God's Word be believed so firmly that they become realized to one's faith—let Christians come to see that God commands the consecration of all their powers, mental, social, spiritual—that it is their happy privilege to live alone unto Christ, and to have ingrained into their lives, "*all for Jesus!*"—let the truth become a commanding power, and we shall hear no more about the unconsecrated power of Christians.

Take, for instance, our social power. Many a brilliant woman in the Church would be startled were we to tell her that the special gifts of influence, of attraction, of beauty, of voice, the graces of conversation and of manner, were to be especially consecrated to God and used in His service.

But what are more choice than these? "We ought to seek all that is most exquisite, most precious, most perfect upon earth, to bring as our tribute to Jesus Christ. That sacred sense of the beautiful, which God has given us, can never have a more legitimate satisfaction than in being consecrated to His glory." Our social power should be regarded as one of the richest treasures we have to lay at the feet of Christ.

When this realm is recognized as belonging to God, and is sweetly and thankfully held for Him, it brings a wonderful power into the life. It does not render a person offensive and obtrusive; there is not a strained air as of one laboring under whip and spur. It rather gives a mellowness and winsomeness to the whole address, imparts a nice sense of the fitness of things. There is a wonderful cheery "shining for Jesus." It is the beaming out—the irrepressible blossoming out of the lovely realness within.

This is a subtle gift, and the question how shall it be used, cannot easily be

stated by rules. So various are the circumstances, so differently are we constituted, that what would do for one, would not do for another. The important question is, to give ourselves without reservation to Christ, striving to make the very most of ourselves *for His sake*, and then let it work out. Its manifestations are beautiful, as seen in the home, in society at large, and in the Church. We will speak of some of these in a subsequent paper.

THE NIGHT-BLOOMING CEREUS.

MRS. MARY D. JAMES.

O, beautiful Cereus, how welcome thy bloom!
Thy grand coronation, how rich in perfume!
How wondrously charming, so queenly, so chaste!
We mourn thy sweet flowers should fade in such haste.

Beholding with rapture the exquisite sight,
We wonder thy glories are kept for the night,
In darkness to lavish their beautiful bloom,
And give their rich odors to midnight's deep gloom!

Some sister-plants close up their petals at night
And open them only to greet morning light.
Thy charms are unfolded when nature's asleep,
As angels night-vigils so lovingly keep.

So faith comes in darkness, and blooms in the night,
To soothe in affliction, in danger, in blight;
When sources of comfort all fail and depart,
Faith brings sweet solace to cheer the sad heart.

And night-blooming flowers bring lessons of Love,

As messages coming from regions above;
We too have a mission—in darkness and grief,
To bring the afflicted and suffering relief.

To be to the feeble, the sinful, the poor,
Sweet love-plants, all blooming with charms that endure.

To shed on the lowly in earth's deepest gloom
The fragrance of kindness,—most blessed perfume!

The way of salvation to show to the lost,
Which Jesus provided at infinite cost,
To help struggling spirits to gain heaven's bliss;
What service so hallowed, so Christ like as this

"Occupy till I come."—Luke 19; 13.

—♦♦♦—
 "Christ is coming !

Let each heart repeat the strain."

"DIVINE LOVE is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven."

—♦♦♦—
GOLDEN LESSONS
IN THE SCHOOL OF CHRIST.

REV. G. HUGHES.

A LESSON OF FIDELITY.

"WATCH therefore !" was the solemn injunction of Jesus to His disciples in connection with important declarations concerning His kingdom. He had thrillingly described the utter desolation which was to come upon the city of Jerusalem, and the destruction of Jewish power and dominion. Then He proclaimed the fact of His final advent and its attendant circumstances. Nature in all her vast domain is to herald His approach, by the darkening of the sun, and the deep and all-pervading gloom. A significant sign of the Son of man is to appear in the heavens. Biblical critics have taken special note of this, but without determining its precise character. It will, however, be such a far-reaching and impressive token as to produce deep wailing among the ungodly tribes of earth. But, despite natural convulsions, and the demolitions of thrones and dynasties, "the elect of God," who have been truthfully and joyously awaiting their Lord's return, will have ample security—it is written that the angels, "going forth with a great sound of a trumpet, shall gather together His elect from the four winds, from one end of heaven to the other." The full significance of this promise will be shown at the long-expected day.

The precise time of this manifestation of Jesus is hidden from human

view : "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," was His emphatic declaration. How vainly have men in the past, by plausible calculations and reasonings, attempted to unlock this cabinet of Divine secrets ! But, as the time draws nigh the unmistakable tokens will be discerned by the wise. To this end a parable is given thus : "Now learn a parable of the fig tree : When his branch is yet tender, and putteth forth leaves, ye know when summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Ah, yes ; saintly eyes will apprehend with holy exultation the glorious signals of the Lord's coming. "The busy tribes or flesh and blood," unmindful of the gathering portents, will only be intent on "buying and selling and getting gain," or running the giddy round of pleasure. Suddenly, however, they will be brought to terrible and resistless arrest. Deep horror will strike them everywhere. "As the days of Noe were, so shall also the coming of the Son of man be."

The uncertainty of the time of Christ's advent is made the ground of the injunction which is before us : "*Watch therefore ; for ye know not what hour your Lord doth come !*" Like the faithful servant to whom his absent lord has committed an important trust, who is ever vigilant, ready at any moment to open to him the door, so must it be with us in regard to our Divine Lord's advent. The promises of the New Testament concerning this event are very full of comfort. Adoring eyes, eyes of faith, opened by the illuminations of the Holy Ghost, have, all along the centuries, been entranced by the revealings of the precious Saviour. But they have ever been saying, O, so earnestly—

not impatiently, but with hope stirred into wondrous activity by holy promise, "When *will* my Lord return? When shall the parting heavens reveal His glorious form? When shall my eyes behold THE KING in His beauty, 'His beauty of holiest love?' When, O, when, shall I be 'caught up to meet the Lord in the air?'" Who would silence these longings of the Church, the Bride of the Heavenly Bridegroom? Her "DIVINE LOVER," is in a far country, sending to her precious messages indeed, and giving her multiplied pledges of His fidelity. But she waits with profoundest interest to hear His foot-fall, and to be gathered to the city of the great King.

Well, beloved, the delightful day of union will come. Be patient—be watchful—be fully-robed—be ready on the instant to hear "The Bridegroom's call." The trumpet will sound. Angels will shout the harvest home. The saintly transformations befitting the grand occasion will be made "in a moment, in the twinkling of an eye," and the principle of spiritual attraction will bear them with more than lightning-velocity to His loved embrace. How magnificent the consummation! Warfare ended—sorrow's night succeeded by joyous day, Christ and His beloved ones in rapturous, perpetual union!

The last sand will soon drop from the hour-glass of the year. How stands the account? Are we on the watch-tower—standing there unslumberingly, in thrilling expectation of the establishment of the kingdom of the Lord's anointed? "Blessed," says Jesus, "is that servant, whom his lord when he cometh shall find so doing." A crown, a throne, a sceptre, a kingdom that shall stand forever, are suspended upon our fidelity. If Christ's approving seal be given, the measureless wealth of eternity is ours.

—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Ephes. 6:11.

—♦♦♦—
 "Go forward, Christian soldier,
 Beneath His banner true;
 The Lord himself, thy Leader,
 Shall all thy foes subdue!"

CHRISTIAN WARFARE.—"No Christian soldier must unbuckle his armor till he puts on His shroud. Many a victorious veteran has suffered defeat."

—"The Christian was not meant merely to be an armor keeper, but an armor-bearer; not to keep his armor bright for show, but ready for battle."

—William Penn's famous saying should be written upon the Church's banners—"No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown."

FIGHT THE GOOD FIGHT.

ABBIE MILLS.

PASSING through a western city a short time ago I found many engaged in preparation for a sham-battle, a re-enacting of some of the scenes of our late unhappy war.

Many in the moral battle-field seem to be engaged in this sort of warfare. They are ever going over the past, instead of leaving the things that are behind and pressing forward to those which are before.

The good fight is one of faith, but none the less real on that account. Paul fought "not as one that beateth the air," but to obtain an incorruptible crown. He exhorts Timothy to "lay hold of eternal life." Jesus gives eternal life to all who believe on Him, but the part of the recipient is to take the proffered gift and retain it, by moving onward, leaving first principles and advancing to real Christian veteranship.

This good fight is not a constant repetition of conflicts with enemies within, a constant civil war, but being made whole, putting on strength, and the whole armor of God, there is a readiness to fol-

low our Commander, the Lord Jesus Christ, wherever He leads. In an important sense He fights our battles for us, yet He does not suffer us to lay our armor down and engage in that which pleases us. The body is to be kept under, to be in subjection to the will of God.

Real faith is manifest through acts of most implicit obedience. There is a steadfast looking unto Jesus. A waiting upon Him that will not allow that which distracts to interfere.

In this warfare no battles are lost, and each victory prepares the way for another, so there is no room for a repetition of the sham sort. When anything of this kind appears, we may be assured it is not in the line of the good fight of faith.

The enemy is pleased to have us spend our strength in that which is fictitious, and he will try to have us choose the wrong kind of armor if he can do nothing more to hinder us. He knows how to show off his carnal weapons to great advantage, but alas, for the Christian who depends upon them! The enemy is not so divided against himself as to furnish, wittingly, weapons that will prove effectual in destroying his strongholds.

But without faith it is impossible for us to look with favor upon those which the gospel advertises; but when put on with prayer and supplication in the Spirit, there is soon heard the shout of victory.

It is not an indifferent absorbing of good that may come in our way that will make us strong in the Lord, or give us a place among the conquerors, we must lay hold of salvation's rich provisions; and we may do this, if we cannot go with others to the camp-meeting or revival gathering. Jacob prevailed when separated from all his company. If our faith is too weak to cause

us even to put a space between us and earthly things; if we dare not say, "I will not let thee go unless thou bless me;" we shall never be counted as princes in God's sight, and shall never know the full joy of victory.

The end of this war draweth nigh. Whether we live to see sin everywhere defeated or not, it will be. Before that time we may declare, as did Paul, "I have fought a good fight, I have finished my course,"—and the crown is sure. The things that seem now to hinder us from being fully committed to this fight of faith, according to the Lord's order, will not hinder death from claiming us. And whether ready or not we shall leave the things that have filled our thoughts and hands and taken our strength, so that we have dealt but feeble blows, when some giant-sin gave us an opportunity greater than that which the stripling, with his sling, found, and which, with strong faith, would have proved the time when God would have honored us permitting us to see great victory on Israel's side. There must be complete victory in our own souls to fit us for a place in God's conquering army, and then, we know not how great the conquests we shall see, *victory is sure.*

BIBLE ARITHMETIC.—*Addition*—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—2 Pet. 1: 5-7.

Subtraction—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, * * * desire the sincere milk of the Word, that ye may grow thereby.—1 Peter 2: 1-2.

Multiplication—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.—2 Peter 1: 2.

Division—Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6: 17-18.

Rule of Three—Now abideth faith hope, charity, these three; but the greatest of these is charity.—1 Cor. 13: 13.

The Precious Word.

"The entrance of Thy words giveth light; it giveth understanding to the simple."—Psa. 119: 130.

"Here light descending from above
Directs our doubtful feet."

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

REMEMBRANCE OF CHRIST.

DEC. 3.—"This do in remembrance of me."
—Luke xxii. 19.

To remember Christ we must first know Him. It is impossible to remember those of whom you know nothing. If we were asked to remember Enos, the grandson of Adam, how could we do it? Was he good, bad, or indifferent? No one knows; and therefore no one can remember him. The more wide, and deep, and thorough our knowledge of men, the more vivid is our remembrance of them. The very first direction to be laid down for our guidance if we would vividly remember Christ, is, get thoroughly acquainted with Him. We cannot remember His features, as could the apostles when they met together after His ascension; we cannot recall the tones of His voice, or the Divine grace with which He granted favors. And yet it is possible to remember those whom you have never seen. We have not seen George Washington, but we can remember him very distinctly. The whole course of his life, his heroic acts, and the noble spirit underlying the whole, cannot be forgotten. And in like manner we may remember Christ. We have the four Gospels, each showing some aspect of the wonderful life and character of our blessed Lord. We sometimes find "Manuals of Preparation for the Lord's Supper" offered to young disciples of Christ. The best manual of preparation for that holy ordinance is the four Gospels. Let any follower of Christ read them through and through, with earnest painstaking, prayerful study, and he will enter more fully into the spirit of Christ's life, and be better prepared for any ordinance in the Church, than by

reading all the other manuals ever written.

REMEMBRANCE OF CHRIST.

DEC. 10.—"This do in remembrance of me."
—Luke xxii. 19.

Undoubtedly the first thing to be done if we would remember Christ is to become very familiar with the four Gospels. But although the only way we can remember the great and good men whom we have never seen, is, by reading their biographies, and sometimes contemporaneous history; yet we are more privileged in our endeavors to remember Christ. We may go over the scenes of His earthly life; we may especially linger over the scenes of His passion. But we have also another resource open to us. Our Saviour lives! We may hold communion with Him. Our memories may recall the scenes of hallowed intercourse. We may go back to the hour when first we saw His face, so full of love and tenderness that our doubts utterly vanished, and we were born anew. We may go back to the hour when a deeper, fuller meaning of salvation was received by us than ever before. Ours became indeed and in truth a higher life; we had broader views of the wealth and richness of Christian experience, and a fuller taste of its enjoyment. We can recall hours of darkness, in which He appeared to scatter all the gloom of temptation—in which He assured us as truly as He did Paul, "My grace is sufficient for thee." Indeed, we can go over our Christian experience, and in a thousand instances see how it has been a series of scenes in which Christ has been our ever faithful Friend, and our glorious Lord.

"In remembrance of me." Blessed Lord, while memory holds its seat, living or dying, Thou art there, *there forever!*

LOOKING FOR THE LORD.

DEC. 17.—"And behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel."—Luke ii. 25.

Here is a beautiful picture of a grand old saint of God, to whom had been granted exceptional revelations. It had been revealed to him that he should not die until he had seen the Messiah. He

was now looking day by day for the fulfilment of that promise; looking in patient, holy expectancy, that this, like every word of God, should be fulfilled.

There are often times in our history when we have to wait like Simeon in an attitude of expectant looking, until God shall reveal Himself to us. It may have reference to His purposes concerning us, it may have reference to His provision for us, or it may be something else, for which we have to wait and look for the fulfilment of God's promise.

This looking for Christ implies—

1. Firm belief in God's promise. His Son shall be revealed in you and to you. His way shall be made plain before you. Have faith in God.

2. Patient waiting. Who are we to set God a time? Can we dare say it shall be thus and thus, and in no other way. God knows what is best to do, and when the hour strikes for Him to fulfil His plans, at once it is done.

3. Expectancy. Looking! looking out, that the promise might be fulfilled at any moment. Ready for the fulfilment. Prepared to welcome it and rejoice in it.

Let us be looking for the Lord to graciously manifest Himself to us.

THE CONSOLATION OF ISRAEL.

DEC. 24.—“Looking for the consolation of Israel.”—Luke ii. 25.

The Consolation of Israel was a name by which the Jews frequently called the Messiah. His coming was the most consolatory event that could happen to the world. It may have arisen from the way in which the old prophets, especially Isaiah, spoke of Him. Saith he, “Comfort ye, comfort ye, my people,” when announcing the coming of the Lord. It was this comfort or consolation for which Simeon looked when he expected the coming of the Consoler. There had been a long, dark night of expectancy, but it was a bright dawn indeed, when the shepherds heard the announcement, “I bring you good tidings of great joy, which shall be to all the people.” What a load of anxiety and care was rolled off from the world, when that announcement was made!

But Jesus is always the Consolation of Israel. He consoles every heart that

makes room for Him. He consoles every home that receives Him as a guest. The declaration is that His coming “brings peace among men in whom He is well pleased.” If by our loving obedience to Him, He is well pleased with us, we shall be filled with peace. Nothing shall disturb us. The Almighty has taken us in charge, and no foe can overcome Him, or those who are defended by Him.

At this Christmas season it will be well for us to meditate on the questions—Has the Consoler come to me? Has He brought all the consolation to me that He has promised to do? And am I so fully blessed by Him that I can go forth and tell boldly of the happiness of receiving Him?

THE FIFTY-THIRD SABBATH.

DEC. 31.—“I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.”—Exodus xx. 12.

An unusual occurrence takes place today. I am granted the privilege of meditation for the fifty-third time on a Sabbath day this year. The burden of blessing is great every year, but this year is greater by the addition of all that is implied by an additional Sabbath day's exercises and privileges. It will be well for me to go back in thought and inquire very diligently what improvement have I made in the Divine life by reason of all the advantages I have rejoiced in? Fifty-three Sabbaths, with their burden of holy thought and feeling—their messages of love and peace—their opportunities of working for God more or less conspicuously! How much more like the Saviour have I become? I am not what I was. There can be no stagnation in life. I am better or worse than I was at the commencement of the year. Am I more devout, more patient, more self-sacrificing? do I more fully represent to the world what a Christian should be? am I doing something to disarm hostile criticism by the purity and sweetness of my life?

Fifty-three Sabbaths, in one year! But the Sabbath of heaven is coming. I am getting nearer. The horizon is brightened with streaks of the coming glory. It will be here soon. Amen

The Tuesday Meeting.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing the 491st hymn, "Love Divine all love excelling." Requests were presented, and Rev. Geo. Hughes, followed by Dr. Palmer, led in prayer. After singing—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away,"

Dr. Palmer remarked that the question had arisen in his own mind, How many *fully believe* that there is such a fountain? If there is not such a fountain, then there is no foundation for our hope of heaven, for we cannot wash away our sin and uncleanness. We had sung that hymn many times, and said, "There *may I*, though vile as he, wash all my sins away," but how many have done it? Let each one answer the question, "*Have I* been to the fountain and been cleansed?" If not, may the Lord help you to do it *now*. We need the merits of His death every moment, and faith says, I have it.

Sister Palmer called upon those present to hear what the Lord would say to them through the Word, as she read a portion of the song of Moses, as written in Deut. 32: 1-15—33: 26-29. She prayed that the Holy Spirit would apply the word to each heart, that they might be sanctified through the

truth. "The Lord's portion is His people." We are His people, and He leads us; and we are called to accept these truths as the chosen of God. We are not Israel according to the flesh, but we are the children of Abraham by faith. But how sad the thought, "Jeshurun waxed fat, and kicked; * * * then he forsook God which made him, and lightly esteemed the rock of his salvation." That fact had been painfully impressed on her mind, when she looked at those who were professing Christians, and had really given themselves to God. When God sent prosperity, instead of God's goodness leading them closer to Him, they seemed to act as though they were independent of God, and lightly esteemed the Rock of their salvation, and set their affections on other things beside God—forgetting that "there is none like unto the God of Jeshurun." May the Holy Spirit teach us to realize what is meant by "He shall thrust out the enemy from before thee; and shall say, *Destroy them*,"—"and thou shalt tread upon their high places." When she was longing for the destruction of all the enemies in her heart, the words of Wesley were a blessed inspiration—

"God is thine, disdain to fear
The enemy within;
God shall in thy flesh appear,
And make an end of sin."

Often the enemy would suggest, this cannot be done, death only can end this struggle; but the Holy Spirit would whisper—

"God the man of sin shall slay,
Fill thee with triumphant joy;
God shall thrust him out, and say,
Destroy them all, destroy."

The triumphant song of her heart now is—

"Blest, O Israel, art thou,
What people is like thee?
Saved from sin by Jesus, now
Thou art, and still shalt be;
Jesus is thy sevenfold shield,
Jesus is thy flaming sword;
Earth, and hell, and sin shall yield
To God's almighty Word."

Dear brethren and sisters, let us rally; and in the strength of the Lord, let us say, From this hour *I am all* the Lord's! *Only* trust

Him! This is He "who always causeth us to triumph."

HE WILL DELIVER.

Dr. Palmer said that it is a blessed thing to know—

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And neither knows measure nor end."

Who can measure God's power? and who can measure God's love? And this God has proclaimed liberty to all His children, and everybody may receive their emancipation papers to-day and go free. We all acknowledge that we were once slaves, but we have been redeemed, and God has made us free. Jesus shed His blood that we should be holy, and be temples of the Holy Ghost. What greater offering could God make, than He has made? "We will come unto him, and make our abode with him!" Has He done so? We are His witnesses. He loved to repeat that there are but two steps to this blessing. The first is entire consecration, which is the duty of every lover of Jesus. We are not our own, and it will not take long to make an inventory of all we have, and pass it over to Him to whom it belongs. The second step is to believe what God says, *because He said it*. "I will receive you." Jesus came to deliver us out of the hand of our enemies, that we might serve him without fear, in holiness and righteousness before Him, *all* the days of our life. Let every one assert their liberty and trust Him to deliver. His heart had been rejoicing in a thought he had received as he opened the Book to see what was meant by a city whose walls were "Salvation;" and he found that the *gates were "Praise,"* (Isa. 60: 18)—and he was inclined to think that there was no way of getting into the city without entering through the gates. In whatever condition we may be, we should begin to praise. A salvation to the uttermost is God's free gift, and we may accept it.

HE HEALETH.

Bro. — had had the yellow fever of the most serious type and the Lord had cured

him, and he felt that a most marvelous thing had been done for him and he wished to praise the Lord for his deliverance, for to Him belonged the praise.

A SURE REFUGE.

Sister — was glad that we may have a foretaste of heaven here; as an old friend used to say, "a little heaven to go to heaven in." This God was her God, and as one member after another of her family crossed over to the other side, she could not wish them back, but was glad that they were safely over, for it seemed selfish to wish them to stay here when she knew they were safe and happy in the home over there. She was glad because of the peace which God gives to His children under all circumstances, believing that all things come direct from His hands, and that *all* things work together for good. She praised God for the discipline of trials which tend to the sanctification of the soul, and we may hold fast to God under all circumstances as our sure refuge.

ALL THINGS WORK TOGETHER FOR GOOD.

Rev. Bro. Morehouse was grateful to God for what He had been doing for Him all the way along, but especially during the last two months. He was glad the Word says, "*All things work together for good,*" and it is wonderful how the promises meet every place and condition. Bro. S—, in dying, committed his affairs, and his wife, who had been an invalid and shut up in a dark room for eight years, to his care. He could hardly see how he could accept the additional responsibility, but wishing to do as he would like to be done by under the same circumstances, he accepted the situation. After four years, in which time the sister gained sufficient strength to be moved, he proposed taking her to her relatives. The day came when they were to start, and the carriage was late, and the driver was intoxicated, and he knew he should be late for the train. When they reached the depot, while he went to look after the baggage, a brother carried this sister, who had been helpless and speechless for years, to find the car they were to take. When asked, where she was going, he could not tell—but she who had

not spoken for so long a time, was enabled to speak and tell the place. And then the nurse was left, and he told the sister that there was no one but Jesus and himself with her. She was soon able to help herself a little, and when his strength gave out so that he could not lift her, she was able to walk; and he took her to her mother, able both to walk and talk, which she had not done for years. It did seem that he had more trouble than most of people, and he had more help: and why need we care for the trouble, so long as we have with it deliverance and victory all the way?

GOD'S KINGDOM WITHIN.

Bro. — rejoiced greatly in that glorious promise which had been his stay for years, that God, His Son, and Spirit, will come and dwell in our hearts and be nearer to us than thought and life and being: without Him we can do nothing. If any one asks us where the kingdom of God is, we need not say in heaven, nor over the sea, but in our hearts—for God has said it. The world may despise us, and we are despicable in our own eyes, but we have been delivered. He had not had the yellow fever, but he had had a disease worse even than the leprosy: he was dead in sin, but Christ had saved him and had received him to Himself, and saved him and kept him.

"IT IS FINISHED."

Sister D— had been absent for some time, but she had been kept by the same precious Saviour all these months. When she thought of what rich promises she had, she realized how little she accomplished seemingly; but if Jesus is with us and dwells in our hearts, there must be an influence going out from us. Every longing that we have for God is put there by the Holy Spirit, and will be satisfied. At one time, when the question arose in her mind whether she had given up all fully to God, and was in perfect harmony with Him, sister Palmer said, "Don't worry about that, for you know the promise is, 'If in anything ye be otherwise minded, God shall reveal even this unto you.' How willing God is that every one should know this rest of soul! It is not

what may result from our efforts to accomplish anything, for the work was done eighteen hundred years ago, and all we have to do is to enter in. She had the blessed assurance that God was able to keep her from falling and present her faultless before the throne of God.

THE LORD'S PORTION.

Bro. — was glad when sister Palmer read about the Lord's portion was His people, and he lifted his heart in praise to God that he belonged to His portion. The Lord was his portion, and he had the evidence in his heart that he belonged entirely to Him; and when our hearts are fixed on God, we know of the joy of this salvation, for He pours out a continual stream of blessing. When we decide to be willing and obedient, *then* we enjoy the fruit of the land. The Lord led him day by day, and took complete control of him, and he enjoyed the rich things God gave him.

HOLINESS TO THE LORD.

Rev. Dr. Lowrey.—It was just forty years this month since he entered into the experience of perfect love. If it was a delusion, it had for forty years been a comforting delusion: if it was a dream, it had been a sweet dream forty years long: if it had perverted him, it had been a perversion which had made him hate sin and love purity wherever he found it: if it had been a damage in any way, he was not conscious of it. It had been his theme ever since; and it was that experience, obtained forty years ago, that put a spiritual element into his preaching which he never could get out. If a text was given him to preach from, he found, as the streams run to the ocean, so the truth points to Christ and personal purity. Holiness was the objective point of Christ's mission, and is the central idea of experimental religion; and holiness, as the great staple truth, should be the burden of every man's preaching. He may present all the truths of the Gospel, and adapt his sermons to the wants of a promiscuous assembly, but he must remember that all the roads lead to Rome; that all streams lead to the ocean, and that he has not presented a complete Gospel unless he has

shown the possibility of being saved from all sin, and testified that he is not a stranger to this Gospel. If he had a thousand years to preach on earth, he would make the pulpit ring with this subject. He believed that by God's grace he had become quite well established, and had got down to the bed-rock.

NOT BY MIGHT.

Bro. Burns had been introduced, in 1866, to Gen. Garfield, and other distinguished characters, but ten years afterwards he was introduced, through Mrs. Van Cott, to the Lord Jesus Christ; and for six years he had been walking with Him, and He had given him wonderful joy. He was converted in 1876, and fell under the power of God, and they thought that he was dead: he was dead, and had been ever since dead to the world and sin. He was a very worldly man and a landlord, who catered to the appetites of Tweed, and others; but God stripped him of his gold and finery and love of the world. The second day after His conversion, the Holy Ghost, in answer to prayer, came to dwell in his heart, and had been there ever since; and as the result of the landlord's being redeemed and washed in the blood of the Lamb, many thousand souls had been converted.

Sister S—— thought of the contrast between her experience and the brother's. He was converted only six years ago, and she was converted when only ten years old—when she bowed before God alone, and asked Him to make her His child, and He did. Then she had a bright evidence that she was accepted, and went from that upper room to tell what God had done for her. Eighteen years ago, when walking in the clear light, she was convicted of the need of full salvation, and sought and found it, and knew it. Her experience before that was of the "strong man" bound: she had an overcoming experience,—that is, she did not outwardly show any signs of anger, or any form of sin; but when Christ came to dwell in her heart, He turned the "strong man" out, and gave her relief, and she had now no propensity to anger. He dwells within and cleanses the temple. It was in her power to mar the temple that He

had fitted up, but He kept her from doing it. We may be introduced to distinguished people, and the next time they see us they don't know us; but when we are introduced to Jesus, He always knows us. If we walk with a person there must be some likeness: it is not pleasant to walk when there is no congeniality. She walked and talked with Jesus, and He whispered that He was hers and she was His—and they lived together, and she was growing more like Him.

SALVATION BY FAITH.

Rev. Bro. Reuss said that it was an important anniversary day among his people, the Germans. Three hundred and sixty-five years ago, a certain Catholic monk in Germany, walked up to the Church door and nailed the ninety-five articles which declared his independence of the Church of Rome: nailing his convictions there, started the Reformation. The result of that act brought us the German Bible and a pure Gospel, and the doctrine of justification by faith, which was lost under the rubbish of formality. The Lutheran Church had been reformed again, and Wesley had brought from the rubbish the doctrine of sanctification, and he was glad to know both the doctrine of justification and sanctification. Luther tried to earn salvation by good works, but he finally accepted it by faith. Let us turn from our good works and accept salvation by faith.

FROM CORTLAND, N. Y.

Mrs. Wm. Cloyes writes: "I consider The Guide an ornament to my parlor, and a blessing to my soul. When I subscribed for it, I did not know that I should see so much of the writings of Mrs. Phoebe Palmer. Her name is very dear to me, because her writings have been instrumental in the hands of God of bringing me into a new experience, to a light and simplicity of faith unknown before. Thirty years ago I was converted. But in studying God's Word, the injunction, "Be ye holy," impressed me, and the impression was deepened by reading 'Faith and its Effects.' On February 12th, 1876, early in the morning, my Heavenly Father filled my soul with light and glory. I had the witness that I was washed whiter than snow."

Our Letter Drawer.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

"He bids us build each other up;

And, gathered into one,

To our high calling's glorious hope,

We hand in hand go on."

SELF-SUPPORTING MISSIONS—INDIA.

Rev. D. O. Ernsberger writes from Praymoor as follows:—

I landed in Bombay July 3rd, after a delightful journey. After a stay of a week with the brethren there, I proceeded to Secunderabad, thence by native conveyance, (a cart drawn by bullocks), seventy miles to Praymoor. After three days' journey I arrived at the headquarters of the Telugu Mission. Here I shall remain, the Lord willing, until I have learned the Canarese language. This mission was founded by, and is still under the management of Bro. C. B. Ward, one of Wm. Taylor's men who came to this country in 1876. This has led to the founding of the Canarese Mission, to which I was sent. The field selected for the Telugu Mission embraces half a million souls, and an area of 7,000 miles. The Canarese Mission will occupy the Lingaruggar and Shorapore districts, with a population and area about the same. Except one tour across it, the Gospel has never been preached there by a missionary.

When Bro. Ward came to this district, he had no idea that he would be destined to wander about in this wilderness for three years, without a permanent stopping place. Thus far he has not obtained land as expected, (the Government being hostile), and we are like the children of Israel in the wilderness, to follow where God leads. The buildings we and the seventy orphan children live in are but temporary huts, in the midst of the jungles. They are made of sticks, mud, and palmyra leaves, the last being used instead of tiles or shingles. The largest hut in the village, occupied by Bro. Ward, family, and two female helpers, cost less than \$18. The others were built by the children, and cost really nothing.

The principle adopted at first as to support, *looking only to God*, is still adhered to. For more than three years the Lord has graciously provided. As indicated by the *huts*, which we live in, you will see that the Lord marks out a very humble mode of life, which He gives us grace abundant to follow. There are more than eighty souls here who are thus fed by God in this wilderness-home. The alternative is to do this, or let these heathen go for years without the Gospel. I feel sure the time is here when God will constrain men and women to come out among the heathen without appropriations from any societies. India has already *seven purely faith-missions*, employing 25 missionaries and 20 native helpers, with 450 orphans, and 500 native members, making a Christian community of nearly 1,000.

Bro. Ward and myself have taken up a very humble line of work, aiming first at the immediate and complete salvation of souls, and second, at the establishment of a *self-propagating* Church among the natives. I have never felt more in my place than here, am perfectly satisfied with my choice. I am sure it was of God. Salvation from all sin is what I shall declare to the heathen. Bro. Ward is on the same line. He received the blessing of entire sanctification while on the ocean coming to India. Praise God for such a wondrous salvation! I hope He will let me live fifty years to preach it. Please remember our work at your meetings.

A GOOD WORD FROM CANADA.

Mrs. Thomas Sherwood writes: "I have been from home five months this season on account of delicate health, but have circulated my copy of the precious Guide, for which I feel very thankful. Surely it is, and has been, a teacher and comforter, praise the Lord! I am still in the highway of holiness, I wish to say that I find great help in family devotions by reading Rev. A. C. Rose's "Helps to Every-Day Holiness," and Frances Ridley Havergal's "Loyal Responses," in connection with the blessed Bible. Those who can do so will be blessed by adopting this as a rule. Lord bless Bro. Rose, and the editors of The Guide. I send three names."

Our Social Meeting

"What shall I render unto the Lord for all His benefits toward me?"—Psa. 116: 12.

"How do Thy mercies close me round!
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord."

TESTIMONY FROM INDIA.

BY REV. J. R. MEIK.

I desire, through the medium of The Guide, to give the people in the far distant lands my testimony for God. I hope I shall find a seat in "*Our Social Meeting*."

My brethren and sisters across the seas do not know me, so it may not be out of place to tell them who I, the least of all God's little ones, am. I am "an Indian," born of Scotch parents in India. I may be called a Scotch-Indian.

I was converted in 1878, in my nineteenth year. Conviction for sin was deep and terrible, and repentance thorough. I was gloriously saved. A year after I was saved I entered upon missionary work among seamen. In about ten months after, I was entirely sanctified. I was very long dying, but glory be to God, I expired at last! Glorious death! Thus dying only, can we live. My conviction for holiness was, it seemed to me, clearer and more awful than my conviction for pardon. I died hard, and it was a very thorough dying. My consecration for the whole will of God to be done in me was clear and entire. I did not seek more religion, more faith, more peace, or any such indefinite blessing, but I sought and obtained entire sanctification, heart-purity, perfect love. It was received instantaneously, by a definite act of faith. To my shame, I have in honesty to confess I lost the blessing once, for four or five days. I could not rest until I found the lost treasure again. What a precious Saviour! I would rather die than backslide a step.

I sought the Lord Jesus as my complete Saviour to entirely sanctify me, and He did,

according to His word. I received the baptism of the Holy Ghost not long after I was cleansed. I soon found I could not retain what I had already obtained unless I constantly grew in grace and pressed on for all the fulness of God. My soul ever since has been in full stretch for God, and the Holy Ghost has been revealing and manifesting God the Son and God the Father to me in a most wonderful manner, and is leading me into all truth. I believe to-day I have more of the mind of Christ than ever before, and am living in closer communion and union with Jesus and with the Father and with the Holy Ghost—all glory to the bleeding Lamb! Blessed salvation! I am kept under the precious blood. O, dear brethren and sisters, pray for me! May the Lord keep me very near to Him. May I abide in Him—seeking all His fulness, and be faithful unto death. I am on the radical line, and if the Lord ever finds me getting off the line, may He immediately remove me from earth and take me to himself. I feel very little, very unworthy, very ignorant, and am lost in wonder, love and praise at the love of God.

God gave me many souls to my ministry, while in the seamen's work; and now He has called me to the native work, besides among the East-Indians, and others, on the railway lines. It is a glorious thing to teach the people Christ, an uttermost Saviour. My work is entirely on the self-supporting line; the people are too poor to support a pastor, and we take no money from any society or Church. But the Lord has hitherto supplied all our needs. We ask God for what we need, and He hears and answers prayer. This is Faith-Work indeed, and I praise God He enables me to trust Him for all things, and not be anxious or careful for anything.

For the last three years I have read "*The Guide to Holiness*," and it has been greatly blessed to my soul. I eagerly look for its arrival every month. The Lord bless those dear friends who send them out to us.

In conclusion, I wish to say, if the Lord wills, I hope to visit England and America and see face to face all those of whom I have heard and read—whom I love though having never seen.

—Rev. M. Dwight, Chelsea, Mass.: "I have been confined to my home for several months by illness. During that time I enjoyed abundant opportunities for testing the Divine authority of the Holy Scriptures. I rejoice that I am permitted, in lowliness of spirit, and with adoring and loving gratitude to the blessed Holy Trinity, to say, I know they are *infallibly* true; and that the exceeding great and precious promises, embracing justification, regeneration, adoption, entire sanctification, and the witness of the Spirit thereto, are to me, though among the most unworthy, continuously and gloriously fulfilled. 'Praise God from whom all blessings flow,' is the daily spontaneous language of my rejoicing heart."

—Mrs. J. Sherburne, Winneconne, Wis.: "I have great peace in trusting Jesus in view of my heavenly home. O, the blessed thought of being with Jesus! I have read The Guide nearly thirty years, and it has been a great help to me in living a Christian life."

—Mrs. F. E. Frisbee, Delhi, N. Y.: "My faith has been severely tried, but through God I shall do valiantly. I can rejoice in the Lord, trust in Him, hope in Him, delight myself in Him. When I consecrated all, I believed that He received the offering. New light and joy beamed upon my soul. I am planted upon the Rock."

—Mrs. E. Duffy, Kent, Ind.: "I have been reading The Guide over twenty years. It led me to believe in Jesus as my complete Saviour. I realized then that I had found what I had been so long seeking, the cleansing Fountain. I have been traveling in the King's highway ever since. The Lord has been my keeper, my shade on my right hand. I have come down to old age, and am patiently waiting until my change come. Bishop Hamline, when bidding my dying sister good-by, said, it seemed to be but a day when they would meet in heaven. We must be near the heavenly land."

—Lucretia Bennett, Augusta, Wis.: "For many years I have enjoyed this great salvation. I am nearing home, and can say, 'Rock of Ages cleft for me, let me hide myself in Thee.'"

—L. S. Voak, Ferguson Corners, N. Y.: "Jesus is more precious to me at seventy-two than ever. He has been my abiding Friend for fifty-two years. He is the Light of my life. Glory to Him forever."

—W. O. Service, Ashland, Neb.: "Influenced by the holy living of a precious wife, and the reading of the blessed Guide, I was led to feel the need of, and to seek for, full salvation. Blessed be God, I can testify that for more than twelve years I have felt the power of the precious blood to cleanse from all sin. Glory be to God."

—Miss M. Smock, Jefferson, Ohio: "In years past I read The Guide and tried to comprehend its teachings. I believed that the grace was for all but me. But to-day I thank God it is for me. I am stronger in the Lord now than ever before, and the light shines brighter every day. Each day brings some new thought and precious experience. I am trying to work for Jesus, who did so much for me."

—Mrs. J. E. Shapley, Binghamton, N. Y.: "Forty-five years ago, God for Christ's sake forgave my sins and wrote my name in the Book of Life. Twenty-five years ago I met Dr. and Mrs. Palmer here, and at that time I was convicted for holiness, which conviction has never left me. I have consecrated myself and all, over and over, and believed Jesus was ready to receive me, and tried to believe that He did receive me. And yet here I stand, unable to come into the light."

Our dear sister should receive Jesus quickly—let there be no more delay—receive Him joyfully.

—Arminda Kirkpatrick, Ducktown, Tenn.: "I was converted at the age of twenty-five. After eight long years' seeking, I obtained the blessing of entire sanctification Sept. 16th last. While engaged in extra services, one evening while penitents were at the altar, and I was engaged in prayer, and it seemed as if I unfolded all my heart to God, He baptized me with the Holy Ghost and with fire. I arose and praised God aloud, declaring that Jesus was able to save to the uttermost. When converted at home at the midnight hour a beautiful clean-paged Bible was presented to my view, and it has taught me the lesson of full salvation."

Our Home Circle.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psa. 91: 10.

"Sweet is the smile of Home; the mutual look

Where hearts are of each other sure;

Sweet all the joys that crowd the household nook,

The haunt of all affections pure."

—John Keble.

"MANY CHRISTIANS," says Newton truly, "who bore the loss of a dear child, or of all their property, with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish, or the blunders of a servant."

BIBLE HOME-LIFE.

JOB.

In the maintenance of his character of eminent purity, the patriarch walked in the light of the Divine countenance, and received peculiar marks of God's favor. In his career we have a striking illustration of the truth, "Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come."

1. He had abundant temporal prosperity. The Lord blessed him with a numerous family, seven sons and three daughters. He had great flocks of sheep and cattle, and in fact "he was the greatest of all the men of the east." God knows who are faithful stewards, and with whom He may intrust large treasures. In this we see the discriminations of infinite wisdom, and the benign sway of providence.

2. He was honored with great trials. It is a mark of peculiar confidence on the part of a commander when he makes selection from the ranks of one of his soldiers to send upon a perilous errand. So God knows His trusty saints. He could fully rely upon Job, as is seen in His address to Satan—"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man?" The reply of the wily adversary, "Doth Job serve God for naught?" cast suspicion upon the unselfishness of his life. So to put the matter to the test, God allowed Satan to put forth his power. The ordeal was terrible. Every fibre of his being felt the stress. Deep agony seized his heart-strings. Neither domestic bereavement, nor

poverty, nor personal affliction, despoiled him of his confidence. Each stroke of calamity intensified his loyalty to heaven, and held him in supreme trustfulness. Did he once charge God foolishly? Nay, verily!

When reduced to the last extremity, he turned his eyes adoringly toward the heavens, exclaiming with holy triumph, "Though he slay me, yet will I trust Him!" The record is sublime—the ages have read it with profound wonder and delight. We see in this patriarchal saint the lustre of entire devotion, the unyielding character of a true faith, and the splendid issue of uncompromising fidelity. God seals these elect ones in their foreheads, and generation after generation reads the approving sign, confessing the rectitude of the Divine administration.

—MRS. WESLEY was once asked, "how she could have patience to teach the same thing twenty times over and over again to one of her children?" "Why," said she, "if I had only said it nineteen times, and given over, I should have lost my labor—the twentieth time fixed it."

THE TWO WAYS.—There were two farmers. One read the Bible, revered the Sabbath, loved his Creator, and believed that He was a prayer-hearing and answering Father. The other was an infidel, regarding all days alike he plowed, sowed, reaped and labored on the seventh the same as on the other six days. When the harvesting was over and the grain had been gathered into the barns, the infidel's crop was found to be by far the largest, a hail-storm having visited his friend's farm, destroying the greater part of his grain. "How, now, neighbor Brown," said the infidel, wishing to turn the joke upon his friend, "you kept the Sabbath, and what have you gained? An empty barn. Poor wages that, I should say. I worked on each day of the week alike, and see the result," and he waved his hand toward His large and well-filled barn. "His neighbor quietly replied, "Friend Gray, God does not settle all His accounts in October."

HOME SUGGESTIONS FOR DECEMBER.—*Heart-Questions*—1. Have I ruled my house this year entirely in reference to God's glory? 2. Has there been increased delight in family worship? 3. Does the closing year reveal multiplied tokens of home-piety? 4. What special plan of benevolence has my family carried out this year? 5. Is my household dearer to God than ever before? 6. What good work for Christ can we inaugurate for 1883? *For Family Bible Reading*—Psalms 1—30—91—103—and to follow up Job's history. *Hymns for Domestic Worship*—Methodist Hymnal—1080, 950, 958, 750.

WHAT IS FAITH?—A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied, "*Wait a wee, and dinna weary!*"

LETTERS TO THE CHILDREN.

MRS. MARY D. JAMES.

ANOTHER LITTLE GIRL WHO LOVED TO DO GOOD.

DEAR CHILDREN:—I think you will remember another little Mary of whose beautiful life and triumphant death I wrote some months ago. She was converted when only six years old, and grew up a lovely Christian, as I told you before. Now I am going to tell you how she tried to be useful.

When she was only nine years old, one Sunday afternoon after she had come home from Sabbath-school, she said, "Mamma, may I go and see Aunty Platt, and read the Bible to her?" Her mother was very glad that her little daughter should wish to do such a kind act to a poor old woman who could not read for herself, and so she gave her consent; and quickly little Mary was on her way to Aunty Platt's house, with her little Bible in her hand and a schoolmate by her side.

She was gone about an hour and then came in with a beaming face, saying, "Mamma, Lizzie Coy and I both read the Bible to Aunty Platt, and then I explained it to her."

Her mother smiled at the idea of a little child explaining the Bible to an old Christian of eighty years, and said, "I am very glad, darling, that you love to give comfort to an old person who is too feeble to go to Church, and can't read the precious Bible herself. But do you think a little child so young as you can *explain* it to her?"

Mary replied, "Why, mamma, we read chapters to her that you had explained to me, and then I just told her what you said, for I remember how you explained them; and so that's the way I did; and Aunty Platt smiled, and said, 'Yes, dear, that's what it means.' Wasn't it right for me to tell her?" "O, yes," said her mother, "that was right; and I dare say Aunty Platt was glad to have you tell her what your mother taught you, Mary."

"Yes," said Mary, "she was *real pleased*, and thanked us ever so much, and asked us over and over to come again. Mayn't I go next Sunday afternoon?"

Her mother gladly consented, and so she went every Sunday when the weather was fair—it was a long walk—and Lizzie went with her. The two dear little girls seemed to have more pleasure in doing that kindness to the feeble old lady than they would have enjoyed in any other way.

So you see, dear children, *it pays well to do good to others*. It made those dear children really happy to do those acts of kindness, and it always gives more pleasure to a heart that is unselfish to give comfort to others than can be found in selfish gratifications. The Saviour said, "It is more blessed to give than to receive,"—and that is a very important lesson to learn. May you never forget it.

RARE OBEDIENCE.—A tradesman advertised for a boy to assist in his shop, and go on errands. A few hours after the morning papers were circulated, he had his shop thronged with all kinds of boys; and, not knowing which to choose, he advertised again, as follows: "Wanted, to assist in a shop, *a boy who obeys his mother*." In reply to this, there were only *two* boys who ventured to apply for the situation.—*Bate*.

THE TRY COMPANY.

LETTER FROM A LITTLE GIRL.—Alice Francis, of Holly Springs, Iowa, writes: "I belong to the Try Company, and am trying to be good. In answer to the question in the October number, I would say, The word *God* does not appear in the book of Esther."

FROM NEW JERSEY.—Lillie M. Cramer, of Tabernacle, writes: "I am a little girl not quite nine years old, not a member of the Try Company, but I go to Sabbath-school, and learn about the blessed Jesus. In answer to the questions in October number—1st. Paul was stoned at Lystra. 2nd. The name of God does not appear in the book of Esther."

We must put Lillie among the members of the Try Company.

NEW QUESTIONS.—1. How long was Israel oppressed by the Moabites? 2. How long did the children of Israel journey in the wilderness before they found water?

Loved Ones Gone Before.

REV. JOHN S. MITCHELL, D.D.

BY REV. F. BOTTOME, D.D.

To many of the readers of *The Guide*, especially such as remember the old Tuesday Meeting, in Rivington Street, the name of Dr. Mitchell will suggest his manly form, and expressive face and features, as he took his seat, or stood by the side of the venerable Dr. Bangs, to whom, by courtesy, was given for so many years the seat of honor. In those days, Dr. Mitchell had but recently come to New York, by transfer from the Genesee Conference, in the force and popularity of a powerful ministry, which had been for many years maintained by earnest revival efforts and eminent services to which the Church had called him. It was a time in which the doctrine and profession of holiness called for steadfast witnesses, and when the alliance of this earnest servant of God gave courage to the hearts of those whose souls were specially tried by the fierce contentions that waged around them. In the Norfolk Street Methodist Episcopal Church, in New York, to which he was appointed, his ministry was in the demonstration of the Spirit.

Thoroughly orthodox in doctrine, and fearless in the proclamation of a full salvation, Dr. Mitchell attracted to the Church a large class of earnest seekers after truth; and a very remarkable revival of religion soon commenced, the influence of which spread very largely through the other Churches of the city, resulting during the two years of his pastorate in so general a work of grace as to make the period memorable to the present day. Equally successful in his succeeding appointments, in New York, Brooklyn, New Haven, &c., Dr. Mitchell maintained throughout his long career in the ministry, the same commanding influence as a preacher of the Gospel, and a manly professor of holiness.

Taking license to preach when but eighteen years of age, he had been in the ministry at the time of his death sixty-five years, fifty-two of which had been spent in the

active itinerancy of the Methodist Episcopal Church. His conversion when a child of twelve years, was wrought in deep conviction, and sealed shortly after with an abiding assurance of his adoption. He was the child of pious parents. Solomon and Ruth Sheffield Mitchell, who had moved from Rhode Island, where this son was born to them, to Exeter, Otsego Co., N. Y., were useful and earnest members of the Methodist Church, and prayerfully sought the early conversion of their children, which prayers were answered.

Some two or three years after his conversion, John S. became, as he records, as seriously convicted for entire sanctification as he was for pardon. After earnest struggles, he obtained a clear and abiding witness of the great grace which he sought.

On several occasions in the exigency of the Church, Dr. Mitchell was selected to fill some of her most trying fields of duty. For several years he was a popular and highly appreciated Agent of the American Bible Society, for the State of Maryland. And when at the close of the civil war it became necessary to look after the scattered people of Methodism in the South, Dr. Mitchell, at a period of life when many find it necessary to retire from labor, was sent to Virginia and North Carolina to perform that delicate and hazardous work in those parts. It was a duty of incessant toil and privation. But he performed his work, as he had always done, in the love and fear of God, and saw, before he left it, order and peace succeeding the disintegration and confusion which he found when he entered upon it. It was at this period that the great trial of his life overtook him. His faithful companion and wife, unable by reason of age to accompany him on this mission, remained with one of her sons in New York; and in the home of the elder one, John J. Mitchell, M. D., suddenly expired. Three weeks elapsed before any tidings of the event reached her husband.

Returning from this work, he was again admitted to the New York East Conference, within whose bounds he continued to labor until his final retirement in 1875. In that year, with his second wife, he took up his residence at Newburgh, N. Y., surviving his companion about two years, and himself at

length entering into rest, on the 16th of September, 1882, in his eighty-third year.

Perhaps above all other qualities of heart and mind which characterized this eminent servant of God, was hopefulness. Partly natural, and blessedly gracious, this quality kept the child fresh in the man down to old age. He saw the best of everything, and so enjoyed the most. He saw conquest where others, less hopeful, would see only defeat, and so he always conquered. He had drank deeply into the spirit of Paul as he exclaims, "Thanks be unto God, which always causeth us to triumph!" There was always about him that which made you feel that to love God with all the heart must be a wonderfully desirable thing, for he was so happy! And this same child-likeness continued to the last. He was full of love and tenderness for everybody. For some weeks he suffered greatly, but without murmuring, waiting for the long-delayed call. It came at last, came with that hush and quietness which, like the gentle twilight of a long summer's day, is its only fitting sequel.

WILLIAM HOWE,

Only son of Benjamin T. and Eliza Howe, formerly of the old Green St. charge, in this city, was suddenly called from earth by the terrible collision in the Tunnel, Sept. 22nd last. He was trained from early childhood for the services of the Church which was his parents' home. It is not wonderful, therefore, that the fruits of holy living should appear in his transparent life. Love was the motive power, and he was a living epistle known and read of all.

He was always at home in class-meeting, and was accustomed to close with the hymn commencing, "*This, this is the God we adore,*" &c., remarking, "I want you all to remember, when brother Howe dies, that is his favorite hymn." His last evening on earth was spent at the prayer-meeting, during which he started the verse so expressive of his heart's desire, "*Thy gifts, alas, cannot suffice,*" &c. The Sabbath when the lesson was on Christ's Second Coming, he exclaimed, "*Come, Lord Jesus, come quickly!*" a prayer which was soon answered.

When it became known that William Howe was dead, sorrow seemed to fill the air, and his home was filled with sadness—the hearts of loving friends bleeding at every pore. They realize, however, the sustaining grace of their Heavenly Father, that, "He healeth the broken in heart, and bindeth up their wounds." His sorrowing wife and four children, besides an aged father and two sisters, mourn their loss, but have good hope of re-union in heaven.

A. H. LOCKWOOD.

ASLEEP IN JESUS.

The death of Mrs. Rebecca E. Logan, the beloved wife of Lemuel L. Logan, Esq., of this borough, was not unexpected, when on Friday morning the silent messenger came to her bedside and summoned her to her long-sought rest. Afflicted with consumption, the patient sufferer was confined to her bed for nearly a year, waiting and praying for the final dissolution, to join the celestial host above. She was a devout Christian mother, an estimable wife and neighbor, and a zealous worker in the vineyard of the Lord. Her place of usefulness in the Methodist Church is hard to fill, unless her mantle of faith and righteousness shall have fallen on some one yet unknown for Christian zeal and devotion. Mrs. Logan led an exemplary life. Her walk and conversation illustrated the true character of a devoted follower of Christ. Her earnest solicitude for the spiritual good of others; her patience and fortitude in sickness—these bright traits of a truly noble and useful woman were brought to vivid recollection at her funeral. Her remains repose peacefully in the bosom of Oak Hill Cemetery, and the influence of a good life is doing its quiet work in this community. The funeral services were conducted by Rev. Mr. Montgomery, assisted by Rev. Mr. Neitz.

To the above, taken from the Millersburgh, Pa., paper, it is our pleasure to add that Sister Logan knew by experience the blessed verity of holiness, and warmly supported the cause in that section of country. The last words spoken to her husband were, "*Write to The Guide.*"

News Along the Line.

AND REVIVAL MISCELLANY.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

AT HOME.

NEW YORK CITY.—"Forsyth St.," Rev. A. C. Morehouse, is having continuous revival work. "Allen St.," Rev. J. H. Stansbury, has had a divine visitation. Sister L. A. Crane has been aiding for three weeks—believers sanctified, and about forty conversions. Sister Lizzie Smith is working at "Twenty-fourth St.," Rev. O. Haviland, pastor, and the signs are promising.

BROOKLYN.—Bro Lucius Hawkins has been engaged at Gothic Church, with the pastor, Rev. J. B. Merwin, in special services—the Lord revealing His saving power. Rev. A. B. Earle, the evangelist, is holding special services in the Baptist Church, of which Rev. J. D. Fulton is pastor—considerable interest.

IN THE STATE.—At Margaretville, Rev. E. Hunt, pastor, a remarkable revival—95 probationers received. In Grace Church, Albany, Rev. S. V. Leech, pastor, 30 converts within three weeks—the work progressing. At Huntersland, Rev. W. O. Tower, pastor, about 70 conversions.

NEW ENGLAND.—The Congregational Church, Plympton Green, is having a gracious revival, the fruit of the conversion of two women at Silver Lake Camp-meeting. In "Belfast," Maine, under the labors of evangelists, 70 conversions reported. A wonderful religious interest is prevailing in "Phoenix," R. I.,—over 60 conversions thus far. At "Derry," N. H., the Lord is pouring out His Spirit—35 converts. Rev. C. G. Buck, evangelist, has been holding successful meetings at "Leicester Junction" and "Forestdale," Vt.,—he works on the line of full salvation.

NEW JERSEY.—Hackettstown Seminary is enjoying a glorious revival—over 60 converts in one week—likely to embrace all the students. "Newfoundland" is having a gracious revival. A series of meetings on the holiness line has been held in the "Central Church," Newark.

Rev. J. H. Brady, pastor, with encouraging results. Rev. W. C. Stockton, evangelist, is holding revival services at "West Grove," a part of Ocean Grove charge—believers are being sanctified and sinners converted.

PENNSYLVANIA.—Revivals are reported at "Asbury Church," Philadelphia, Rev. J. Lindemuth, pastor,— "Gettysburgh," Rev. P. P. Strawinski, pastor, conversions multiplying,— and "Waynesburgh," Rev. J. S. Lame, pastor. At "Eden," Rev. W. D. Jones, pastor, 47 probationers received.

INDIANA.—"Centenary Church," New Albany, Rev. E. T. Curnick, pastor, is prospering, the beacon light of holiness being kept brightly burning. As the result, Chaplain McCabe took a Church Extension collection of \$679.10.

COLORADO.—At a Holiness Meeting statedly held in Denver, souls are being led into the light of full salvation.

OHIO.—Rev. P. S. Butts, pastor, has received 124 probationers at "Texas Hollow," since Conference.

MISSOURI.—A very gracious work is progressing in "Gronogo," Rev. J. N. Moore, pastor—120 conversions to date.

CHRISTIAN WORK ABROAD.

ENGLAND.—Revival services, with gracious results, have been held at "Bridlington Quay," "Gloucester," and "Kirbymoorside," among the Wesleyans. The work of holiness among believers has been made prominent, and sinners have been converted. Mrs. Markham, of Hull, has been working at the last-named place.

FRANCE.—A work of revival has begun in Paris, and other localities—especially at a small town in the Cevennes. The priests make much opposition.

MR. AH HOK.—In a postal just received from Foo Chow, Bro. F. Ohlinger writes: "Last Sunday was a great day for Foo Chow Christianity. Thirteen were received into full membership at Tieng Ang Tong, among them Mr. Ah Hok's brother and house-boy. In the afternoon Mrs. Ah Hok and her sister-in-law were to be baptized in the house. Just before the reading of the ritual was finished, Mr. Ah Hok brought his aged mother forward, saying, 'Here is another one; she wants to go to heaven too.' The old lady had all along been a most persistent heathen, and had opposed Mr. Ah Hok. He had tolerated an idol in his house for years on her account. Now all the family are Christians, or desiring to be."

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"Sweetly may we all agree,
Touched with softest sympathy."

HOLD FAST!—Mrs. Phœbe Palmer in quoting the passage, "Hold fast, that no man take thy crown, says: "Ah, thy crown may be lost—it may be sold—another may take it! It will be lost if thou dost let go thy hold upon the promises, or dost cease to comply with the conditions on which the promises are made."

SAVED BY THE MOMENT.

AS the year hastens to its close moments are immensely valuable. A moment is like an hour, or even a day, at an earlier point in the year. "A moment," says Webster, "is a minute portion of time—an instant." December moments are heavily freighted. Upon soul-decisions at this time eternal issues are suspended. There is no time to be lost. Action—positive, well-defined, determined action, is the all-comprehending demand, where the question of personal salvation is unsettled. The mariner navigating the Northern seas often finds his vessel brought into narrow straits. Huge icebergs are on either hand. The outlook is fearful! The ship must have all sail crowded on, and be pressed through the narrow passage, or the mountains of ice coming down upon her will consign all on board to the depths of destruction. There is but a moment for decision—the alternative is to crowd through the narrow passage into the open sea, or a horrible death must ensue.

Reader, are you brought into such straits? Is your destiny, your spiritual destiny, crowded into such limited space? Is there a narrow passage before you like that opening to the view of

the affrighted mariner? Have you had the goal of full salvation in view all the year—studying the question, groaning for liberty, trying to consecrate and believe, without reaching the desired consummation? Your eye sweeps, it may be, over too great an area. Satan, by subtle temptations, is leading you to think of a life-time salvation, while God would have you come into smaller compass—taking the moment-salvation first, the life-salvation afterward. Fix your eye on the minute duration-point—the instant, the *moment*! Mrs. Phœbe Palmer was once seated by the side of a brother in a street-car. He was anxious for full salvation. "Can Jesus save you for a *moment*?" was the question of that skilled teacher in holy things. He dared not give an equivocal answer. "Why, yes; certainly!" he responded. "And if for one moment, can He save for a second, a third moment, and so on, indefinitely? *Does He save you from sinning this moment?*" continued our beloved sister. His heart-citadel yielded to the siege. "He can, He *does* save this moment!" was the simple language of faith, gathered up for a moment's exercise and a moment's triumph. He was gloriously saved in a moment, and the line of salvation stretched into subsequent life.

Now, then, hesitating, fearful one—narrow the conflict between your soul and the enemy. Stop retrospecting, and being appalled by the blackness of past years. Stop prospecting as to the future, and being driven back by the mountain-contemplations of care and conflict and storm. We beg you to come to the present moment. Leave past and future out of the question. This moment, O, this moment, take Jesus in all the fulness of His atonement, all the graciousness of His offices, and the almightiness of His saving energy! Do it, for a moment, and it will be easier a thousandfold the next moment, and still more the next. Your consecration and faith gathered into a moment, you will be saved for a moment—and, holding there, saved the next moment; and so on forever. Hold there on that Rock, and it will be a triumph-moment—lengthening out into a broad, sunny, eternal life-time.

—Pray—watch—fight—keep your garments unspotted during the holidays.

TWENTY-FIVE THOUSAND!

God is blessing us gloriously! We close the year on a full-tide of mercies. The outlook for The Guide in the future is grand. By the kindness of friends, who are determined that a *Pure Holiness Literature* shall have the right of way in this and other lands, to counteract the trashy and deadly issues of the "*Satanic Press*," means have been placed at our disposal to issue

Twenty-five Thousand Copies of The Guide

on January 1st. One brother, recognizing his Christian stewardship, who has been taught of God, not as man teacheth, has donated \$2,000 to this work. We hope many more will do likewise.

This *large issue* we shall maintain for some time, and we hope never to recede from this point, but to steadily advance until our circulation reaches 50,000. This will we do if God permit. We have plans covering this line of progress which we will unfold hereafter.

On account of the proposed January edition, a large number of ministers of our own and other Churches will be favored with the reading of the magazine, which we doubt not will do incalculable good. Our faith is measuring up to the idea of *A Guide for every Protestant minister in the United States and the Canadas!* And the money is in the treasuries of Holiness people to do it.

"And let the priests themselves believe
And put salvation on!"

Mark what we say! A fully-indoctrinated ministry on the line of Holiness—and a fully-anointed ministry according to the *Pentecostal model*,—would speedily insure a fully-saved Church, and an evangelised world. Our decision is, The Protestant ministry of the country must read Holiness periodicals—and, if their means will not allow them to subscribe; or, if they lack inclination to do so, *Holiness people* who have lots of their Lord's money—shall we say, *lying idle*, or, being *hoarded* for heirs to wrangle over when they are sleeping in their

graves—must pour it out for this service. We are in earnest. We have set the trumpet to our mouth, in Christ's name. The exigencies of the times demand it. Holiness must be exalted or black corruption will overwhelm us. We beg each reader to ask this question pointedly, earnestly, *searchingly*, in prostration before God—*As a professor of Holiness, is my money all consecrated to God?*

Look God-ward—not earthward—when you propose to spend money during the holidays.

A THRILLING OCCASION.

Bishop Foss was in the Ministers' Meeting in this city recently. He was weak and tremulous on account of his late illness. Being invited to speak, unable to stand while so doing, he remained seated. He related, particularly, the scenes of suffering through which he had passed. Then he gave his Christian testimony, magnifying the grace of Christ, which he had realized, giving him triumph throughout. And, when fever in malignant form was scorching him, and he saw himself going down into the darkness of delirium, which he was aware might end his life; even then the presence of the adorable Jesus was so real, so glorious, so enrapturing! Indeed, the presence of his blessed Lord was so palpable, so all-comprehending, that he really felt as though he would not have been surprised if He had come into his room, revealed in bodily presence, and if He had propounded to him the question which He did to the paralytic while on earth, "What wilt thou that I should do unto thee?" his answer would have been, "Lord, that I may be perfectly whole, and, *perfectly holy!*" At this point the bishop's large black eyes were swimming in tears, and, rising from his seat, he said, O, with such emphasis, "If God will spare me for twenty-five years, and I may but lay the weight of a finger upon Christ's cause, it will be glorious—but, a thousand times more so, if permitted to lay both hands upon it!" May this beloved man of God live long, and wield the both-handed power!

WORK FOR THE MONTH.

"The useful, not the great,
The thing that never dies;
The silent toil that is not lost,—
Set these before Thine eyes."

EFFECT OF ACTION.—"Don't write there," said one to a lad, who was writing with a diamond pin on a pane of glass in the window of a hotel. "Why?" said he.

"Because you can't rub it out!"

The glass may be destroyed, but the human soul is immortal. How careful, then, should we be of the impressions we make on deathless souls.

I. CLOSET WORK.

Be sure each morning to appropriate to yourself the Precept, the Promise, and the Prayer, in these Scriptures.

SCRIPTURE CALENDAR—DECEMBER.

1. 1 Cor. 10; 31. Rom. 8; 6. Ps. 63; 7.
2. Prov. 22; 22. Ps. 41; 1-2. Ps. 71; 4.
3. Prov. 3; 25. Prov. 3; 26. Ps. 59; 17.
4. Titus 3; 2. Phil. 3; 20. Ps. 86; 3.
5. Ephes. 5; 17. John 6; 45. Ps. 119; 26.
6. Prov. 8; 34. Prov. 8; 35. Ps. 63; 4-5.
7. Ephes. 4; 2. Job 22; 29. Ps. 40; 12-13.
8. Mark 16; 15. Matt. 12; 21. Ps. 67; 1-2.
9. Prov. 4; 13. Isa. 32; 18. Ps. 119; 125.
10. Deut. 11; 1. 1 Tim. 4; 8. Ps. 5; 12.
11. Prov. 3; 11. Prov. 3; 12. Ps. 60; 15.
12. Prov. 3; 5. Prov. 2; 6. Ps. 54; 2.
13. Ephes. 5; 6. Isa. 45; 17. Ps. 7; 1.
14. Ephes. 4; 23. Ps. 92; 13. Ps. 5; 7.
15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
16. Ps. 135; 3. Prov. 14; 26. Ps. 145; 1.
17. 1 Thess. 5; 8. Ps. 46; 5. Ps. 18; 3.
18. 1 Pet. 2; 11. Rom. 4; 5. Ps. 69; 29.
19. James 1; 21. Jer. 17; 7-8. Jer. 17; 14.
20. Colos. 3; 14. Rom. 13; 10. 1 Thess. 3; 12.
21. Ps. 40; 16. Isa. 30; 19. Ps. 28; 7.
22. Ps. 22; 23. Rom. 1; 16. Ps. 8; 4.
23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
24. John 12; 35. Ps. 37; 17. Ps. 13; 3.
25. Acts 3; 22. Gal. 4; 4-5. Luke 1; 68.
26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11; 12.
27. James 1; 2. James 1; 3. Ps. 119; 153.
28. Heb. 3; 12. Jer. 24; 7. Ps. 69; 13.
29. Deut. 8; 6. Isa. 30; 18. Ps. 57; 1.
30. James 5; 7-8. Ps. 121; 7. Ps. 39; 12.
31. Rev. 3; 11. Rev. 3; 12. Ps. 17; 5.

TOPICS FOR BIBLE STUDY.

—"As the profoundest philosophy of ancient Rome and Greece lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill."

First Week.—REJOICING IN THE LORD—Phil. 4; 4. The great object of Christian joy—"THE LORD,"—the continuity and blessed effects of this joy.

Second Week.—CHRISTIAN MODERATION—Phil. 4; 5. In what respects, and for what reasons are we to show Christian moderation. Bible examples and motives.

Third Week.—WITHOUT CARE—Phil. 4; 6. The basis and reasons for this injunction. How this happy state may be reached. Notice second member of the text, in various Bible connections.

Fourth Week.—DIVINE PEACE—Phil. 4; 7. Its ground, its measure, and effects. Observe

the positive "*shall*" of the text—trace the subject in Scripture promise and facts.

—"There is no department of human thought or effort that Biblically educated men have not enriched or adorned."

SPECIAL REQUESTS FOR PRAYER.

Ohio: For an aged invalid, that she may be filled with the Spirit. *New Jersey*: For the strengthening of a sister's faith, and for the salvation of her husband and only son. *R—, Ont.*: A mother for her unsaved children. *N—, Tenn.*: For the bodily healing of a gentleman and lady, and salvation of the former. *T—*: For a skeptical son, 31 years of age. *Michigan*: For the salvation of two aged brothers. *New York*: For the salvation of a doctor—also for a son of Christian parents—for the relief of one heavily burdened. *Iowa*: For the bodily healing of an only daughter, 13 years of age.

A CLOSET HYMN.

My Jesus, as Thou wilt:
O may Thy will be mine;
Into Thy hand of love
I would my all resign.
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,
"My Lord, Thy will be done."

My Jesus, as Thou wilt:
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear.
Since Thou on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done.

My Jesus, as Thou wilt:
All shall be well for me;
Each changing future scene
I gladly trust with Thee.
Straight to my home above,
I travel calmly on,
And sing in life or death,
"My Lord, Thy will be done."

Benjamin Schmolke. Tr. by Miss J. Berthwick.

II.—OUT-DOOR WORK.

1. Provide, in some way, to make a poor family happy during the holidays.

2. Write a letter of love and tenderness, suitable to the closing of the year, to some unsaved friend.

3. Make special effort for the salvation of your *most hardened* relative, before December closes.

4. Give a word of entreaty to a backslider before December 31st.

5. Look well after the sick in your community.

JOTTINGS.

TO SUBSCRIBERS.—1. *Our edition in January is to be 25,000!*

2. Note well the 2nd, 3rd, and 4th pages of the cover.
3. Persons notifying us to change their Post Office should always give the former address also.
4. Numbers of the magazine cannot be returned without being soiled—we don't want, therefore, to mail the January number to any but *real* subscribers.
5. When ministers write, please indicate your position.
6. Our rule is to continue the magazine until ordered to discontinue—notice of discontinuance should reach us *not later than Dec. 15th.*
7. The Bills in this number are, 1st, to those who are indebted for one or more years, as a *reminder*—remit promptly, if possible—2nd, to those who are paid up, as an invitation to *renew*—if you can make advance payment before January 1st, it will accommodate us.
8. In case of a necessity to discontinue, the subscriber will please notify us *by Dec. 15th.* to save the trouble and loss of mailing the January number to those who do not purpose to renew. Any one thinking of discontinuing we advise to take it before the Lord in prayer *for a week* before deciding.

—Our good friend, Dr. Sheridan Baker, has been holding profitable meetings in Ohio.

—Sister K——T——, an humble domestic in Cincinnati, has ordered three copies of *The Guide* to give away in 1883.

—Bro. J. E. Ayars, 1109 Clinton St., Philadelphia, continues to furnish his poem on Pres. Garfield—15 cts. each. 27 cts. for two by mail.

—Bro. I. Ingle, 908 North 29th St., Philadelphia, spends all his time in distributing good books, magazines and tracts, *free*. If you have any you have no use for, *send to him*.

—A "Faith Tract Depository" has been opened by some friends at South Oil City, Venango Co., Pa. Donations of good books or tracts will be well used. Direct as above.

—Rev. Jacob Freshman is having good success in his missionary work in New York City. He has a large number of inquirers, and on three successive Sabbaths recently baptized converts to the Christian faith. *He needs help*. His address is 25 7th St., New York City.

—Our HOLINESS CONTEMPORARIES—"The Christian Standard," "King's Highway," "Living Epistle," "Advocate of Holiness," "Divine Life," "Highway of Holiness," "Banner of Holiness," "Highway," "Good Way," "Earnest Christian," "Way of Life," "Banner of Zion,"—and the new additions, "Expositor of Holiness," Canada—and "The Beulah Land," Ohio, Rev. J. W. Wait, editor—are in their respective spheres keeping the banner to the breeze. "The Beulah Land," the youngest in the train, has a pleasant countenance and promises to be useful. We bid them all *God-speed*.

THE GUIDE MISSIONARY UNION.

Rev. F. Priestly, Pleasant Hill, Ill.,	-	-	\$1.00
Mrs. N. A. Whittemore, Bridgeport, Ct.,	-	-	.80
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Mrs. S. M. Eddy, Lamar, Pa.,	-	-	2.00

BOOK NOTICES.

VOICES ON HOLINESS FROM THE EVANGELICAL ASSOCIATION—compiled by Rev. H. J. Bowman.

The editor of the *Living Epistle*, in these "voices," gives the views of the Evangelical Association, as held and published by her leading men. It is a valuable addition to our holiness literature. We bespeak for it a large circulation, as it will no doubt encourage many to enter upon the highway cast up for the redeemed of the Lord to walk in.

Published by the Evangelical Association, Cleveland, Ohio, and may be ordered from us.

MORNING BY MORNING AND EVENING BY EVENING—OR, Bible Readings—by Rev. C. H. Spurgeon.

These two excellent volumes contain reflections on passages of Scripture for each morning and evening of the year. They are intended as an aid to closet-meditation. The author says, without wishing to usurp the place of Mason, Hawker, Bogatzky, or Jay, he aspires to a place among them, and to be made a blessing to Christian households. They are mostly the author's experiences, and well calculated to enkindle devotion and communicate heavenly foretastes.

Published by Carter & Bros., New York—\$1.00 per volume.

MOSES AND THE PROPHETS, the Old Testament in the Jewish Church—by Prof. W. Robertson Smith. The Prophets and Prophecy in Israel, by Dr. A. Keunen, and the Prophets of Israel, by W. Robertson Smith, LL.D. Reviewed by Wm. Henry Green, D.D., of Princeton.

The work is eminently adapted to meet the skeptical tendencies of the period. The apostle says, "Prove all things, hold fast that which is good." Dr. Green says: "If it shall serve in any measure to confirm the faith of any who have been disturbed by critical speculations, the author's highest wishes will be realized."

DOROTHY COPE—containing "The Old Looking-Glass," and, "The Broken Looking-Glass"—by Maria Louisa Charlesworth, author of "Ministering Children."

An interesting work for children and youth, exalting Christ and His religion. Carter Bros., N. Y., publishers. NEARER TO JESUS—Memorials of Robt. Walter Fergus—by his mother.

A beautiful story of child-life, in Jesus, and of early translation to the holy city. It is well calculated to do good in the home-circle. Carter Bros., N. Y., publishers. LETTERS TO CARDINAL McCLOSKEY—by Rev. James A.

O'Connor, of the Independent Catholic Church, N. Y. A respectful but pointed and pungent address to the Cardinal on Papal corruptions. It should be circulated. Tibbals & Sons, New York, publishers. Price, 25 cts.

A CHRISTMAS HYMN.

"Thanks be unto God for His unspeakable gift."—2 Cor. 9; 15.

66

THANKS BE TO GOD.

Words by H. S. PERKINS.

Music by ASA HULL.

1. Thanks be to God for the vic - t'ry o - ver sin ; Thanks for His Word and the
 2. Thanks for the gift of His loved, His on - ly Son ; Thanks for the work which on
 3. Thanks for redemption and purchase by His blood ; Thanks for the love He has

teachings therein ; Thanks for His Son who was giv - en to proclaim Ti - dings of
 earth He be - gun ; Thanks for the peace which it brings unto the soul, Working for
 taught in His Word ; Thanks for His Spirit, for ev - er - more to reign, Peace on the

CHORUS.

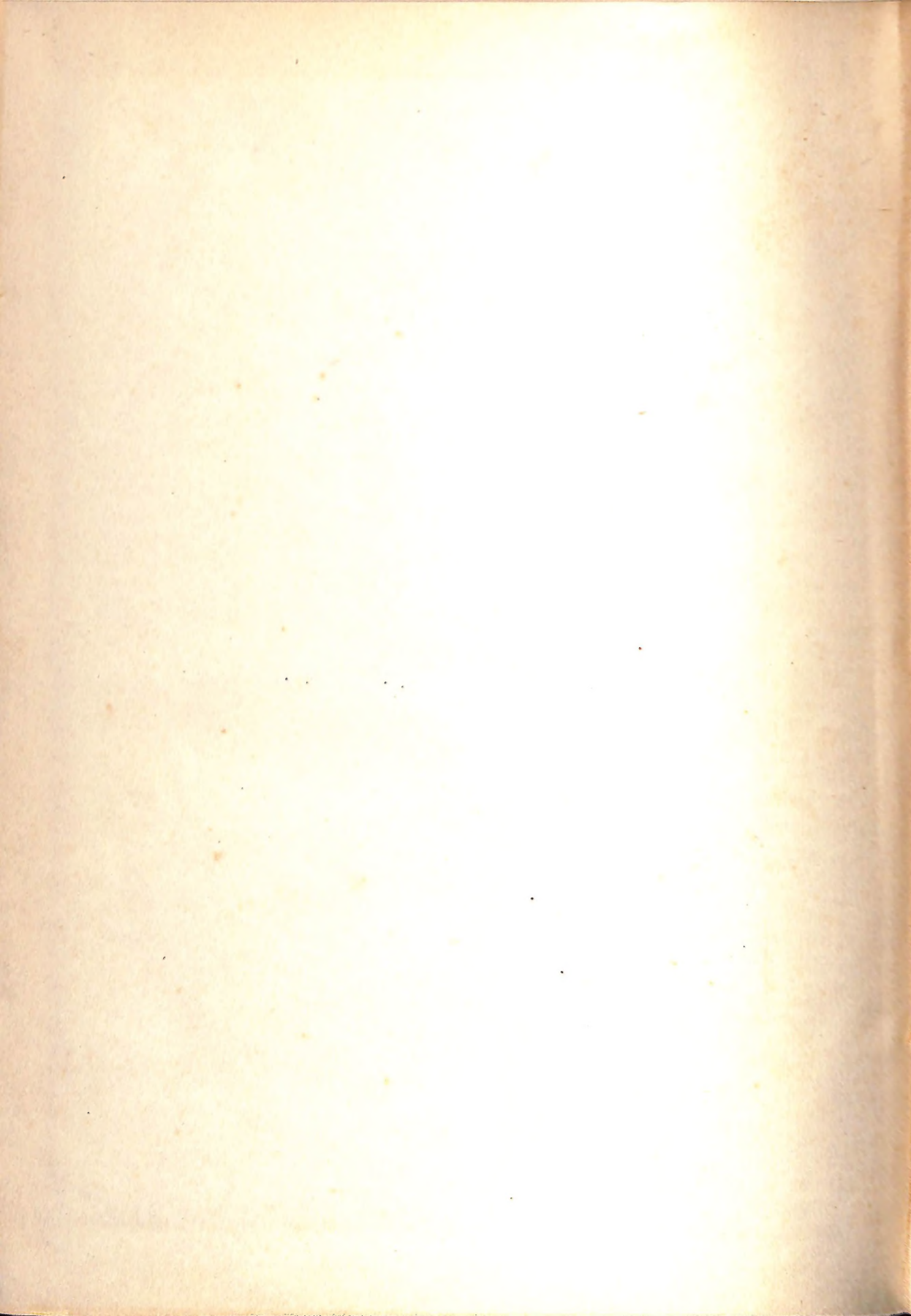
good, and the earth to reclaim. Sing, Sing,
 Je - sus, His love to un - fold. Sing a glad ho - san - na, Sing a glad ho - san - na,
 earth, and good will un - to men.

Sing for the vic - t'ry o - ver sin ; Sing a glad ho - san - na,
 Sing a glad ho - san - na, Sing ho - san - na,

Sing a glad ho - san - na ! Ho - san - na ! ho - san - na ! ho - san - na !
 Sing ho - san - na !

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